THE NOBLE

QURAN

Tafseer - e - Usmani

By

Allama Shabbir Ahmad Usmani

English Translation by

Mohammad Ashfaq Ahmad

M. A., M.Sc.

Vol. I (Part 1 to Part 10)

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EHTISHAMUL HAQ THANVI

بسم اللہ الرحمن الرحیم

حضرت شیخ الاسلام علامہ شبیر احمد عثمانی رحمۃ اللہ علیہ کے برادر بزرگ مولانا مطلوب الرحمن عثمانی
کے خلیفہ مولانا محمد اشفاق احمد صاحب نے حضرت عثمانی اور شیخ الہند مولانا محمود الحسن رحمہما اللہ
کے مرتب کردہ فوائد القرآن کو تفسیر عثمانی کی صورت میں چھاپ کر بہت بڑی علمی اور
تبلیغی خدمت انجام دی ہے بالخصوص اس دور میں جب کہ خارجی ذہن رکھنے والے اور
تجدید و احیاء دین کے دعویدار اہل باطل کی تفسیروں سے نوجوان گمراہ ہو رہے ہیں یہ خدمت
وقت کی اہم پکار بھی ہے۔ اس تفسیر میں مضامین کی تفصیلی فہرست کا اضافہ
اور حضرت شیخ الاسلام کی سیاسی خدمات کا تعارف بھی بہت زیادہ
اہمیت کا حامل ہے کیونکہ آج تحریک پاکستان کی عظیم تاریخی جدوجہد
اور اس کے بانیوں کو قوم کے ذہنوں سے محو کرنے کی ناپاک سازش
کی جا رہی ہے۔ حق تعالیٰ سے میری دعا ہے کہ اللہ تعالیٰ مولانا اشفاق احمد صاحب کی
اس برمحل عظیم خدمت کو قبول عام عطا فرماوے۔

این دعا از من و از جملہ جہان آمین باد

احقر [illegible] تھانوی
بندہ احتشام

22.3.79.

Publisher's Note

Aalameen Publications expresses it's profound regrets for the inordinate delay in the publication of this three volume set of Tafser-e-Usmani. It's translation by our Murshid (spiritual guide) Hazrat Maulana Mohammad Ashfaq Ahmed was completed in September 1980, and first two of it's volumes were brought out before his death in 1986. However, arrangements for the production of the third volume were held over partly because of delays on the composing side and partly because of financial difficulties. It was due to strenous efforts of Hazrat Syed Abul Khair, the Khalifa (Spiritual Successor) of Hazrat Maulana Mohammad Ashfaq Ahmad that necessary arrangements were finally completed and the three volume set is now in your hands.

Every effort has been made to make the Quranic text, the translation and the commentary free of all mistakes of calligraphy and composing. Still, if any mistakes are left, readers are requested to write to us about the same so that corrections may be made in the next editions.

Special thanks are due to Professor Suhail Akhtar of Hailey College of Commerce who checked the typed manuscript and laboured with the proofs. It was entirely due to his efforts that accuracy of English text and commentary could be ensured. Aalameen is also grateful to Dr. Fazlur-Rahman, a class fellow of Hazrat Maulana Mohammad Ashfaq Ahmed and his Pirbhai (Fellow Disciple) for finding time to write about him and his invaluable services in the cause of Islam. We also express our thanks to all those who have extended to us financial support for the execution of this project, specially Mr. Siraj-ul-Haq Usmani, Mrs. Nuzhat Yazdani and Dr. Khalid Matin Siddiqi. Most of all we are grateful to Hazrat Syed Abul Khair whose wise counsels and prayers were a source of immense strentgh to us at every stage of our endeavour. No words can repay the indebtedness we owe to him and our Murshid, Hazrat Maulana Mohammad Ashfaq Ahmad, the English translator of this Tafseer who was also the originator of the name of Aalameen Publications, and inaugurated its printing press.

May Almighty Allah accept our humble effort in His way and forgive us for all our sins, big and small and may further enable us to sincerely work, for spreading His Book, the Noble Quran.

Lahore, January 91. (Mohammad Haroon Saad)

ABOUT THE ENGLISH TRANSLATOR

Maulana Mohammad Ashfaq Ahmed, who has rendered into English the Urdu translation of the Holy Quran by Shaikh-ul-Hind Maulana Mahmood Hasan of Deoband and the Commentary thereupon by Shaikh-ul-Islam Maulana Shabbir Ahmed Usmani, was born in 1931 in Saharanpur U.P. (India). He was a grandson of the renowned Indian scholar of Arabic language and literature Maulana Faiz-al-Hasan Saharanpuri better known as Adeeb al-Hind, a Contemporary and friend of Maulana Mohammad Qasim Nanutvi, and the teacher of Allama Shibli Numani. Maulana Mohammad Ashfaq Ahmed received his early education at Saharanpur and was specially benefited by the academic discourses of Maulana Mohammad Asadullah of the Madrasah of Mazahir-e-Uloom of Saharanpur. Later he moved to Aligarh to live with his elder brother Mr. Riazudaula Siddiqi, Deputy Director of schools as his father Maulana Saeed Hasan had expired at an early age. From Intermediate (in 1945) upto Masters level he studied at Aligarh Muslim University from where he received his degrees of M.A. (Political Science) and M.Sc. (Geography). He had a special taste for English Literature, Mathematics, Persian and Political Science; and was rated by his teachers as one of the most brilliant students of his class.

In 1948 at the age of 18 while he was studying at Aligarh Muslim University for his B.Sc. degree he was initiated into the Chishtiah-Sabriah Quddoosia-Imdadiah spiritual order, to which belongs overwhelming majority of the Ulama of Deoband, by Hazrat Maulana Matloobur Rahman Usmani of Deoband. These were the times when the Maudoodi movement was gaining momentum and particularly capturing the younger western-educated minds of the Muslim community of India. Not to speak of ordinary Muslims even the Mashaaikh and Ulama, almost all of them, failed to fully appreciate the possible depredations of the movement which was interpreting Islam in a way which struck at the very roots of Islam as brought by the Prophet of Islam, peace be upon him, and as understood and practicized by the most pious and God-fearing throughout the Islamic history. It started from the premises that during the whole span of the history of Islam -- right from the beginning of Islam till this day -- Abul Ala Maudoodi was the only person to correctly understand Islam when every other person, even the Mujtahids, Mujaddids and the great Sufis and Ulama, had miserably failed to understand Islam and had all along been misinterpreting and misrepresenting the Divine guidance. The great Masters of Tasawwuf who had since the early times been guiding the faithful to spiritual heights and attainment of the perfection of self and purification of mind, heart and action and thus enabling him to achieve nearness, Qurb, of God, were all, in the opinion of Abul Ala Maudoodi, leading Muslims to moral and religious abyss by administering them lethal doses of "opium" -- "the Tasawwuf". One may well mark the contrast between Maudoodi's allegations and the position adopted by the Mujaddid of the Second Millennium, Shaikh Ahmad of Sirhand who in unequivocal terms declared that "except the ways adopted by the Sufiah, Turuq-e-Tasawwuf, all the roads leading to attainment of the nearness, (the QURB) of God, stood strictly closed". Hazrat Maulana Matloobur Rahman Usmani, was the only exception among the towering religious personalities of his day who had an unbelievably deep and piercing insight into the havoc being played by Maudoodi's unholy formation of Islamic ideals and ideas while at the same time he had also fully guaged the anti-Islamic

possibilities of Maudoodi's movement. Hazrat Maulana Matloobur Rahman Usmani, explained to Maulana Ashfaq Ahmed in his first meeting with the former, that Maudoodi is the "Fitna-e-Azam" of this age and the first person to have struck a blow right on the cerebrum of Islam i.e., Tazkia (purification of inner self), which, according to the Holy Quran, is one of the four basic Functions of Prophethood. Maulana Ashfaq Ahmed was so impressed by the unveiling of this reality and the intellectual attitude and rational arguments put forth by Hazrat Maulana Usmani, combined with an extraordinary spiritual conviction, that he made a request to Hazrat Maulana to have him initiated into the spiritual order which was readily accepted and Maulana Ashfaq Ahmed performed 'Bai'at' on the hands of the Great Master. Hazrat Maulana Matloobur Rahman Usmani migrated to Pakistan in 1955. Maulana Ashfaq Ahmed, driven by an irresistible desire to join company with his Shaikh and master, only after one year, leaving behind all of his belongings, relatives and friends left India for Pakistan and joined his Shaikh in Karachi in 1956 where for quite some time he taught Political Science at Islamia Urdu College. He attained, in the service of his Master, such sublime spiritual heights that after the expiry of his Master in 1960, he, as the Khalifah of his Shaikh, eversince remained active in moulding the human personalities in Islamic framework, guiding men to the goal of Ihsan and Qurb (nearness) of God, presenting Islamic teachings in their pristine purity and fighting against unorthodox ideas, innovations, aberrations, and distortions which the religion of Islam has been specially subjected to during the modern times. Maulana Ashfaq Ahmed expired in July 1986 and was buried in Karachi by the side of his Shaikh whose mission he had been carrying out throughout his life. Hazrat Maulana Matloobur Rahman Usmani, the Shaikh (spiritual guide) of Maulana Ashfaq Ahmed Sahib, was the elder brother of the Shaikh-ul-Islam of Pakistan Maulana Shabbir Ahmed Usmani of Deoband who had, at the instance of his elder brother, played a very decisive role in materializing the dream of Pakistan. Hazrat Maulana Matloobur Rahman Usmani, himself was the younger brother of Maulana Habibur Rahman Usmani, once a Rector of Darul Uloom 'Deoband and Maulana Mufti Azizur Rahman Usmani, once the Grand Mufti of Deoband and a renowned Naqshbandi Shaikh. He was the Khalifah of Shaikhul Hind Maulana Mahmood Hassan of Deoband, also known as 'Capitve of Malta', who in turn had received spiritual guidance and Khilafat from the Shaikh of Arab and Ajam Haji Imdadullah Muhajir Makki of Thana Bhawan who is conspicuous in so far as almost all his contemporary Ulama worth the name have received their spiritual guidance from him.

Shaikhul Hind is also known as the inheritor of the academic and religio-spiritual legacy of the two great masters of the 'Shariah' and the 'Tasawwuf' -- Maulana Mohammad Qasim Nanautvi and Maulana Rashid Ahmed Gangohi, both of them being the spiritual disciples and Khalifahs of Hazrat Haji Imdadullah Muhajir Makki. Shaikhul Hind had imparted special training to his disciple Maulana Matloobur Rahman Usmani in the Sulook (spiritual path leading to God) of Intellect alongwith the Sulook of Qalb (heart) which he himself had imbibed from Maulana Nanautwi and Maulana Gangohi. Hazrat Maulana Matloobur Rahman thus came to possess extraordinary and very rare capability of leading one to the attainment of the nearness of God through the intellect as well as through the heart. Shaikhul Hind, after his return from his captivity at Malta had declared that a part of his two-fold mission was to make the knowledge of the Quran available to the general public, without which a man's view of the religion of Islam always remained lop-sided, incomplete and faulty,

He, therefore, decided to render the Holy Quran into Urdu, the main language of the Muslims of Indian subcontinent. Out of the several Urdu translation's he selected the Urdu rendering of Shah Abdul Qadir of Delhi, the son of Shah Waliullah Muhaddith of Delhi who had himself produced a very authentic translation of the Quran into Persian with short commentative notes. The main reason for selecting the translation of Shah Abdul Qadir was that it was the best rendering of the Quran that a human being can produce and it was the most faithful and idiomatic Urdu translation that has been rightly accepted by all the subsequent translators to be a 'revealed translation'. With the passage of time and the inevitable progress and change in language, diction and style, it had in several places fallen out of tune with the contemporary Urdu language and its style. Shaikhul Hind pointed out that except keeping in view this linguistic change, the translation of Shah Abdul Qadir even today can be rated by far the best of all the Urdu translations in so far that no other than he has been able to maintain those subtle and sophisticated considerations which Shah Abdul Qadir has so successfully maintained, and some of which Shaikh al-Hind has very ably tried to expound and explain, in the introduction to his translation.

With this justification, Shaikhul Hind undertook the modification and remodelling of the translation of Shah Abdul Qadir. This was not a mere effort at editing. Shaikhul Hind employed his best academic achievements and profound knowledge of Arabic language and religious disciplines to produce a translation which can in no way be rated inferior to that of Shah Abdul Qadir. In fact it excells that of Shah Sahib's in several respects. Besides presenting the translation, Shaikhul Hind also undertook to write exhaustive but brief and succint commentative notes on his translation but unfortunately could not complete. This task had to be undertaken by his disciple Shaikhul Islam Allama Shabbir Ahmed Usmani whose commentative notes accomodate all that is best in the most authentic commentaries of the Quran together with pointing out the Quranic solutions to the contemporary problems of humanity. Thus the translation of Shaikhul Hind and the Commentary thereupon contain what is best in the field of Tafsir and present to us the most authentic commentaries of the Quran together with pointing out the Quranic solutions to the contemporary problems of humanity. Thus the translation of Shaikhul Hind and the Commentary thereupon contain what is best in the field of Tafsir and present to us the most authentic exposition of the Divine revelation. It is because of these qualities that Hazrat Maulana Matloobur Rahman always recommended to his spiritual disciples serious study of this translation and commentary. Maulana Ashfaq Ahmed Sahib who was entrusted the duty of carrying out the misssion of his Shaikh took upon himself to make this treasury of Quranic tafsir available to the English-speaking section of humanity. He has tried to preserve the brevity, exhaustiveness, elegance of diction and style of the original. His English rendering may now safely be claimed to be the most authentic and reliable Quranic Commontary in the English language.

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INTRODUCTION

1. The Existence of God : The first and foremost thing which is worthy of attention and information is the state of our own existence. Who knows not that the first thing which comes to the knowledge of man is the presence of his own self, and apart from his own self every other thing comes to his knowledge afterwards. Therefore the thing which deserves our primary and significant attention is the state of our own existence. But we see that our own existence is neither permanent, nor constant. There was a time when we were in non-existence and then a time came when we entered into existence and various phases of existence passed over our selves. And a time shall come which will separate our existence from our selves and our worldly life will stop moving. It has been a common fact for all those things which came into existence before us and a general phenomenon for all creatures to come after.

2. Man is not self-existent : In short the time of existence of all human beings is a time limited between two- non-existences. This fact of association and dissociation, coming and going, demonstrates that our existence, like the sun-light or moonlight or like the heat of hot water, is not self-existent in itself but an endowment from outside. But the fact is that the sunlight of the earth and the heat of the hot water go up to their origins i.e. Sun and Fire, which means the end of the sunlight of the earth is the Sun and the end of the heat of the hot water is the Fire. No one says that the Sun derives its light from another sun, or the Fire derives its heat from another fire. Consequently the main source of light is the Sun and the main source of heat is the Fire. But light does not leave the Sun and the heat does not leave the Fire. In other words, light and Sun are inseparable, heat and Fire are inseparable.

3. God and Existence are inseparable : Similarly it is also a fact that our existence should end at such a Being whose existence does not leave it. The existence of that Being should be original and not derived from outside. This Self-Existent Being we call God because His existence is His own and not endowed.

4. The Universe is not Self-existent : When the existence of God is necessary for our own existence, naturally all other things like sun, moon, stars, heavenly bodies etc. must have also derived their existence from the same Self-existent Being—God. Though these bodies are very old and no human being has seen their non-existence but reason tells us that the existence of these huge and ancient bodies is not inseparable from their selves. Consequently no creature, however great or old it may be, can be self-existent. They have beginning and end according to reason. They are not eternal, and what is not eternal cannot be God. Only God is Self-Existent and He has no beginning and no end.

5. God is One : Now the question is whether such Self-existent Being is one or more than one or can be more than one. Previously we have seen that Existence is the source of all creatures in the Universe. Beyond Existence there is no existence. The Existence is Infinite and God has encircled the Infinite Existence, and the Infinite

Existence has encircled all existent things, so there is no possibility of any other god beyond God. The existence of creatures is very weak before the Existence of God. When we and you cannot allow any other being to enter into our own limits of existence despite such weakness, then how God, with such a tremendous strength of existence, can allow any other god to enter into His dominion ? In short, there is no space for any other god to enter the Divine Dominion. As such there is no rational possibility to believe in any other god beyond God. God is the origin of all creatures. He is alone the Master of all creations — man, angel, jinn etc. All creatures are the slaves and servants of God — the Lord of the Universe. So it is incumbent on every soul in the great Universe recognize and acknowledge the Lordship of God, His Divine Unity and denounce all quarters of polytheism.

6. Negation of Trinity : The above reality also discards the faith of three Gods held and cherished by the Christians so dearly. There is no possibility of Dualism, not to speak of Trinitarianism. Divine Unity and Divine Diversity are opposed to each other. It is impossible that one thing may be dark and white at once. It is impossible that a man may be learned and ignorant at the same time. When it is night, it can't be day. A man cannot be healthy and sick at the same moment. A thing cannot be existent and non-existent in the same hour. So how can God be one and three at the same time. It is absurd, rationally impossible, mathematically wrong. Unity and Diversity cannot gather together.

7. God is above dependency : As diversity is nonsense with the conception of Divinity, so is the case of dependency. Dependency cannot reach God. A dependent God is no God at all. Dependency and Godhood are opposed to each other. God is Independent of the whole Universe, of all things that exist. On the other hand all things are dependent upon God in their existence. All Prophets including Christ depended upon eating and drinking to retain their life. They were pressed by human necessities. Dependency and pressure are against the very conception of Divinity. So Divinity cannot be attached or associated with Jesus or any other Prophet.

8. The Divine Attributes : As God is matchless in His Divine Self, He is also matchless in His Divine Attributes. For example God is Merciful, so no creature is so merciful as God. The qualities scattered in different creatures of the Universe are the reflections of God's attributes. Every existent thing in the Universe derives its qualities from the reflection of God's attributes according to its capacity. The glass absorbs more light of the Sun than the stone. Consequently all existent things possess the capacity of receiving the reflection of the qualities of Divine Existence. But they do not grasp the Divinity itself. God is Divine and no one else can be Divine. Of course, knowledge, power, intention, mercy, etc. are reflected in creatures, according to their capacities. For example, man has greater knowledge than animal, animal has greater knowledge or instinct than vegetation and the rocks still lesser.

9. Obedience to God is obligatory on all creatures : When God is the Creator

of all creatures and He provides for them all necessities, obedience to Him is obligatory and binding on all creatures whether man, animals, mountains, angels, trees, stars, moon, and sun. Men and jinns have wish, but other creatures have no wish, they are completely subservient to the Divine Commands or the Laws of Nature. Other creatures have no wish of their own, so they are not susceptible to disobedience. The word disobedience does not come in the orbit of other creatures. It is only man or jinn who can obey and disobey alike. He is given freedom of choice. He is given Reason or Wisdom to judge and take action accordingly.

10. The meaning of obedience and disobedience : Obedience means working according to the order of God or acting according to the good pleasure of God. Disobedience means not acting or working according to the order or pleasure of God intentionally. Disobedience to God's order with intention is called sin. But disobedience under misunderstanding or forgetfulness or inattention is not sin in the technical sense. Hazrat Adam had eaten the tree under misunderstanding, forgetfulness and inattention. He had not committed that action with the spirit of sin or disobedience.

11. Factors of Obedience : A man obeys someone either for the sake of benefit as servants obey their masters, or he obeys for fear of loss as the subjects obey the kings or the oppressed obey the tyrants, or a man obeys out of love as the lovers obey their beloved ones. But who can benefit more than God, who can put to loss more than God, who can claim to be more perfect and beloved than God ? If others are masters God is the Lord-Cherisher of the Universe. If others are rulers and kings, God is the Ruler of rulers and the King of kings. If others may be loved for beauty and perfection, God is verily the Fountain of beauty and perfection. It means God is to be obeyed first in all spheres of life.

12. How to obey God : Previously two principles wese established — firstly, obedience to God is obligatory on all creatures, secondly, obedience to God means working or acting according to the will and order of God. But the question naturally arises how to know the pleasure of God ? Is there any means to know what God desires and what He does not desire ? Is Wisdom enough to know those things with which God is pleased and with which God is not pleased ? Can we know the wishes, desires or intentions of other human beings by mere reason alone ? Certainly not ! We cannot know the will and pleasure of our fellow beings despite their material structure unless they tell us about them. So how can we know the pleasure of God— and we have never seen Him — unless He tells Himself about it. By reason alone we cannot know accurately what God desires and what He desires not. Hazy ideas or incomplete calculations or imperfect reasoning do not serve us in true guidance. In guidance.we require accurate knowledge.

13. Necessity of Divine Revelation : Consequently man cannot know about the pleasure or will of God by any research or reason or by any other human effort

possible. Only God can tell about the things of His pleasure or displeasure through revelation. It means man requires Divine Revelation to know about the pleasure and displeasure of God. Consequently the only source of human guidance is Divine Revelation. Without Divine Revelation man cannot get the path of guidance with reason alone.

14. Necessity of Prophethood : The necessity of Divine Revelation is established to seek the pleasure of God. We see in this material world that the Kings do not inform their subjects one by one about their royal orders and injunctions. When the worldly kings with their so-called dignity donot stoop down, how can God with His sublime glory tell His servants individually about His pleasure and displeasure. Like the worldly kings He would also appoint some trustworthy man for His Divine Message to His servants. Such trustworthy and honest souls selected for the communication of the Divine Message are called Messengers or Prophets. They are holy souls and they are nearest and dearest to God. They are innocent souls.

15. Innocence of the Prophets : Innocence of Prophets is one of the most significant chapters of Divine Religion. If the Innocence of the Prophets is injured the whole edifice of Heavenly Religion is ruined, because Divine Revelation cannot be relied upon if the Prophets do not possess Innocence in knowledge and action. God only appoints the innocent souls for the communication of His Divine Message. It is evident that such souls are nearest and dearest to God. But the nearest and dearest can be only those souls who are congruent with God's pleasure. Those who do not appose with the Divine Pleasure cannot become nearest and dearest to God. Souls having one or two defects in their interior cannot become nearest and dearest to God. For example, if the eye of a beautiful man is lost his whole beauty is spoiled. Similarly if there may be some defect in the Prophets their innocence would be spoiled. In this sense we call Prophets as Innocent, meaning thereby that the Prophets do not possess any element of sin in their souls. When there would be no bad quality in their souls they would not commit any sin i.e. disobedience to God. Optional actions follow from internal qualities. Generosity would emit generous actions. From miserliness hoarding would come out. Victorious enterprizes issue forth from bravery and defeat is the fate of cowardice. Consequently there are only virtuous qualities in the soul of a Prophet ; and they are perfectly innocent of sins. Some unwise men have ascribed sins to the Prophets. Some of them have dubbed the rare mistakes or forgetfulness of the Prophets as sins. Sin is an intentional disobedience, while mistake is a slipping and not sin. Hazrat Adam had done mistake when he ate the forbidden tree out of forgetfulness or intense love for God and eager desire for paradize to enjoy the Divine Sights for ever. He had not committed sin — the intentional disobedience to God. Intentional disobedience cannot enter into the hearts of the Prophets kindled with the extreme fire of love for God.

16. The Prophets cannot misguide mankind : When the Prophets are the most guided souls, they can never mislead the humanity. They have always tried to show the correct path to mankind and bring them into light out of darkness. Like health the Divine Religion has been the same from Adam to the last Messenger of Allah, Muhammad (be peace upon him). When physical health is spoiled the doctors try to restore it, if necessary with new prescriptions. Similarly when Divine Religion was corrupted by the treacherous souls new Messenger or Messengers came to establish it and purify it from the amalgamations of the wicked persons. Some-times heavenly laws were changed by new Prophets at the direction of God, just like the change of medicines in new prescription. This change is termed as abrogation which does not presuppose that former laws or prescriptions were wrong. Mankind was facing new phenomena of society, hence some changes were necessary.

17. The Last Book and the Last Prophet : But the fundamental principles or basic religion remained the same. Finally the last Book was sent on the last Prophet having a perfect prescription and perfect prevention. This last Prescription is the Holy Quran and the last Prophet on whom this last Book is sent down is the Holy Prophet — Muhammad (be peace upon him). Now no new Divine Revelation shall come to abrogate the Quran and present its substitute. The Holy Christ, who was taken up to heavens when the jews were running after him to kill him, will come down as the faithful viceroy or general of the Holy Prophet and follow the Holy Quran and Sunnah. He will not bring any new Shariah. This is why this is the accepted faith of the Muslims that Muhammad (be peace upon him) is the Last Prophet and the Holy Quran is the Last Book. In the days of the Holy Prophet, as well as these days, some foolish and wicked men have claimed to Prophethood but the Ummat condemned such men and declared them as apostates or infidels, worthy of sword.

18. The Old Books do not survive in their original form : The old heavenly Books have been changed by their followers. But we believe in the original Books. Even if those Books would have survived, mankind is bound to believe in and follow the Holy Quran. Those Books are now abrogated by the Holy Quran. Now salvation lies in the Holy Quran, the Book which is the translator of God's good pleasure and which still survives in its original form. Thousands of Huffaz of the Quran live upon earth with the words of the Quran in their breasts, and no one upon earth can dare change the words of the original Quran. But some satanic men have, nevertheless, tried to distort the meanings of the Quranic verses according to their lowly desires and wrong presumptions. Such wrong commentators could not succeed much in their fowl efforts and God always raised honest and purified scholars who presented correct meanings and rejected the betrayed commentators. Muhammad Ali of Lahore belonged to the Ahmadi Sect. His comments are extremely poisonous and misleading. Abdullah Yusuf Ali has committed hundreds of mistakes in translation and Tafsir both. Now a new Tafsir written by Abul Ala Maudoodi in Urdu is being spread in

English-speaking nations. This Trafsir known as Tafhimul Quran is full of thousands of errors and blunders and is distantly away from the traditional course of our past scholars. Muslims should not be unaware of this fact that the Tafsir of the Quran against the Traditions of the Holy Prophet and the sayings of the Sahaba of the Holy Prophet is wrong and rejected. Maudoodi has deviated from the traditional course of the eminent scholars of the Holy Quran. He has selected his own way against the whole Ummat. This is why the righteous Ulema have declared him a Heretic. His obnoxious criticism against the Prophets, Sahaba, Ulema and Mashaekh is a prominent feature of his writings undermining the established authorities and inventing a new Modern Religion. Tafhimul Quran is an effort of his own imagination.

19. The World needs a correct Tafsir : Today the whole world is bewitched by scientific inventions and researches, but mankind has not been able to discover a good and peaceful path of life, the path of God's good pleasure. It is the tragedy of human race that most people have either totally denied the very existence of God or forgotten Him completely. They have neglected the good pleasure of God. They are not conscious of God's good pleasure. So they have fallen into intense diversions and contradictions, whims and fancies, wars, turmoils, prejudices, destructive researches, hatred, enmities and what not. They do not know how to live upon earth. They have become the slaves of their low and evil desires. They think that living a comfortable and luxurious life is the chief goal of life. But they are obviously wrong because they have lost the peace of heart in spite of plentitude, they have spoiled the peace of mind in spite of all luxuries and material advancements. And whenever the urge of nature pushes their spirits to higher and finer spheres of spiritual height they find no guidance, no machine to propell their spirits further. To help them in this direction we have tried to present before them the correct Tafsir of the Holy Quran so that they may easily find a way out of these confusions, they are involved in, and pace towards the Lord Creator of the Universe and achieve His good pleasure and make their worldly life peaceful and prosper in the next world. Without remembering God correctly man cannot achieve peace of heart, without walking upon the path of God's good pleasure he cannot prosper. Man should remember that nothing is better than the good pleasure of God and no life is better than the life passed in the struggle for the good pleasure of God. Man should try to near God because nearness to God is the key of all success and prosperities. The main purpose of studying the Quran is to know the good pleasure of God and pursue for it, and to know the things of God's displeasure and abstain from them. I request most anxiously my readers to study this Tafsir honestly and think over deeply what God wants from us. God does not want any sort of gain from mankind. He only desires their benefit. Their real benefit lies in following the Holy Quran and in obeying the Holy Prophet, Muhammad (be peace upon him). The Holy Prophet was most kind-hearted and was greedy for the benefit of mankind. Other Prophets were also kind-hearted and sought for the deliverance of their people. But those Prophets were sent for particular nations, while the

Holy Prophet Muhammad is sent for the whole mankind and this is why he is the most kind-hearted Prophet. Without a kind heart humanity cannot be drawn to the path of glory aud success. A broader humanity requires a broader heart. God is Most Merciful, and it is His Mercy that He sent guidance through His Messengers. So the Quran is also the sign of the greatest mercy of God for mankind. It would be very unfortunate if a man does not look towards the Quran and wastes his energies in the study of useless literature. If you want spiritual peace, read the Holy Quran. If you want mental peace, study the Holy Quran. If you want deliverance in this world and salvation in the next world, act upon the teachings of the Holy Quran. If you want God's good pleasure, devour it ! Quran is the companion of loneliness, a guidance in worldly affairs, a light in darkness, a peace in turmoils.

20. Functions of Prophethood : Unless we know the work for which the Divine Messengers were sent we cannot understand the Holy Quran. Perverted thinkers like Maudoodi etc. have distorted the main purpose and functions of the Divine Messengers. They say that the main and the last function or purpose of a Prophet is to establish a Divine Government. According to Maudoodi the sublime aim of Prophethood is the establishment of a Divine Government. This exposition is certainly charmful, but at the same time misleading, because neither the Holy Quran nor the Divine Messengers expressly declared that the Prophets are sent to establish a Divine Government. For example, the Bani Israeel requested their Prophet (Ashmueel) to appoint a king in whose leadership they would fight against their enemy who had ruined them and turned them out of their houses and plundered their wealth. As a result Taloot was appointed king and the Prophet (Ashmueel) did not say to the Bani Israeel why they requested for the appointment of a Ruler in his presence. He did not assert before them that he had himself come in the world to establish a Divine Government and they were wrong to request him for the appointment of a King. This story tells us that the main function or purpose of the Divine Messengers was not to establish a Divine Government, otherwise we will have to recognize this fact that the Divine Messengers excepting a few failed in the achievement of their main purpose. Moreover, as a corollary, we will have to think that even God was powerless to establish Divine Governments through His Messengers. Obviously it is manifest Kufr (disblief) to think that even God could not succeed in making His Messengers succeed in their aim. A dangerous course, nevertheless, is created afterwards. This dangerous course is that the followers of a Prophet would be hankering after power and not after guidance and the pleasure of God. The reason is simple. Man has a strong urge for wealth and power. If the divine aim is the achievement of power in the garb of Divine Government, it is impossible to create a society based on morality, piety and purification. This is why no Divine Messenger stood up with this claim that he had come to establish a Divine Government, so the people should help him in that direction.

21. Khilafat and Nabuwat :- Then why this fallacy entered into the minds of the pseudo-Islamists and how the Muslims fell a prey to this fallacy? The answer to this question is somewhat critical. As a matter of fact, Khilafat and Nabuwat are two distinct things. The pseudo-thinkers mixed Khilafat and Nabuwat to get their fowl aims. The people are easily preyed when some temptation appeals to their nafs (soul). The power, the wealth, the fields and lands are very powerful temptations, so people of low desires gather around such pseudo-Islamists. This is what has been the fate of very many betrayed and heterodox leaders of Islamic History. They started their mission with allurement but finally in their mission and misled millions, not to speak of any service to Islam or humanity. The reason is that their starting point was wrong and their souls were full of keen desires for power, fame, wealth etc. . They had deviated from the path of the Prophets and their filthy souls spoiled the pure knowledge of the Divine Books as a bad mirror distorts beautiful faces. They started their work of reforming mankind before purifying their own souls. They interpreted the Divine Revelation according to their own fowl but hidden desires. They began to condemn the most eminent personalities who came in their way.

Khilafat is a promised blessing and not the purposed goal. God has promised Khilafat to the perfect Believers who do good deeds. (Sura Noor, 55) God has not appointed Khilafat as the main goal There is no verse in the Quran cofirming Khilafat as the final aim of a Prophet or a Momin.

22. Four Functions of the Messenger :- If we study the Holy Quran we shall see that Messengers are sent for four basic functions. Hazrat Ibrahim and Hazrat Ismaeel had preyed to God while building the Holy Ka'aba to raise amongst their children a Messenger who would recite unto them the verses of God, who would teach them the Book and the Wisdom and purify them. God granted their prayer but changed the order of the prayer. In sura Aale Imran and Sura Juma it is given that God raised the Messenger amongst them who recites unto them the verses of God, and purifies them, and teaches them the Book and the Wisdom. Before him they were in manifest error. In the prayer of Hazrat Ibrahim and Hazarat Ismaeel purification was given in the last, but God described it before the teaching of the Book and the Wisdom. Perhaps there are two reasons for this change of order in the functions of the Messenger :

(1) Admission to Paradise depends upon Eman but safeguard from the Hell depends upon purification — a man who has Eman, though an atom, will go to Paradise eventually. But a man who has Eman but has not got purification in this world shall go to the Hell first. There he shall be purified and his internal impurities shall be burnt. Then he shall be admitted to Paradise. And the Believer who is purified in this world shall straightway go to Paradise, and he will not have to pass the stage of purification in the Hell. The Unbeliever, however, shall not be

purified in the Hell, (God shall not purify the Unbeliever in Qeyamat—Quran so he cannot enter into Paradise.

(2) On Hazrat Ibrahim only pamphlets were sent down, and there was no need of a big purification to understand them. But on the Last Prophet, Hazrat Mohammad (Be peace upon him) this unlimited ocean i.e. the Holy Quran, was to be sent down and an intensive purification was required to understand it, hence Purification (تزکیہ) was mentioned before the teaching of the Book and Wisdom.

All other works are hidden in these four functions. The promulgation of Islamic Laws, the establishment of the Prayer, the Zakat, the Hajj, and the maintenance of justice and executive control are all wrapped in these four functions. Satanic forces hinder the propagation and the progress of Islam, hence Jihad is established as an important function of an Islamic State.

Consequently the main functions of the Messenger are clarified by Quran. As for the Khilafat it is openly declard by the Quran that it shall be given to those who are sincere in their Eman and perform virtuous deeds. This Khilafat is not a worldly state or power. This Khilafat shall be given so that they may establish Islam, establish the Salat and the Zakat and make people wholly peaceful. That is, in reality, a great blessing of God. It was first given to the four Caliphs—Hazrat Abu Bakr, Hazrat Umar, Hazrat Usman and Hazrat Ali (God is well-pleased with them). It can be given today provided the Muslims fulfil the two main conditions of Eman and Good Deeds. The substance, however, is that the Muslims should race for Eman and Good Deeds. and not for the worldly power as an aim in itself. Without purification worldly power and worldly glory is dangerously destructive. Do we net see that unpurified souls who gain worldly power and worldly wealth in the name of Islam become more corrupt than the worldly men ?

23. The Prophets must possess perfect wisdom and excellent morals : It has been given before that there is no bad quality in the Prophets, hence they are not susceptible to sin because optional works are subservient to internal qualities. Now two things are worth consideration. The first thing are morals i.e. the original qualities, and the second thing is wisdom and understanding. The necessity of morals is evident from this fact that deeds, whose doing and not doing is required in worship and obedience, are determined by the morals. If the internal qualities are excellent the deeds are good, if the internal morals are bad the deeds shall be evil. From this it is quite clear that in principle bad or good are morals and qualities.

As for the wisdom and understanding it is required to determine the occasion concerning the morals, so that some evil may not come from outside in the performance of deeds. Just see, generosity is a good thing, but in spite of that expending in good occasion is a pre-requisite. If the poor and needy are given, it is well and good. But giving to the rascals, drunkards and corrupt fellows, who knows not is a

cause of promoting more vice. The reason for that is nothing but that generosity is misused.

In short, the deeds, howsoever they may be subservient to the qualities, but to recognize the good or bad occasion is not possible without a secure wisdom and a straight understanding.

Hence it is necessary that Prophets should possess perfect wisdom and good morals. And it is evident that when the morals are excellent there shall be love also, because the basis of excellent morals is love alone. And when proper occasion and opportune time is perviewed and the perfect wisdom is there, then which occasion of love shall be more proper than that of God ? But when there is love with God, there shall be necessarily the determination of God's obedience also, the result whereof shall be only that there is no space for any intention of disobedience. Evidently this is called Innocence.

24. Prophethood is not based on Miracles : It is established that Prophethood is based on Perfect Wisdom and Excellent Morals. As for the Miracles they are themselves based on Prophethood, Prophetood is not based on them, i.e. Prophethood is not given to him in whom miracles are visible, nay, but miracles are given to him who is endowed with Prophethood, so that common men may also be sure of his Prophethood, and with respet to the Prophet the miracles may become an authority and a document. For a wise man, however, only perfect wisdom and excellent morals are to be investigated in a Prophet.

25. Mohammad (Be peace upon him) in Wisdom and Morals : But in wisdom and morals we found Hazrat Mohammad (Be peace upon him) highest of all.

In wisdom and understanding what a greater reason would be than that the Holy Prophet was himself Ummi (he could neither read nor write). The country wherein he was born and grew young was also bereft of knowledges, neither there were religious knowledges, nor there were worldly sciences, neither any heavenly Book, nor any earthly Guide. What evils were not there on account of ignorance ? Now this Ummi Prophet brings forward such an excellent Constitution, such a matchless Book, such glorious instructions and guidance that the ignorant people of Arabia became so much proficient in Divine Knowledge (i.e. the Knowledge of Divine Self and Divine Attributes), which is the most difficult knowledge of all sciences, in the knowledge of Worship, in Ethics, in Politics, in Economics, in Sociology and in the Knowledge of the Hereafter, that they surpassed the whole world. The Greek Philosophers dwindled away before the new Teachers of humanity. The world civilization was changed by the new impact of Islam. The dark ages were gone and the new light illumined the East and West. Thousands of books were written by the Muslim Scholars, Jurists, Muhadditheen and Mufassireen. No civilization in world history can bring forward such a resplendent stock of knowledge. Then when the condition of the pupils and followers is such, what would

be the condition of their First Teacher and Educator i.e. Mohammad, be peace upon him.

As for the morals, the Holy Prophet was not a King, nor a Prince, nor a rich trader, businessman, agriculturist, nor did he inherit any property, nor he himself earned any wealth. In such a grave atmosphere he conquered the warring and haughty people, the equal brothers of Arabia, so much so that they were ready to pour their blood where the sweat of the Prophet fell. It was not the emotion of one or two days. They passed the whole life in the same emotion and devotion. They left their houses, buildings, fields, their children, their kith and kin, and all their properties and wealth in the love of God and the Prophet. They threw dust on all, they fought with their own souls, relatives etc. Some they killed and by some they were killed. If it was not the conquering of his morality, then what was this ? From which salary did he get this force of the sword ? Where does the world find such morals ? Does it find them in Hazrat Adam, or in Hazrat Ibrahim, or in Hazrat Moosa, or in Hazrat Eisa ?

This was the state of wisdom and morality, and as for his own personal self, he expended all whatever came to him, neither ate full stomach, nor drank profusely nor wore ostensibly.

Then who is that wise man who will say that Hazrat Moosa and Hazrat Eisa etc. are Prophets, and Mohammad is not a Prophet ? (Be peace upon all of them). His Prophethood is as brilliant as the sun.

26. The Holy Prophet is the Leader of the Caravan of Prophets : This reality is to be accepted that the Holy Prophet is the Leader of the Prophets' Caravan and is the Chief of all Prophets ; he is supreme in the galaxy of Prophets and is the Seal and End of all Prophets. The detail of this brief is that all perfections whether of Prophets or of Saints are God's endowments, and it is clear from the aboye subjects that in the Universe in general and in Bani Adam in particular the perfections are diversely scattered. Some has grace and beauty, some has excellence and perfection. Some has strength and power, some has wisdom and sagacity. So, as an example, God would be like a Teacher, well-versed in all arts and sciences, and pupils from different corners learn from Him different arts and sciences and demonstrate their achievements according to their talents. The different demonstrations shall specify the particular art or science in which a particular pupil has gained proficiency. Similarly the different demonstrations and performances of the Prophets shall point out the specific perfection of a particular Prophet, and it shall be known that such and such a Prophet is inspired by such and such an Attribute of God i.e. though other Attributes may also partially reflect in a particular Prophet, but the main source of inspiration shall be only one Attribute of God. The miracles of the Prophets show that Hazrat Moosa was inspired by the Attribute of Transformation, and Hazrat Eisa was inspired by the Attribute

of Reviving. And the Quran, that is the miracle of the Last Prophet, shows that Hazrat Mohammad (Be peace upon him) is inspired by the Attribute of Knowledge. And everyone knows that all attributes in their performance depend upon the said attribute. Intention, power, etc. cannot do anything without knowledge and awareness. We eat bread and drink water only after knowing that it is bread and it iswater, and obviously the function of knowing precedes any further function. Hence the Holy Prophet is supreme in the galaxy of Prophets because he is inspired by the supreme attribute. All other Prophets are subordinate to him. All the perfections of Prophet end in him. So he shall be the end and seal of all Prophets. The reason is that the Prophets are the viceroys and envoys of God, they possess different degrees with God. Some are for cities, some are for one country or one nation. The Holy Prophet has come for the whole world and for all mankind in time and space. And he said in his lifetime : "I am the last Prophet, no Prophet after me !" But Hazrat Eisa never said that he was the Last Prophet, nay, he said that the chief of the world was to come after him. It is therefore clear that Hazrat Eisa denied the finality for his own self.

27. The Mohammadan Miracles also are supreme in character : When the supremacy and finality of Mohammad (Be peace upon him) are both known then one thing should also be noted that the supremacy of the Holy Prophet is not only acceptable in perfections, but it is also acceptable in miracles, because it is a part of Eman that the miracles of Holy Prophet are superior to the miracles of all other Prophets.

(a) Mohammadan Miracles Versus Miracles of Hazrat Eisa and Hazrat Moosa : If a wooden staff turned into a serpent by the miracle of Hazrat Moosa, the dry trunk of a date tree turned alive by the touch of the Prophet's back. The story is that the Holy Prophet said the Khutba on Juma Prayers with his back against a wooden column in Masjid-e-Nabavi for a long time. When the pulpit was prepared he left this wooden column and came to the pulpit to say the Khutba. Lo ! this dry Trunk began to weep at this seperation. It was a big congregation, thousands of Sahaba were present in full strength, because Juma Prayer is most important in Islam and is performed only in congregation. They heard the voice of its weeping. The Holy Prophet came to this Trunk, popularly known as the Ustuane Hannana, embraced it with his breast and began to stroke it with his hand. Lo ! that wooden column stopped weeping, and became silent as a baby becomes silent while weeping.

Such a strange event took place before thousand eyes that neither the revival of the dead, that was the miracle of Hazrat Eisa, nor the transformation of Moses' staff into the serpent, that was the miracle of Hazrat Moosa, has any proportion with the said miracle of the Holy Prophet. The explanation of this riddle is that the dead body had relation with the Spirit before death, but the said Trunk had

neither any relation with the Spirit, nor had any connection with the popular life. Moreover, the body of man and animal, though is not the source of life, yet there is no doubt in this fact that the bodies of man and animal are absorptive and receptive of life. This is why from the higher sphere the spirit had to descend into the terrestrial vessel. And it is evident too that the spirit must have love with its old house due to long stay in it, a matter that makes easy the miraculous performance of Hazrat Eisa. But all these things were non-existent in the said Trunk.

Similar is the case of Moses' miracle. The staff of Moses was transformed into the form of a serpent. Its movements and motions appeared after transformation into the particular shape of the snake. The movements, action, biting, curving, etc. of the snakes are particularly characteristic of their shape. Other living objects cannot perform their actions, not to speak of vegetation or rocks. In brief, the coming of spirit into that particular form, that was assumed by the staff, is not so much wonderful as the entering of life and spirit into the said Trunk that was definitely a rock in reality.

Moreover, the staff of Moses only demonstrated those actions that are characteristic of snakes and serpents. It did not demonstrate any such actions that are characteristic of rational being and men. But the weeping of the said Trunk in the pain of separation from the Holy Prophet, or due to the end of the Khutba that was read near it, is an act that is specially characteristic of rational beings, especially those who are perfect souls.

The explanation of this puzzling fact is that love is of two kinds : (1) Love of Beauty (2) Love of Perfection.

Love of Beauty requires a tender eye and a tender disposition. Love of Perfection requires a good sense and excellent ability. These two things are especially found in men of high nature and wisdom. If we probe deep enough we shall come to this conclusion that the said Trunk had acquired a very high and noble spirit by the touch of the Prophet's body. This spirit had acquired the love of beauty and the love of perfection. So when the Holy Prophet left it and went to the pulpit the Trunk began to weep out of intense love in its spirit. Such spirit is characteristic of a perfect man. This spirit was far more nobler and loftier than the spirit which the staff of Moses acquired.

The stone of Moses caused the fountains of water to gush forth. Fountains come forth out of the stones and rocks ! But no body has ever seen fountain of water coming forth of human body. The Holy Prophet once put his hand upon a cup of water, and lo! the water gushed forth of his blessed fingers like a fountain. It means the blessed hand was the source of immense blessing. This miracle is higher than the said miracle of Moses.

Similarly the splitting of the moon, a miracle of the Holy Prophet, is superior to the miracle of splitting of water into twelve parts shown by Hazrat Moosa. The splitting of water was confined to a particular piece of earth while the splitting of moon was a spectacular change in the phenomena of the space governed by the Law of Gravitation.

If someone may doubt about the events and miracles connected with the Holy Prophet and demand a proof of their reality and truth, we shall ask him how they knew about the miracles and prodigies of their Prophets and Saints which their devotees describe. If they believe in them on the basis of the Taurat and the Gospel, then believing in the miracles of the Holy Prophet, on the authority of Quran and Hadith, is imperative, because the truth of the Taurat and the Bible has been injured by the various changes in those Books in time and space, and no one knows correctly in what age those Books were written and who were their narrators. As for the Quran and Traditions, the narrators, with all their details of character and authority, from here upto the Holy Prophet are known with certainty. Then what a more wrong would be than that the Taurat and the Bible may be believed and the Quran and Hadith rejected and disbelieved.

28. All Religions are not basically wrong : Now one thing more should be taken into consideration. We do not say that all other religions are mere fabrications. Two religions are really heavenly and we believe they are sent down by God — one is the Religion of the Jews and the other is the Religion of the Christians. But it is also a fact that many changes have been made in those religions.

As for the religions of the Hindoos and Budhists we cannot say that Hinduism and Budhism are heavenly, neither we can say that they are mere forgery, because the Holy Quran say : وان من امة الا خلا فيها نذير which means there is not a single nation or big group of mankind but that some warner has come among them. So how can we say that no warner or apostle has come in the big countries, like India, China, etc. The Holy Quran also says منهم من قصصنا عليك ومنهم لم نقصص عليك which means the story of some Prophets is related to thee and some Prophets are not described in the Quran. But the devotees of India and China ascribe to their saints such actions that are beneath the status of Prophethood, and such qualities that are characteristic of Divinity. So it is very probable that those people might have also departed from the line of guidance and mixed unprophetic teachings in their education as the Jews and Christians have done.

In short, we do not say that other religions are radically wrong and are human fabrications. We only say that salvation lies only in the obedience and submission to the Holy Prophet Muhammad (Be peace upon him) and the Holy Quran, because the Holy Prophet is the last Messenger of God and the Holy Quran is the last Message of God on earth. The period of Mosaic Religion and Christian Religion is over. Today only the Religion of Muhammad (Be peace upon him) is the order of

the age. Salvation from the chastisement of the Hereafter and the wrath of God is only dependent upon the following of the Holy Prophet and the Book he brought from God.

29. The Miracle is an Act of God, The Quran is a Word of God : The fire burns the wood. The water kills the fire. The poison is a cause of death. Why ? The answer of the last 'why' stops somewhere. An atheist will stop at the property of Matter, but a Unitarian shall stop at God. If an atheist bows down before the property of Matter, then what is the harm if religious man stops at the act of God ? Matter has no knowledge, no power, no intention. God has all the excellent attributes which one imagine.

"The end of all things is unto God. He cannot be questiond for what He does. Of course, the servants can be questioned about their actions. You are given but a little knowledge. Glory to Thee, our Lord ! We know not but only that Thou hast told us. No doubt, Thou art the All-Knowing, the All-Wise."

The Holy Prophet has said : "When the question goes upto God, man should stop and seek His shelter."

Those who believe in the being and existence of God have to recognize this fact that God has a power, an intention, and He has a habit. They are separate from one another. Sometimes Power and Habit are confused. For example, an event which takes place against the general causes is said to be against the Law of Nature, and the heretics find an excuse of easily rejecting many such hard events as the creation of Hazrat Messieh without a father, or the Miracles of the Prophets. The habit of God is to create men and women by the well-known process of production. But it is within His power to create them without that process also. So God shows the miracles at the hands of the Prophets. They may be against the Common Habit of God, but they can not be beyond God's power. We will rather say that God sometimes acts against the Known Laws at the hands of the Prophets so that their Prophethood may be established in the eyes of the common men. As such some act is according to Common Habit and some act is according to the Special Habit. The miracles of the Prophets are according to His Special Habit, that outwardly appear to break the known laws working in the Universe. But the Miracles are governed by the Hidden Laws of the Universe, a sphere far beyond the orbit of human sciences and senses. Consequently the Miracle is an act of God and His special habit. Our dealings with friends, masters, parents, children are different. Similary God's matters with different servants are different. The Prophets are His distinguished servants.

No one can make the sun or moon or man or a little mosquito. Similarly no one can defeat a miracle. What God can do, man cannot do.

Similarly what God can speak, no one can speak. The Divine Word is that no one in the whole universe can bring such a word. You create paper flowers. But a

little drop of water will spoil your flower, while by the same drop the flower of God shall become more fragrant and pretty. Man can photograph God's creatures but he cannot create them.

"They can never create a fly though they may get together for that work." (The Quran).

This is an act of God. When such act appears at the hand of a man (who says he is a Prophet) without conformity to the Natural laws it is a Miracle, be it from the genus of actions or from the genus of words. This is why we say miracle is not an art or a freak of science, or a sorcery, or soothsaying, or astrology or mesmerism. The arts and sciences can be learnt, but miracle cannot be learnt. The Prophets have no say in the miracles. The pen seems to be writing, but in reality the writer writes. Similarly God acts through the medium of a Prophet. That act of God is known as the Miracle of a certain Prophet. Similarly in the Miracle of Word the Prophet has no power or control. It is God who sends His Word through the medium of a Prophet. A Prophet cannot change the Divine Word by his own will.

30. A false prophet cannot show miracles : Miracles are the acts of God. He bestows miracles upon the Prophets only. So a false prophet cannot show miracles. Ghulam Ahmad Qadyani was a false prophet. As a matter of fact, a false prophet is nothing. After the Holy Prophet if anyone claims to Prophethood, he is a liar, and is liable to capital punishment.

31. The need of man towards Revelation is natural : As man requires food and water for his physical nourishment similarly he needs Revelations for his spiritual nourishment. God has created material things for physical needs. God has sent down Revelation through the Prophets for his spiritual requirements. For the material thirst there are material springs. For the spiritual thirst there must be spiritual springs, and there are the pure and clear springs of Divine Revelation. The last and the most perfect Revelation is the Holy Quran.

32. Gradualism in Revelation : God can create material things all of a sudden. But the process of creation is gradual. The seed becomes a tree by degrees, though God could create it all of a sudden within no time. God sends down the rain according to need, shower after shower. Similarly God sent down the Quranic Revelation by degrees according to the need and thirst of the seekers of God's good pleasure. They gradually absorbed it and rose to spiritual glory.

33. Specialism in Revelation : The Revelation sent down upon the Prophets before the Last Prophet had got some speciality in time and space. The Past Revelation was confined to particular regions and nations.

34. Generalism in the Quranic Revelation : But the Revelation sent down upon the Holy Prophet had universality in its character, because the Holy Prophet is the Last Prophet, and the Holy Quran is the last message of God for all mankind.

35. The Universal Address of the Quran : The text of the Holy Quran expressly shows that it is addressed to the whole human race and not to any particular nation or community. It has got a general appeal to all classes of man and to all strata of society. It runs over and above the image of scientists and the intellect of philosophers. It is a guide to a king and the intellect of philosophers. It is a guide to a king and a beggar alike. It teaches all mankind how to live upon the face of the earth for the preparation of the next life in the Hereafter.

36. Comprehensiveness of the Quran : After an honest research you will find in it all those fundamental principles and laws of culture, civilization, morals, mode of conduct, social justice, administration, politics, economics, spiritualism, Divine Recognition, purification of souls, enlightenment of hearts, union with God, organization and welfare of humanity, that accomplish the very purpose of creation of this great universe and which cannot be imagined to be so methodically codified by a people bereft of knowledge and recognition. With the appropriation of all knowledges and methods the grand versatility of this Book, its comprehensive approach, impressive style of narration, its taste and flavour, its royal dignity and splendour are all such things that have given a challenge to the whole world with a clarion call. Since its descension and introduction unto mankind it has been claiming, "I am the Word of God, and as the sun, moon, heaven of God cannot be created by the Creatures, similarly the whole world shall remain helpless to produce a book like the Quran. The people shall try to defeat it, to annihilate it, to distort it by all sorts of insidious plans and mischievous activities, but they will never succeed in their mission. They will suffer all sorts of pains and miseries, they will die in distress, but they shall never be able to reproduce the like of the Quran, or the like of its smallest Sura. Is this not a sufficient proof of its Divine Origin ?"

37. The Holy Prophet was an Ummi and the Arabs were Ummis : The Holy Prophet neither saw any school, nor any library or seminar, nor did he sit before a mortal teacher, but presented a Quran before the world that defeated the whole mankind. It shows that God, the All-knowing, the All-Wise. taught this Quran to the Holy Prophet in the Pagan Society of Arabia. The Quran revolutionized the whole legacy of human civilization and established a new era of enlightenment.

38. How to judge the Divine Word : There are five methods of judging whether Quran is Divine or not.

(a) The condition of its Bearer.
(b) The nature of its education.
(c) Can a mortal speak a like word ?
(d) Does the Bearer of the Divine Word possess some stores of knowledge whereby he is presenting such valuable knowledges and subjects ?

(e) Did Hijaz possess some treasures of knowledge ?

The answers to these questions are very clear and manifest. The Holy Prophet possessed a stainless character, a fact that was recognised by his bitter enemies. The Quranic education is absolutely divine in character. No mortal could ever speak such shining word during the last fourteen hundred years. The Holy Propet was born in a nation that possessed no treasure of knowledge. These are all historical facts. No honest soul can deny them. Hence the Holy Quran is the Word of God.

39. There are no contradicitions in the Quran : From the beginning to the end the Quran is homogenous. The style and expression is uniform. There are no contradictions in it. A Divine Word must be pure of contradictory ideas as against the word of a mortal.

40. Quran cannot be the work of one man or committee of men : The Holy Quran cannot be the work of one man because one man cannot have equal control over and proficiency in all branches of knowledge. If a man is well-versed in a few branches of knowledge even then his style of description of each branch shall be different. But the style of the Quran is uniform from the beginning to the end.

The Holy Quran cannot be the work of a committee or a board, because every expert has his own style of expression. The style of a historian shall be quite different from that of a scientist or philosopher or economist. Hence the Holy Quran cannot be the work of a committee, because there is a perfect uniformity in its expression and style.

41. Quran cannot be the effort of human imagination : Human imagination sometimes works positively and sometimes negatively, sometimes it goes up to sublime heights and sometimes it goes down to earthly depths, sometimes it catches reality and sometimes it completely misses it, but the Holy Quran delineates the events of the world after death that no imagination can reach them. It is pure from all the infirmities of human imagination. It is an absolute reality.

42. The state of the Prophet at the time of descension of the Quran : When the Quranic Revelation descended upon the Prophet, or when God spoke by the tongue of Mohammad (Be peace upon him) at that time the states and conditions of the Prophet were quite different from his general state because the mortal body had to become the manifestion of Divine Attribute, and all his spiritual and angelic powers were secluded from this World of Matter and condensed unto the Unseen World resulting, by the detraction and attraction of the mortal characteristics and the angelic energies, into conditions distinct from the normal state. The students of Traditions know this fact well that in his general sermons and speeches such extraordinary conditions were not seen, because at that time the words came from the mouth of a mortal though these words might be containing deep thought and

pure truth. This is why the words of Tradition can be distinctly recognized from the words of the Quran.

Hazrat Abdul Aziz Dabbagh was an Ummi Saint. He could not read the Quran, but could recognize the word of the Quran when mixed with other words either of Tradition or otherwise. When he was asked how he recognized the Quranic words, he said : "Holy words have light. The light of the Quranic words is just like the light of the sun, the light of the words of Hadith is just like the light of the moon, the words of saint have light like that of the stars, while the words of a commoner have got no light. I see these lights very clearly. I come to know : these are the words of the Quran, these are the words of the Hadith."

In short, the words of the Quran are not only distinct from the words of the Tradition in literary and scientific beauty, but are also distinct in their divine light and character. Hence the words of the Quran are not the words of Muhammad (Be peace upon him) but are the words of God.

43. God Himself is the Protector of the Quran : Past Books have been changed by their devotees, but the Holy Quran is secure from any kind of change in its original text. When doubts were created by the opponents about the Quran that it would also not survive in its pure form as the other heavenly Books did not remain safe from alterations, God clearly promised that He would protect the Quran. According to that promise the Quran is safe from any change. It is safe in the breasts of millions of Huffaz in the world. No enemy has been successful in its attempt to change it. Is it not a miracle ?

44. Modern Age and the Quran : Modern mind is much affected by the growth of social and physical sciences. Due to intense diversions and contradiction in modern sciences man is highly confounded and unable to find a straight way for the solution of his manifold problems and for the achievement of mental and spiritual peace. His life has become a pensive journey without destination. As for the Unseen World it is being rapidly neglected. Even science does not help him in this direction. This is all because man wants to solve all his problems and questions by wisdom alone. And the fact is that the sphere of wisdom is limited. This is why the Merciful Lord of the universe sent His Messengers with divine guidance to bring mankind out darkness into the light of real knowledge and guidance. The Last Message sent by God is Holy Quran and the Last Messenger is the Holy Prophet Mohammad (Be peace upon him).The Holy Quran is a compendium of all universal facts, exact principles and laws, just approach to human problems and precise reflection of divine reality, absolute knowledge and perfect wisdom and the fundamental teachings of the past Heavenly Books (Taurat, Zaboor, Bible, etc.)

The social and physical sciences are all progressive. Every progressive thing is imperfect. An imperfect knowledge cannot give perfect guidance. Hence the sciences of today can't render perfect guidance to mankind. On the other hand, the Holy Quran consists of those universal facts which are set in the knowledge of

Allah. In the knowledge of Allah there can be no variation or change. Hence Quran is a perfect knowledge and can give perfect guidance in all phases of human life. The whole world should concentrate to the study of the Holy Quran.

The Quran is a message and a guidance for the whole mankind whether poor or or rich, ruler or subject, master or slave, black or white, eastern or western, bourgeois or proletariat, labourer or capitalist, employee or employer, student or teacher. It has ample treasure of knowledge and instructions to satisfy each one of them. The teachings of the Quran are Universal and everlasting.

Modern Sciences can not serve mankind in the solution of the world problems, nor in the salvation Hereafter. The Holy Quran alone can liberate mankind from the disasters of this World and the chastisement of the Hereafter. The whole world should concentrate to the study of the Quran and respond to its Universal Divine Call. But most of the people in the world do not rightly know the real message and teaching of the Quran.

45. Translation of the Quran without Tafseer is dangerous : The English translations of the Quran are generally very deficient. The Quran cannot be interpreted by mere translation. Translation without 'Tafsir' (commentary notes or explanation) is highly dangerous for a common reader.

The work of Tafsir is a very difficult task. According to Sheikh Ahmad Sirhindi (Mujuddid Alf-e-Thani) the verse means that only those persons can reach the depth of the Quran who are purified. External and internal purity is necassary for the attainment of profound knowledge of the Quran. The first teacher of the Holy Quran is the Holy Prophet (Be peace upon him). Consequently, those persons who are away from the Holy Prophet and are plunged into the pool of darkness of infidelity and polytheism (Kufr and Shirk), sins and defiles, preposterous assumptions and filthy ideas, cannot reach the meaning of the Quran. They cannot interpret the will of Allah. The perverted muslims and orientalists fall in this category who have done injustice to the Quran by giving such meaning and interpretation which are far away from the real conscience of the Quran. They have infused their own personal whims and speculations. All those translations and interpretations are rejected ( ) which are against the Traditions of the Prophet.

There are very many authentic Tafasir in Arabic and Urdu languages, but in English language there is perhaps none. The old Tafasir are too many and it is difficult to study all of them. Allama Shabbir Ahmad Usmani, the Sheikhul Islam of Pakistan, had written a brief Tafsir of the Holy Quran in Urdu so that the common man may know what Quran says. This Tafsir is a gist of all the old Tafasir. Millions of people in Pakistan and Bharat have benefited from this wonderful Tafsir. But the English speaking people are ignorant of this invaluable treasure of knowledge. So, I have tried to render this Tafsir into English for three main reasons :—

(1) The people may correctly know the right meaning of the Quran and gain spiritual inspiration and guidance.

(2) To eradicate those filthy ideas and wrong beliefs which are being propagated among the modern Muslims, East and West, in the fair name of Islam and Quran by the Maudoodi and Qadyani groups.

(3) To exterminate those wrong ideas which are being spread by the Christians and Orientalists about Tauheed and Risalat (Divine Oneness and Propethood) about Mohammad and Jesus (Be peace upon them) and about other fundamental principles of Islam in the field of legislation, political thought, economic system, sociological ground-work, state and government, moral and cultural values.

46. The excellent Qualities of the Quran :

1. Hazrat Usman reported God's Messenger (Be peace upon him) as saying, "The best among you is he who learns and teaches the Quran". (Bukhari).

2. Hazrat Uqba b. Amir said : When we were in the Suffa, God's Messenger (Be peace upon him) came out and asked, "Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large-humped she-camels without being guilty of sin or severing ties of relationship." We replied : "Messenger of God (Be peace upon him) we would all like that." He said, "Does not one of you go out in the morning to the mosque and teach or recite two verses of God's Book ? That is better for him than two she-camels and three verses are better for him than three she-camels, four verses are better for him than four she-camels and so on than their numbers in camels."

3. Hazrat Abu Huraira reported God's Messenger (Be peace upon him) as saying, "Would one of you like, when he returns to his family, to find there three large, fat pregnant she-camels" ? When we replied that we would, he said, "Three verses which one of you recites in his prayers are better for him than three large, fat, pregnant she-camels." (Muslim).

4. Hazrat Aisha reported God's Messenger (Be peace upon him) as saying, "One who is skilled in the Quran is associated with the noble, upright recording angels ; and he who falters when reciting the Quran and finds it difficult for him will have a double reward." (Bukhari and Muslim).

5. Hazrat Ibn Umar reported God's Messenger (Be peace upon him) as saying, "Jealousy is justified only regarding two types : a man who, having been given the Quran by God, stands (in prayer) reciting it during the night and during the day ; and a man who having been given wealth by God, spends on others from it during the night and during the day." (Bukhari and Muslim).

6. Hazrat Abu Musa al-Ashari reported God's Messenger (Be peace upon him) as saying, "A believer who recites the Quran is like a Citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Quran is like a date which has no fragrance but has a sweet taste, a hypocrite who does not recite the Quran is

like the colocynth which has no fragrance and has a bitter taste, and the hypocrite who recites the Quran is like basil whose fragrance is sweet but whose taste is bitter." (Bukhari and Muslim).

7. Hazrat Umar b. al-Khattab reported God's Messenger (Be peace upon him) as saying, "By this Book God exalts some peoples and lowers others." (Muslim).

8. Hazrat Ibn Abbas reported God's Messenger (Be peace upon him) as saying "Anyone who has nothing of the Quran within him is like a ruined house." (Tirmidhi and Dairmi).

9. Hazrat Abu Sa'id reported God's Messenger (Be peace upon him) as stating, "God who is blessed and exalted says, 'To him who is so occupied with the Quran as to neglect making mention of me and making request of me I will give the most excellent things I give to those who ask.' ' The superiority of God's words over all other words is like God superiority over His creatures." (Mishkat).

10. Hazrat Ibn Masud reported God's Messenger (Be peace upon him) as saying, "If anyone recites a letter of God's Book he will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif Lam Mim are one letter, but Alif is a letter, Lam is a letter and Mim is a letter." (Mishkat).

11. Hazrat Ali said he had heard God's Messenger (Be peace upon him) say "Dissension will certainly come", and when asked him how it could be avoided he replied, "God's Book is the way, for it contains information of what has happened before you, news of what will happen after you, and a decision regarding matters which occur among you. It is the distinguisher and is not jesting. If any overweening person abandons it God will lead him astray. It is God's strong cord, it is the wise reminder, it is the straight path, it is that by which the desires do not swerve, nor the tongues become confounded and the learned cannot be saturated with it. It does not become worn out by repetition and its wonders do not come to an end. It is that which the jinn did not hesitate to say when they heard it, 'We have heard a wonderful recital which guides to what is right, and we beleive in it.' He who utters it speaks the truth, he who acts according to it is rewarded, he who pronounces judgement according to it is just, and he who invites people to it guides to a straight path." (Tirmidhi and Dairmi).

12. Hazrat Mu'adh al-Juhani reported God's Messenger (Be peace upon him) as saying, "If anyone recites the Quran and acts according to its contents, on the Day of Resurrection his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this ?" (Ahmad and Abu Dawood)

13. Hazrat Ali reported God's Messenger (Be peace upon him) as saying, "If anyone recites the Quran, learns it by heart, declares what is lawful in it to be lawful and what is unlawful in it to be unlawful, God will bring him into Paradise and make him intercessor for ten of his family all of whom have deserved Hell." (Mishkat).

ALLAMA SHABBIR AHMAD USMANI

(Be mercy upon him)

A great Theologian, a great Writer a great Orator, a great Politician, a great Saint, Allama Shabbir Ahmad Usmani was a student and Khalifa of Sheikh-ul-Hind. He was born on 7th Muharram 1304 A.H. (1885 A.D.) in U.P. (INDIA). His father, Maulana Fazlur Rahman, belonged to a well-known Usmani family of Deoband. He was Deputy Inspector of Schools and was posted at Bareilly when the great son was born. He received his education at Darul Uloom of Deoband and got first position and distinction in his final examination in 1908 (1325 A.H.). He was appointed an Ustaz the same year in the same Darul Uloom due to his extaordinary ability. In 1910 the first Convocation of Darul Uloom was held. The Allama delivered a marvellous speech at this occasion and he was made a permanent Ustaz of the Darul Uloom. In 1915, when Hazrat Sheikkul Hind made his journey to Hijaz, the great Allama taught 'Muslim' in his place. The speeches and lessons on this famous Book of Tradition showed his marvellous intelligence and ability. Finally these speeches were reproduced in his famous Book Al-Muslim in three volumes. Unfortunately this Book could not be completed due to his most busy life. In 1344 A.H. Sultan bin Abdul Aziz bin Saood summoned a conference of Motamir Aalame Islami. A grand deputation of Jamiatul Ulema went to participate in this conference. He went with this deputation as a prominent member. The Sultan was highly impressed by his eloquent and scholarly speeches and made many reforms in his administration.

In 1345 A.H, Allama Shabbir Ahmad Usmani, Anwar Shah Kashmiri and other prominent teachers of Deoband were forced to leave Deoband due to some unavoidable circumstances. They went to Dabhel in District Gujrat and joined the Jamia Islamia Dabhel as teachers. In 1352 A.H. when Anwar Shah Sahib died he also taught Bukhari. The speeches and lectures on Bukhari were recorded by one of his students, Abdul Waheed Siddiqi of Fatehpur, U.P. India. Insha Allah these lectures shall appear to the readers after some time in English. Prayer is required by the readers.

The greatest work of Hazrat Allama Shabbir Ahmad Usmani is the Tafsir of the Holy Quran. In this Tafsir he has drawn the essence of thirteen or fourteen famous Tafasir. It is written in Urdu. The western world is thirsty for a standard and correct interpretation of the Quran This Faqir has tried to introduce this valuable treasure of knowledge to the English-speaking world. What is Tafsir ? :—Tafsir as a matter of fact, is the translation of God's Consience into words of interpretation. God's conscience is hidden in the Quran. Any such commentary that is away from God's Conscience is not a Real Tafsir. If some element of Nafs is amalgamated in Tafsir it is wrong. If some element of personal whims and fancies is mixed with the Tafsir it is wrong. Tafsir means : "It is what God means." Tafsir is not that which our Nafs means, or our desire says, or our heart believes, or our mind speaks.

Purification is the first condition of Tafsir : Unless our Nafs, our heart, our Mind i.e. our interior (Batin) is purified we cannot understand the Holy Quran correctly. Hence only a Purified Scholar can write a correct Tafsir, otherwise there is all possibility that his own Nafs may be mixed with the Tafsir. Hazrat Allama Shabbir Ahmad Usmani was a great Scholar and was purified by his eminent Sheikh, Maulana Mahmood Hasan, popularly known as Sheikhul Hind and Prisoner of Malta. The two main conditions of Tafsir (a) Purification and (b) Comprehensive Knowledge of all branches of religion were perfectly found in the Great Allama. This is the reason that I have tried hard to render it into English so that the world may recieve correct guidance and know exactly what God means and what God requires. Today wrong ideas have been introduced in the name of Quran. That is dangerous for the lovers of truth. That is dangerous for the lovere of God, who want to recognize and see Him through the Quran.

Political Services of the Great Allama : In 1944 he joined the Muslim League and worked hard for the achievement of Pakistan. The Muslims were divided in politics and a large number of them were controlled by the Congress. But for Allama Shabbir Ahmad Usmani, the success of Muslim League was uncertain. It was due to the efforts of Allama Shabbir Ahmad Usmani that Muslim League became a strong organisation and finally succeeded in the achievement of Pakistan. The former North Frontier Province, the old Punjab and Sind were under the influence of the corrupt forces. Allama Shabbir Ahmad Usmani with the help of 500 Ulema rooted out the influence of the Congress Muslims in North West India and brought that region in favour of the demand for Pakistan. After the establishment of Pakistan, Quaid-e-Azam kept intimate relations with Allam Shabbir Ahmad Usmani and consulted him in all important matters. By his association Quaid-e-Azam had become more fervent in Islam and always referred to Islam in his speeches and discourses for the solution of national problems. In short, Allama Shabbir Ahmad Usmani was also one of the Builders of Pakistan and a great Reformer of the Muslim Nation. The Qarardad Maqasid was written by Allama and was passed by the Constituent Assembly of Pakistan. It is the basis of the Constitution of Pakistan. It would be a pity on our part if we forget him and do not introduce him to the people of the world who want to study Islam and know about Pakistan. A Scholar of recognized authority, the great Allama is highly respected in the Islamic World. It is, however, deplorable that he is being neglected in our country. The great Allama died in 1949 and was buried at Karachi. His grave is not far away from the Mausoleum of Quaid-e-Azam but unfortunately it is not easily accessible to his devotees coming from various parts of the Islamic World.

Mohammad Ashfaq Ahmed, M.A., M.Sc.

Karachi.

Dated 18-9-1980.

A BRIEF LIST OF IMPORTANT SUBJECTS

1. The Holy Prophet is the Last Prophet : (Khatme Nabuwat—Finality of Prophethood). (Verse 55—Aale Imran, Verse 159—Nisa, Verse 50—Mominoon, Verse 40— Ahzab).

2. Da'wat and Tabligh : (Verse 104—Aale Imran, Verse 125—Nahl).

3. The absolute excellency of the Prophet's Ummat : (Verse 143—Baqara, Verse 110—Aale Imran).

4. Knowledge of the Unseen : (Verse 188—Aaraf, Verse 59—An'am, Verse 34— Luqman, Verse 65—Naml).

5. What is Bid'at (Innovation) ? (Verse—208 Baqara, Verse 27—Hadid).

6. Unlawfulness of Interest and Usury : (Verse 275—Baqara, Verse 276—Baqara, Verse 130—Aal-Imran, Verse 39—Rum).

7. Four conditions of Marriage and the illegality of Muta : (Verse 24—Nisa, Verses 6,7—Mominoon).

8. Except wife and slave-woman, all sexual ways are unlawful : (Verse 6,7—Mominoon).

9. The Jews were wrathed and cursed due to slaying the Prophets : (Verse 61—Baqara).

10. The Attributes of God are the sources of Divine Laws : (Ayat-al-Kursi 255—Baqara).

11. The three attributes of the God-fearing : (a) Belief in the Unseen (b) Establishment of Prayer (c) Expending of God's Bounties. (Verse 3—Baqara).

12. The qualities of the Hypocrites : (Verses 8 to 20—Baqara) and other Suras.

13. Mankind is divided into three big groups : Believers, Unbelievers, Hypocrites (Verse 20—Baqara).

14. Challenge of the Quran : (Verse 23—Baqara).

15. The adviser should act upon his own advice, it does not mean that a sinner should not advise : (Verse 44—Baqara).

16. We should not forsake the higher for the lower : (Verse 61—Baqara).

17. The hearts of the Jews are harder than stones : (Verse 74—Baqara).

18. The most wrathed and cursed are those who change Divine Laws like the Jews : (Verse 85—Baqara).

19. Those who hate God's friends and saints, God hates them : (Verse 98—Baqara).

20. The satans ascribe evil things to God's accepted servants : (Verse 102—Baqara).

21. God is pleased with Eman and Taqwa and not with magic performances : (Verse 103—Baqara).

22. **Due to malice the People of the Book do not embrace Islam :** (Verse 109—Baqara).

23. **Those who spoil the Sanctity of Mosques are the worst creatures :** (Verse 114—Baqara).

24. **In Time and Space the Disbelievers have like hearts :** (Verse 118—Baqara).

25. **Ecclesiastical Prosperity is based on Eman :** (Verse 124—Baqara).

26. **Worldly Prosperity is not based on Eman :** (Verse 126—Baqara).

27. **The test is taken in things hard and heavy on Nafs :** (Verse 143—Baqara).

28. **The unprecedented patience of Hazrat Hajra and Hazrat Ismaeel made Safa and Marwa the signs of God :** (Verse 158—Baqara).

29. **Tauhide Zati, Tauhide Sifati and Tauhide Fai'ly (Unity of Self, Unity of Attributes and Unity of Action) :** (Verse 163, 164—Baqara).

30. **The Believers have greatest love with God :** (Verse 165—Baqara)

31. **Only those possessed of Wisdom and Guidance should be followed :** (Verse 170—Baqara).

32. **Why pig is forbidden :** (Verse 173—Baqara).

33. **What is Virtue ?** (Verse 177—Baqara).

34. **Phases of the Moon :** (Verse 189—Baqara).

35. **Four types around the Holy House :** (a) Seekers of World (b) Seekers of Virtues in the World and Hereafter (c) Hypocrites and (d) Seekers of God's good pleasure only (Verses 200 to 207—Baqara).

36. **Around Paradise there are afflictions, hardships and tests :** (Verse 214—Baqara).

37. **What you like may be dangerous for you :** (Verse 216—Baqara).

38. **The main struggle of the Unbelievers is to turn the Muslims from Islam :** (Verse 217—Baqara).

39. **A Muslim slave-woman is better than an unbelieving free-woman :** Verse 221—Baqara).

40. **Women are our tillage; the seed should be thrown in tillage :** (Verses 222, 223—Baqara).

41. **Man should not forget his excellency over woman :** (Verse 237—Baqara).

42. **Administration and Organization Require good knowledge and good physique:** (Verse 247—Baqara).

43. **Prophets are different in degrees of excellency :** (Verse 253—Baqara).

44. **There is no Compulsion in Religion :** (Verse 256—Baqara).

45. **Momin has a tendency to light, Kafir has a tendency to darkness :** (Verse 257—Baqara).

46. **A small seed grows into a big tree, similarly a small virtue grows into a huge tree in the Hereafter :** (Verse 261—Baqara).

47. Promise of Satan—poverty and indecency, Promise of God—boon and bounty : (Verse 268—Baqara).

48. Wisdom—the great endowment : (Verse 269—Baqara).

49. Sadqa (charity) can be given to the Non-Muslims : (Verse 272—Baqara).

50. Giving to those busy in learning or serving the Quran or Islam is a great Thawab : (Verse 273—Baqara).

51. Those who donot differentiate between interest and profit in trade shall be raised like mad men in the Hereafter : (Verse 275—Baqara).

52. Sadqah-givers prosper, interest-eaters decline : (Verse 276—Baqara).

53. Wage war against the interest-eaters if they donot give up the taking of interest : (Verse 278—Baqara).

54. Credit transactions, big or small, should be written correctly and honestly (Verse 282—Baqara).

55. If you hear God's commands, accept them, God will open your breasts, otherwise seal your hearts : (Verse 285—Baqara).

56. God is Hayyul Qayyum and the Christ is not Hayyul Qayyum : (Verse 2—Aale Imran).

57. That meaning of Ruhullah shall be taken which tallies with 'Son of Mary' : (Verse 7—Aale Imran).

58. The greatest Fitna injurious to man is woman : (Verse 14—Aale Imran).

59. The best valuable of the world is a good wife : (Verse 14—Aale Imran).

60. The Non-Muslims shall never be able to exterminate the Muslims : (Verse 12—Aale Imran).

61. The Religion acceptable with God is Islam : (Verse 19,85—Aale Imran).

62. The Custodians of Divine Religion are now Muslims and not the Jews or Christians : (Verse 26—Aale Imran).

63. How to deal with the Big Powers of the Unbelievers : (Verse 28—Aale Imran).

64. A worldly government can err in the appointment of her Ambassador, but God cannot err in the appointment of His Prophet : (Verse 79—Aale Imran).

65. The Jews want that the Muslims should never unite : (Verses 100 to 107—Aale Imran).

66. The supremacy of Muslims over all nations : (Verse 110—Aale Imran).

67. The Israeli State today exists on the support of the Americans and Russians : (Verse 112—Aale Imran).

68. When affliction befalls on the Muslims the Jews, the Christians and other Unbelievers become glad, but when they receive God's bounties the Unbelievers abhor : (Verse 120—Aale Imran).

69. The temporary defeat in Uhad was a lesson to the Muslims, otherwise God is not pleased with the Unbelievers : (Verse 140—Aale Imran).

70. Wise men are those who remember God : (Verse 190—Aale Imran).

71. Fikr (thinking) without Zikr (remembrance) leads to atheism : (Verse 191—Aale Imran).

72. If you avoid big sins God shall forgive you your small sins : (Verse 31—Nisa).

73. Turn your disputes unto the Quran and Sunnah: (Verse 59—Nisa).

74. How Hazrat Umar got the title of Farooq : (Veres 60 to 70—Nisa).

75. Four groups of mankind are blessed :(i)The Prophets (ii) The Truthful (iii) The Martyrs and (iv) The Righteous (Verse 69—Nisa).

76. When disaster befell, the Hypocrites said it was due to the wrong decision of the Prophet, when fortune befell they said it was an act of God : (Verse 78—Nisa).

77. News of war and peace should be reported to the rulers for investigation and announcement : (Verse 83—Nisa).

78. The endowment of an Islamic State is a great bounty of God : (Verse 94—Nisa).

79. If you suffer hardships in Jihad the Unbelievers also suffer troubles, but you hope from God what they do not expect (Verse 104—Nisa).

80. Do not advocate for the treacherous : (Verse 105—Nisa).

81. Do not follow desire in doing justice : (Verse 135—Nisa).

82. The Hypocrites shall go to the lowest chamber of the Hell : (Verse 145—Nisa).

83. Those who make way between Islam and Kufr are great Unbelievers : (Veres 150, 151—Nisa).

84. The Jews could not slay or crucify Jesus : (Verse 158—Nisa).

85. The Christ shall come down from the heaven and slay Dajjal : (Verse 159—Nisa).

86. Islam is the most perfect Religion : (Verse 3—Maeda).

87. Common men have share in Kingdom but not in Prophethood : (Verse 20—Maeda).

88. The cowardice of Bani Israeel in the days of Moses : (Verse 24—Maeda).

89. Do not malice, a malicious man is rejected : (Section 5--Maeda).

90. Seek Wasila unto God : (Verse 35—Maeda).

91. Cut the hand of a thief, man or woman : (Verse 38—Maeda).

92. The Jews are great liars : (Verse 42—Maeda).

93. Those who do not adjudicate according to God's Law are either Unbelievers or wrong-doers or miscreants : (Verses 44 to 47—Maeda).

94. For a Momin the best Law-giver is God : (Verse 50—Maeda).

95. **If you do not help Islam God shall raise other people :** (Verse 54—Maeda).

96. **Repudiating the wrong notions of the Jews and Christians is an act of Prophethood :** (Verse 67—Maeda).

97. **The greatest enemies of the Muslims are the Jews and the Associators :** (Verse 82—Maeda).

98. **Through wine and gambling the Satan creates mutual hatred and enmities :** (Verse 91—Maeda).

99. **Donot seek provision through supernatural way :** (Verses 112, 115—Maeda).

100. **Jesus never claimed to Divinity :** (Verse 117—Maeda).

101. **No one can remove the misfortune except God :** (Verse 17—An'am).

102. **Darwin's Theory of Evolution is wrong :** (Verse 38—An'am).

103. **How nations met annihilation :** (Verses 41 to 45—An'am).

104. **The Prophet is a man :** (Verse 50—An'am).

105. **Sin is forgiven after sincere repentance :** (Verses 54, 55—An'am).

106. **Three types of worldly chastisement :** (Verse 65—An'am).

107. **Do not sit where God's Verses are ridiculed :** (Verse 68—An'am).

108. **Hazrat Ibrahim had not committed Shirk as Maudoodi has put it, his words reflect a Negative Interogation :** (Verse 78—An'am).

109. **Had Prophets committed association (Shirk) their deeds would have been spoiled :** (Verse 89—An'am).

110. **Human eyes cannot compréhend God :** (Verse 104—An'am).

111. **Wicked Men and Jinn have always adversely opposed the Prophets and their True Followers :** (Verse 113—An'am).

112. **The breasts of those who believe are opened and the breasts of the disbelievers are narrowed :** (Verse 126—An'am).

113. **The cities are not destroyed till the people thereof are not warned :** (Verse 132—An'am).

114. **The Door of Tauba shall be closed when the sun rises from the west :** (Verse 159—An'am).

115. **God has sent down two Garments :** (a) Garment of cloth and (b) Garment of piety. (Verse 26—Aaraf).

116. **Put on good clothes at the time of prayer :** (Verse 31—Aaraf).

117. **The worldly bounties are for the Momins, exclusively theirs' on the Day of Resurrection :** (Verse 32—Aaraf).

118. **In this Age of Electronics the discourse between the People of the Hell and the People of the Paradise is understandable :** (Verse 50—Aaraf).

119. **Spiritual Rain and Material Rain :** (Verse 58—Aaraf).

120. **The fundamental teaching of the Prophets is uniform :** (Sections 8,9,10,11—Aaraf).

121. The sight of God is not possible with these worldly eyes in this world of matter : (Verse 143—Aaraf).

122. Supreme excellency was written for the Ummat of the Last Prophet : (Verse 156, 157—Aaraf).

123. The First Covenant in the Spiritual World is the basis of Divine Oneness : (Verse 173—Aaraf).

124. Knowledge without purification is a dangerous thing : (Verse 176—Aaraf).

125. When the Quran is recited, give ear to it : (Verse 204—Aaraf).

126. The intention of invading the Trade Caravan was proposed to break the economic power of the Pagan idolaters : (Introduction of Sura Anfal).

127. God shall always void the treacherous plans of the Unbelievers against the Muslims : (Verse 18—Anfal).

128. If the brave show indolence in the battlefield the coward shall flee away : (Verse 25—Anfal).

129. Two things are a hindrance to God's chastisement : (i) My existence and (ii) Istighfar (seeking God's forgiveness). (Verse 33—Anfal).

130 Go on fighting till the Religion of God is firmly established : (Verse 39—Anfal).

131. Satan deserts his friends when they are on the verge of doom : (Verse 50—Anfal).

132. The angels physically took part in the Battle of Badr : (Verse 50—Anfal).

133. The Unbelievers are the worst creatures : (Verse 55—Anfal).

134. Make full preparations for war against the Unbelievers : (Verse 60—Anfal).

135. Peace Treaty should not make you indolent of military consolidation : (Verse 60—Anfal).

136. O Prophet ! Urge the Muslims to Jihad : (Verse 65—Anfal).

137. There will be great Fitna if the free Muslims donot help the Muslims under subjugation : (Verse 73—Anfal).

138. The main idea of Anfal—Abu Jahl defeated for ever, Muhammad (peace be upon him) established in Arabia for ever : (Introduction of Sura Tauba).

139. The main idea of Tauba—purging of Arabia : (Introduction of Tauba).

140. If they go straight with you, you should also go straight with them : (Verse 8—Tauba).

141. Only pious and sincere Muslims should be given the control of Mosques : (Verse 18—Tauba).

142. Donot love your fathers and brothers if they prefer Kufr to Eman : (Verse 23—Tauba).

143. The Associators are unholy, they should not come near the Holy Mosque :

(Verse 28—Tauba).

144. The Fatwa of an A'lim is acceptable only when it is given according to Shariah : (Verse 31—Tauba).

145. Those who hoard wealth and donot expend in the way of God shall be severely chastised : (Verse 35—Tauba).

146. Hazrat Abu Bakr Siddique is the Companion of the Cave : (Verse 40—Tauba)

147. Plentitude of wealth and children is a chastisement in the world for the Unbelievers : (Verse 55—Tauba).

148. The expenditures of Zakat are classified by God Himself : (Verse 60—Tauba).

149. The Hypocrites exposed : (From Verse 61 to the End of Tauba).

150. The difference between Sin and Hypocricy : (Verse 80—Tauba).

PRAYER

My Lord, I pray thee to accept my this humble effort and make this Translation a source of guidance and inspiration for a large part of the world. I am a man, full of sins and defects and I ask Thy pardon and forgiveness for my mistakes and errors. My Lord, raise the degrees of excellency of my Elders who are my intercessors in the Hereafter, and who have been a source of inspiration throughout this humble struggle ! My Lord, shower rains of Thy mercy on the Holy Prophet and his Companions and those who followed after them ! My Lord, shower Thy mercy on all friends who helped me in this effort ! My Lord, shower Thy mercy on the readers and those who carry its message far and wide !

No doubt, Thou art All-Forgiving, All-Merciful.

When Thou canst change sins into virtues, Thou canst also change this form-virtue into real virtue.

Mohammad Ashfaq Ahmad.

Part - I | سُوْرَةُ الْفَاتِحَةِ مَكِّيَّةٌ | رکوعها ١ | آياتها ٧ | Sura - 1 (Al-Fatihah)

SURA AL—FATIHA — MECCAN — VERSES 7 — SECTIONS 1

In the Name of Allah, Who is Excessively Compassionate, Extremely Merciful.[1]	النزل بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. All praises are to Allah,[2] (Who is) Lord of the Worlds.[3]	١۔ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ
2. Excessively Compassionate, Extremely Merciful.	٢۔ الرَّحْمٰنِ الرَّحِيْمِ ۙ
3. Owner of the Day of Recompense.[4]	٣۔ مٰلِكِ يَوْمِ الدِّيْنِ ؕ

1. Rahman and Rahim (رحمٰن ورحیم) are both hyperbolic forms. The hyperbolism in Rahman is greater than in Rahim. Most Compassionate and Most Merciful are also correct translations.

2. All the praises – present, past and future – are entitled to God alone, because He is the Creator of all things and He is the Bestower of all blessings, whether He may give them directly or indirectly. For example, the heat or light received from the sunshine is, in fact, a gift of the Sun. Similarly, the original source of all blessings and bounties is Allah though they may come through some intermediate agency.

Note : "All kinds of praises " is not correct translation, because there is no limit of God's praises.

3. عالم (World) is a collective noun and comprehends all the creatures of God. This word is not generally used in its plural form. But in this verse عالم denotes all kinds of genera and species as the world of men, the world of animals, the world of angels, the world of jinns, etc. This is why the plural form is used so that it may be clearly understood that each and every individual of the Universe is the creature of God and of no one else.

4. The day of Recompense is really a very significant and extra-ordinary day because very great and important events will take place on that Day and such a horrible day has never happened before, nor will come afterwards. Moreover, the absolute domination of God over all recreated creatures shall be manifest. Even a phantom rule or authority enjoyed in the World will not be seen on that day. God alone will be the Omnipotent Ruler and Authority on that day and all intermediate demonstrations of power shall be extinct.
—Whose is the reign on that Day ? It is Allah's, Who is One, the Omnipotent.

4. Thee only we worship, Thee alone we ask for help.[5]	٤- اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۝
5. Tell us the path straight :	٥- اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝
6. The path of those whom Thou graced,[6] on whom neither befell	٦- صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ
7. Thy anger and nor were they gone astray.[7]	٧- غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝ ع

5. This verse shows that seeking help in reality from anyone beside God is totally forbidden. Nevertheless, to ask for help from some pious man, regarding him non-independent and a medium of Divine Mercy (in a reflective sense) is not wrong because this help is in fact sought from God Himself.

6. The blessed ones are four groups :

(i) The Prophets, (ii) The Righteous, (iii) The Martyrs and (iv) The Pious (See verse 69, Sura Nisa). The wrathed ones (المغضوب عليهم) are the Jews and the deviated ones (ضالين) are the Christians. The Quranic verses prove it. Man deviates from the right way either knowingly or unknowingly. No section of the human race, past or present, is an exception to this rule. The Jews have gone astray knowingly, while the Christians deviated from the right path in ignorance.

7. God revealed this Sura in the direct narration of His servants, meaning thereby that whenever they come in His presence for worship they should beseech God in this way. This is why one of its names is also تعليم المسئلة. At the end of this Sura, the word A'meen is traditionally recited, and this word is not a part of the Quran. It means : " O God ! Be it so." — we should follow the blessed people and get away from the betrayed ones.

The first half of this Sura contains the admiration and praise of God and the second half is a prayer for His servants.

Note : غيرالمغضوب الخ is a case in apposition with الّذين or its adjective. The translation is done accordingly. Some of the translations, in which غيرالمغضوب seems to modify the verb, are against the analysis and against the real sense. There is no guidance to error.

SURA AL-BAQARAH-SENT DOWN IN MEDINA-VERSES 286- SECTIONS 40

SECTION 1

In the Name of Allah, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif Lam Mim.[1]

الٓمّٓ ۝١

2 This is the Book Wherein is no doubt,[2] guides[3] those who fear.—[4]

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۝٢

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1. These letters are known as Muqatta'at. Others cannot reach their real meaning, as it is a mystery between God and the Prophet, which is not disclosed due to some reason. The meaning given by some past scholars simply indicate their possible reflection and exposition or elucidation, it does not mean that they exactly speak the conscience of God. Hence, from the viewpoint of a scholar, those indications of the past scholars should not be repudiated simply dubbing them as personal opinion.

2. There is no doubt in this Book, being the Word of God and containing factual contents. It should be noted that the word can be doubtful only in two ways. Firstly, either there is some defect or mistake in the word itself, secondly, there is some flaw in the mind of the reader himself. In the first case the doubt goes to the Book or the Word ; and in the second form the receiver or the reader would be mentally a defaulter. In this verse the first form of doubt is repudiated. Now this doubt that all the Unbelievers thought this Book as doubtful and rejected it, then why this negation in this verse, is resolved totally. As for the second form of the doubt it is answered in the later verses — وان كنتم فى ريب الخ (And if you are in doubt.....).

3. From this place to the end of the Quran is the answer of اهدنا الصراط المستقيم which was put by the servants to their Lord in the first Sura.

4. This Book shows the way to those people who fear God, because a God-fearing man will try to search for the works of His pleasure and displeasure, His obedience and disobedience ; and the haughty and arrogant man, who has no fear in his heart, does not bother about obedience and does not fear about the results of transgression and sinfulness.

3. Those who believe in the Unseen[5] and perform the Prayer[6] (Salat) and expend of what We have provided them ;[7]

٣۔ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ

4. And who believe in what has been sent down to thee and in what had been sent down before thee and know the Hereafter as sure and certain.[8]

٤۔ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ؕ

5. These people are upon guidance from their Lord and they are the winners of goal.[9]

٥۔ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

6. As to those who got rejectors alike it is to them whether thou warn them or do not warn them they will not get to believe.[10]

٦۔ اِنَّ الَّذِيْنَ كَفَرُوْا سَوَآءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝

5. Those things which are beyond their wisdom and their senses e.g. Paradise, Hell, Angels etc.—they believe in all of them simply because they are bidden by Allah and the Prophet. It shows that a man who does not believe in these hidden things is devoid of guidance.

6. اقامت صلوٰة means that they always perform their Salat punctually and carefully and according to the given instructions and directions.

7. The roots of all obedience are three. Firstly, those things which belong to the heart. Secondly, those which belong to the body and, thirdly, those which belong to the wealth. In this verse all the three roots are taken in order.

8. The previous verses particularly refer to those idolators who had embraced Islam and in this verse the Jews and the Christians, who had embraced Islam, are mentioned.

9. It means that both the two groups of the believers got guidance in the World, and in the Hereafter they will achieve every kind of success. Consequently, those who did not believe and did not do good deeds failed in both the Worlds. Their World and the Hereafter are both destroyed. In the coming verses the condition of the Unbelievers is described.

10. These are particularly those Unbelievers for whom disbelief (Kufr) was predestined and are deprived of the wealth of Eman for ever, as Abu Jahl, Abu Lahab etc.; otherwise most of those people who were disbelievers had embraced Islam in those days and this conversion has had been a ceaseless mark of Islamic History and never stopped.

7. God has set a seal on their hearts and on their hearing; and on their eyes is a covering,[11] and for them is a mighty chastisement.

٧۔ خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَعَلٰى سَمْعِهِمْ ؕ وَعَلٰٓى اَبْصَارِهِمْ غِشَاوَةٌ ۖ وَّلَهُمْ عَذَابٌ عَظِيْمٌ ۝

SECTION 2

8. And amongst the people there are some who say: 'We believe in God and the Last Day,' and they are never believers.[12]

٨۔ وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَبِالْيَوْمِ الْاٰخِرِ وَمَا هُمْ بِمُؤْمِنِيْنَ ۝

9. They beguile God and the believers and, as a matter of fact they do not deceive anyone but themselves and realise not.[13]

٩۔ يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝

10. In their hearts is a disease,[14] then God increased their disease and for them is a painful chastisement on account of that they uttered a lie.[15]

١٠۔ فِىْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝

11. Their hearts are sealed (they do not understand the truth). Their ears are sealed (they do not attend to the truth). And over their eyes there is a curtain (they do not see the right path).

12. The hypocrites do not believe from the heart which is Real Eman. They simply utter the words of belief by their tongue in order to deceive the people and Allah.

13. Their fraud cannot deceive Allah because He knows each and everything. Their fraud cannot deceive the believers too, because God always makes them aware, through the Holy Prophet or through other signs or hints, of their deceit and corruption. On the contrary, their fraud brings about their own destruction, but they do not understand it due to their heedlessness, ignorance and pride. If they think over a little, they can understand easily that their fraud does not harm the Muslims but brings about their own downfall.

14. These hypocrites have the disease of hypocricy (Nifaq) in their hearts. They have extreme hatred against Islam and malignance against the Muslims. This disease of hypocricy was already rooted in their hearts and now the new revolution brought about by the Holy Quran, the fast grandeur of Islam and the dazzling progress of the Muslims aggravated that very disease in their hearts.

15. Here the word ' lie ' means the false proclamation of Islam. The grievous chastisement which shall be given to the hypocrites is not the punishment of simple lie. It is the punishment of their false claim of Eman and Islam. It was a terrible lie, hence a terrible punishment !

11. And when it is said to them, 'Do not create corruption in the land,' they say: Nay, we are but reformers.[16]

١١۔ وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ ۙ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ○

12. Beware! they are the corruptors but do not understand.[17]

١٢۔ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ○

16. Briefly speaking the hypocrites made mischief and corruption in the land by several ways and for several selfish objects :—

(i) Firstly, they were infatuated with their low desires and were hateful to and heedless of obedience to the Divine Injunctions,

(ii) Secondly, to create respect for themselves they would go to the Muslims as well as to the Infidels and backbite each other,

(iii) Thirdly, they showed great friendliness and hospitality to the Unbelievers and did not argue with them if they opposed Islam and its injunctions. On the other hand, they would communicate the charges and doubts, which the unbelievers set against Islam, to the Muslims, so that some of them who were weak in faith or weak in wisdom might turn away from Islam or at least become doubtful about the Quranic directions and injunctions. And whenever they were dissuaded from corruptions of this sort, they would answer that they were the well-wishers of mankind and wanted that all the people who had become inimical to one another should live in peace and unity and the disruptions, which had been created by the new religion (Islam), be totally obliterated. In every age, the world-seekers and the followers of low desires always say similar words.

Note : Mischief and corruption whenever used in connection with the hypocrites generally carry the sense explained above and do not simply indicate a civil or political disturbance in the country.

17. The real reformation and well-wishing of the people is that the right religion should prevail over all other systems of life, and preference should be given to the Islamic injunctions and directions and not to the material benefits and mundane motives ; and whenever the question of religion arises, support should be given to the religion without caring the least about opposition or apposition of the people. 'Throw dust at the pleasure of the strangers'—we should not care about the pleasure of the non-Muslims touching the matter of Islam. The hypocrites do not understand that the real mischief is hidden behind those actions which they do under the pretension of compromise and expediency.

13. And when it is said to them, 'Believe as all other people got to believe,' they say:[18] Should we believe as the fools got to believe?[19] Beware ! they are the fools but donot know.[20]

14. And when they meet the Muslims they say: We have adopted faith (Eman). But when they are alone with their satans[21] they say: We are with you in reality,[22] we simply make fun (with the Muslims).[23]

١٣ وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا
أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ
السُّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ ○

١٤ وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ
شَيَاطِينِهِمْ ۙ قَالُوا إِنَّا مَعَكُمْ ۙ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ○

18. These words either they said to themselves or to those weak Muslims who had become their secret friends on some account.

19. The hypocrites regarded the simple and sincere Muslims as fools because these Muslims were so much devoted to God's obedience that they did not care a little about the opposition and its bad results. They were so much devoted to God and so much relied on Him that they did not safeguard themselves against the revolutionary perils—as against the hypocrites, who had maintained outward but cunning friendship with both the Muslims and the non-Muslims, and due to their selfish desire they had no fear of the Hereafter. They were so much governed by expediency that they felt no necessity of obeying the Quranic injunctions from the heart. They simply thought that mere lip-service and some most compelling actions were enough to be done for their security and prosperity in the world.

20. In reality the real fools are the hypocrites because they have sacrificed the permanent world for the temporary gain of this temporary world. To be content with the temporary and leave the permanent is an act of sheer foolishness. And what a foolishness is that they fear the creatures who can be evaded and neglected by thousands of means ! They do not fear the Creator of the Universe who is Omniscient and Omnipresent, and where no excuse or pretension can go by. And what a compromise and reconciliation is that in which opposition is borne against the Lord of the Universe and His obedient servants ! But these hypocrites are so foolish that they do not even understand such an obvious fact.

21. Satans—those proud and haughty persons who had not given up their infidelity (kufr) and exposed it to all the people ; or those hypocrites who were considered as their ring leaders.

22. 'In matters of faith or in matters of religion we are absolutely with you, and in no way can be away from you,' said the Hypocrites.

23. You should not be led away by the outward friendship which we have kept with the Muslims. We do not possess the same ideas or faith which the Muslims uphold. We simply mock them and publish their folly. Despite our self-contradictory words and deeds these Muslims, due to their stupidity, are thinking us Muslims, and as such do not touch our wealth and children and even give us share from the booty, and give us their children in our marriage, and also we pick up their secrets. These Muslims are so much foolish that, in spite of all our such activities, they do not understand our cunning and deceit.

15. Allah mocks them[24] and allows them to progress in their haughtiness (and) their condition is that they are quite blind (bereft) of reason.[25]

١٥۔ اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ○

16. These are the people who bought Error at the price of Guidance, yet their trade did not turn out profitable,[26] and neither did they turn guidance-receivers.[27]

١٦۔ اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۪ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ○

24. Because God has ordered the Muslims to behave with the hypocrites like other Muslims, hence their life and property is not disturbed or touched. The hypocrites mistook it on account of their ignorance and folly that all those advantages which the Muslims were reaping by embracing Islam they were getting the same by the simple lip-service. They became self-contented, although this attitude of the hypocrites was leading them to a grievous doom. Consequently, the Muslims were not mocked but the hypocrites themselves bore the mockery. Or this mockery also means that God will punish them for this insolence (mockery).

25. The hypocrites were given respite from God and they extremely progressed in their contumacy and so much deviated from the path that they did not even think over its result and were happy at their ridiculous behaviour. But the matter was quite different and they did not understand that their mockery was leading them to the Hell.

Note : In the verse فی طغیانهم is connected with the verb یمدهم But some of the translators have connected it with یعمهون. In this way, the meaning is distorted and become according to Motezalites and against the Ahle-Sunnat and Arab usage. Such meaning is wrong as the learned know it well.

26. Trade here means the barter of guidance for error which is mentioned before.

27. The hypocrites adopted faith outwardly and sustained unbelief in their heart which led to their destruction in the Hereafter and humiliation in this world. God disclosed their real condition in the Quran, and it was a great disgrace to them. Had they come to believe, they would have been successful in both the Worlds. Now their trade proved profitless in this world as well as in the next world. The hypocrites did not understand that they were incurring this loss and disgrace by thinking the mere verbal belief as sufficient and profitable. In the following lines two examples befitting their condition are described.

17. Their similitude is that of a man who kindled a fire, when it lighted all around him God swept away their light and left them in the darks that they see nothing.[28]

18. They are deaf, they are dumb, they are blind, so they shall not turn (to the right path).[29]

19. Or (another similitude) is that of heavy rains from the sky, in it are darks and thunder and lightening—they put their fingers in their ears against the thunder claps, out of fear of death ; and God encompasses the rejectors (Kafirs).[30]

١٧. مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ○
١٨. صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ○
١٩. أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ
حَذَرَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ○

28. The similitude of the hypocrites is such as if a man kindles a fire in the jungle to find the way in a dark cloudy night. When that fire kindled and the way became visible God extinguished that fire and that man kept standing in the dark night in the jungle and unable to see anything. Similarly, the hypocrites, for fear of the Muslims, tried to make avail of the light of the words of faith (Eman) but they could only achieve a little benefit e.g. security of life and property—that at once the light of that declared faith and all other profits disappeared, and just after death subjected to the most miserable plight and punishment.

29. They are deaf that they do not listen to the right word ; they are dumb that they do not speak the truth ; they are blind that they do not see their loss and gain. So, when a man is deaf and dumb, how can he come to the right path? If he is merely blind, he can call someone or listen to someone. But when all these three faculties of the hypocrites are destroyed their guidance is beyond expectation.

30. The second example of these hypocrites is that they are like such people on whom a heavy rain is falling from the heaven and they are under thick shadows of darkness—the clouds are very thick, the shower is very strong and the night is very dark. Together with these darks is lightning and thunder and it is so terrible that these people put their fingers in their ears for fear of death lest they should die out of the intensity of sound. Similarly, the hypocrites, hearing about the injunctions and warnings of the Holy Quran and realizing their humiliation and disgrace and thinking about their selfish motives and wordly gains, are put to a great distress and fear, and they want to safeguard themselves by means of absurd contrivances. But God's Power is encircling them and these hypocrites cannot save themselve from His chastisement by any sort of means.

20. Wellnigh the lightning may snatch away their sight. When it lightens upon them they begin to walk in its light and when it darkens they halt. And if God will He may take away their hearing and their sight. Truly God is Powerful over every thing.[31]

٢٠. يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۙ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

SECTION 3

21. O mankind ! worship your Lord Who created you and those before you so that you may become pious—

22. Who has created for you the earth as couch and the heaven as canopy and sent down rains from the sky, wherewith He brought forth fruits for your provision. So do not set up compeers to Allah and you do know.[32].

٢١. يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝

٢٢. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ۝

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31. The substance is that the hypocrites are lost in their error and their preposterous thoughts. But whenever they see the dazzling light of Islam and the manifestation of miracles and hear about the commands and warnings of the Quran, they are terrified and falsely turn towards the right path. Whenever they face some distress or some worldly torture, they turn back to their old infidelity, and when it lightens in the dark heavy rains they step forward, when the light is gone they again stand in the same darkness. But because God is Omniscient such contrivances and pretensions cannot go by.

Note : From the beginning of this Sura to this place three kinds of people are described :

(i) The Believers or the Momins,

(ii) The Unbelievers or the Kafirs, whose hearts are sealed and they will never believe,

(iii) The Hypocrites or the Munafiqueen who outwardly are Muslims but their heart is not on one side.

32. Now all the servants, whether Believers or Unbelievers or Hypocrites, are addressed and the Oneness of God (Tauheed) is put before them, which is the fundamental root of the Faith or Eman. The substance is that God has created you and those before you all, and has created your necessities and all other profits. Hence, it is a folly and sheer ignorance if you leave Him and take others as gods who can neither benefit you nor can injure you (as the stone-idol), and you know that no one is there in the Universe like Him.

23. And if you are in doubt about this word We sent down on Our Servant (Mohammad), then bring a Sura like it,[33] and call him whoever is your helper apart from Allah if you are truthful.[34]

٢٣۔ وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۪ وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

24. So if you cannot do it—and you can never do it—fear the fire whose fuel is men and stones, prepared for the unbelievers (Kafirs)[35]

٢٤۔ فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۚ اُعِدَّتْ لِلْكٰفِرِيْنَ ○

33. It is aforementioned that the cause of doubt in this Book is either some objectionable or erroneous content of the Book itself, which is repudiated by the words and the second form of doubt is that someone has got self-created doubts due to weak intelligence or extreme jealousy. Because this form of doubt was not only possible but also occupied the Unbelievers, hence, to remove it, a fair and easy plan is described. If you think that this Book is an effort of human imagination you are also at liberty to produce such a versatile Sura consisting of at least three verses. When you become totally helpless in meeting this challenge and facing the smallest Sura despite your literary fame and versatility, then you should understand that this Book is not the word of any human soul or any other servant, but it is the Word of God. In this verse the Prophethood of the Holy Prophet is rationalized by this universal challenge.

34. If you are right in your claims that this Holy Quran is not the Word of God but the word of human being, then call all the ablest and all the most versatile genii literary scholars and poets and seek their help in producing a similar Sura, or else pray to your idols and gods most humbly to help you in this difficult task.

35. If you do not succeed in producing such a Sura (and it is certain that you can never succeed therein) then you should fear the fire whose fuel is stone and the unbelievers. The only way to save from this fierce fire is that you should come and believe in the Holy Quran. This fire is prepared for those infidels who do not believe in the Holy Quran and the Holy Prophet, and declare that the Quran and the Prophet are both liars.

25. And give glad tidings to those who adopted Eman and did good deeds, that for them are gardens underneath which rivers flow ; when they would be provided with fruits therefrom, they shall say, 'This is what we were given before,' and they would be provided with fruits of similar appearance;[36] and for them there shall be spouses pure and holy, and therein they shall dwell for ever.[37]

٢٥۔ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ
لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا
رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ
رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ
اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ○

36. The fruits of Paradise will appear similar in shape to the fruits of the world but the taste will be quite different. So, whenever they would see any fruit they would say that it is the same kind which they had eaten in the world or in the Paradise before that time, but when they would eat it the taste would be quite different from the previous fruits.

37. The women of the Paradise will be pure from bad morals (external and internal defiles).

Note : Upto this place three things which were important to know are described :

(i) The Origin i.e. from where we came and what we were ?

(ii) Livelihood i.e. what we should eat and where we should live ?

(iii) Destination i.e. what is our End ?

26. Verily God does not feel ashamed to use the similitude of a gnat or of a thing which is higher (or lower) in degree than the gnat.[38] So the people who are believers certainly know that this similitude is correct, which is sent down by their Lord, while those who are unbelievers say : 'What did God mean by this similitude ?' God leads many astray by this similitude and guides many thereby.[39] And He does not lead astray by this similitude but the miscreants—

٢٦۔ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً
فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ
مِن رَّبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ
وقفلازم مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِ كَثِيرًا
وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

38. In this verse the answer to those objections and arguments which were charged against the previous verse by the infidels is given. The substance is that when the infidels could not produce even a small Sura like it, they said : 'Although we are unable to produce a Sura like it, yet by other reasons we can prove that it is not the Word of God but simply the word of man. We see that great men abstain from the description of petty and hateful things in their discourse. Then how can, God, Who is the Greatest of all, can mention fly and spider in the Holy Quran ? The Holy Quran argues that it is not something humiliating or shameful to God to introduce the description or the similitude of a fly or a spider or even a mosquito, because the real purpose of a similitude is to explain and expose the real object for which the similitude is used, and in no way it is connected with the glory or humiliation of that who has given the example. The explanation or exposition of a certian object or matter or case can be clear only when there is similarity between the object and the similitude, otherwise the similitude would be absurd. The objectionof the infidels could be reasonable if similarity must be necessary between the similitude and its giver. But even a foolish man knows that it is not the rule, and there are a number of such similitudes used in the Taurat, Bible and the works of great scholars, charters of kingsand emperors. Consequently, to say that the Holy Quran is not the Word of God, because such low similitudes are given in it, is absolutely wrong. Out of ignorance and malignance the infidels utter such unreasonable remarks about the Holy Quran. ما فوقها can also mean that the thing may be lower in smallness or pettiness than the gnat, e.g. as the Prophet has described the world by the similitude of a mosquito-feather in some traditions.

39. The Believers believe these similitudes as truthful and beneficial and the infidels say, out of mockery, what God could have meant by such contemptible examples. The answer is given to them that this Divine Word is full of guidance, men of understanding receive guidance from this Quran, while miscreants fall in error. Briefly speaking the perfect differentiation between the Righteous and the False is that important purpose which is served by such examples in the Quran.

27. Those who break the covenant of God after its solemn binding and cut what God has commanded to be joined[40] and do corruption in the land.[41] Those are they who are the losers.[42]

٢٧۔ الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِى الْاَرْضِ ۭ اُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ○

28. How can yon reject Allah when (it is a fact that) you were lifeless[43] and He gave you life,[44] then He will make you dead,[45] then He will give you life,[46] then unto Him you shall be returned.[47]

٢٨۔ كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ○

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40. "They cut what God has commanded to be joined", includes severance of blood relations as well as abstention from the Prophets, the Scholars, the Muslims, the Salat and other virtuous deeds.

41. Corruption here means that they spread hatred among the people against Islam and Eman, instigated the enemies of Islam to fight with the Muslims and falsely published the defects of the devoted Mulims—the followers of the Holy Quran—so that the common people should turn contemptuous to the Religion of Islam and the Holy Prophet. They also communicated the secrets of the Muslims to the Infidels and spread customs and fashions in the land against the ways of Islam.

42. It means that these heinous activities can neither defame the Holy Prophet nor humiliate the pious followers of Islam but bring about their own destruction.

43. Lifeless here means that human beings were mere bodies without sense and motion in the form of elements developing through various stages into the food of the parents, then into the drop of semen, then into blood, then into a composite flesh.

44. After the previous stages of development the spirit was breathed which caused them to live in the womb of the mother and afterwards in the world.

45. When the time of death in the world comes He will put you to die.

46. All will be revived on the Day of Resurrection for the final judgment.

47. After getting out of the graves you shall stand before God for your accounts. When you are all under the obligations of God and you are all dependent on and expectant to Him in every condition and in every requirement, so it is against justice and fair sense to reject Him and disobey His commands.

29. He is He who has created for you all that is in the earth, then He turned towards the heaven so finished them into seven heavens; and God is Aware of all things.[48]

٢٩۔ هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ جَمِيْعًا ۚ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ۭ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

SECTION 4

30. And when thy Lord said to the angels: 'I am to make a Viceroy in the earth'[49] The agels said : 'Does Thou place in the earth one who do corruption therein and shed blood, while we proclaim Thy praise and remember Thy Holy Self.'[50] He said : 'Surely I have in knowledge what you do not know'.[51]

٣٠۔ وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۗىِٕكَةِ اِنِّىْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۭ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۗءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۭ قَالَ اِنِّىْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝

48. In this verse another bounty is described—God created you and He created all sorts of things in plenty for your sustenance and benefit (the foods, the drinks and the garments together with tools and implements for their production). Afterwards, He created various heavens in which there are various advantages for you.

49. Now a great bounty is described which was conferred upon all mankind and that is the story of the creation of Adam. He was made the Viceroy of God in the earth. If someone would have had doubt about the above fact that all things are created for mankind it is removed by the story of Adam—the Viceroy of God on earth—because a Viceroy on behalf of his Master is the controller and owner of all those things which are given by the Master.

50. When the angels were perturbed as to the necessity of creation of such a creature amongst whom there would be such persons who would be shedding blood and creating mischief (while they were there to perform the functions of a Viceroy perfectly well because they were highly obedient and submissive) they put that question not as an objection but for the sake of satisfaction. Now this question, how the angels came to know the condition of men, is resolved variously—they might have calculated it on the condition of the Jinns who were created before men on earth, or they would have seen it written on the Heavenly Book (Loh-e-Mahfooz) or God had told them, or else they would have concluded it from the very word Viceroy who is required only when there are crimes and cruelties.

51. This brief answer was given to the angels for the time being : God knows well those wise motives which are hidden in Adam's creation and the angels are not still aware of them, otherwise they would not have fallen in doubt about his Viceroyalty and his superiority.

31. And He taught Adam the names of all the things and then placed them before the angels and said : 'Tell Me the names of these things if you are right.'

٣١. وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

32. They said : 'Glory be to Thee ! We do not know save what Thou has taught us. Surely Thou art the All-Knowing, the All-Wise.'[52]

٣٢. قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ۭ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ○

33. He said: 'Adam, tell them their names'. And when he described them their names, He said : 'Did I not tell you that I know well the unseen things of the heavens and the earth? And I know what you reveal and what you hide.'[53]

٣٣. قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ○

52. God taught Adam the name of each and everything together with its origin, qualities, its advantages and disadvantages ; and this knowledge was revealed into his heart without the medium of words, because without such knowledge Viceroyalty and Governorship in the world is not possible. Afterwards, in order to inform the angels about the secret of his creation, they were asked if they were able to perform the functions of Viceroyalty they should tell the names and qualities of those things. The angels acknowledged their ignorance and helplessness, and fully understood that without such a comprehensive knowledge no one could perform the functions of a Viceroy on earth, and if they had got a portion of such knowledge it was not sufficient for that noble designation. Recognizing this fact they called out, 'O Lord ! none can reach Thy Wisdom and Thy Knowledge.'

53 Afterwards when Adam was questioned about all those things of the Universe, he promptly and freely described them to the angels and all of them were wonderstruck at the comprehension of Adam's knowledge. Then God said to the angels : "Had We not told you We know all the secrets of the heavens and the earth and We are also aware of all those things which are hidden in your hearts ?"

Note : This verse proves the superiority of knowledge over worship. The angels are great worshippers and they are innocent ; but because they are inferior in knowledge the rank of Viceroy was given to man and not to the angels, and they also recognized it. That the rank of Viceroyalty should be given to man and not to the angels is quite in accordance with justice and reason. We see that worship is a quality of the creatures and not the attribute of God, while knowledge is a glorious attribute of God. Hence, Adam was more befitting His Viceroyalty because the Viceroy should positively possess the quality of the ONE whom he represents.

34: And when We said to the angels : 'Bow down before Adam'; so they bowed, down except Iblees;[54] he didn't obey and waxed proud and he was one of those who are infidels (Kafirs).[55]

٣٤۔ وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ ○

35. And We said : 'Adam! dwell thou and thy wife in the Paradise and eat there whatever you desire and wherever you long ; but do not draw near this tree otherwise you will become of those who are transgressors.'[56]

٣٥۔ وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ○

54. When Adam was recognized as the Viceroy the angels and together with them the Jinns were ordered to bow down towards Adam and hail him as a Qiblah for prostration, as the kings first appoint their heir then order the nobles to pay homage to him so that none dare to rebel and oppose. The angels bowed down towards him according to the order given to them, but the Iblees did not join them. He originally came out of the Jinn and had close intermixation with the angels. The main cause of his rebellion is as follows :—

For several thousand years the Jinns inhabited the earth and they also went to the heavens. By and by these Jinns became haughty and ferocious. When their disobedience and bloodshedding knew no bounds the angels, by the order of God, slew many of them, and the rest were scattered in the jungles, mountains and the islands. Iblees was a great scholar and priest amongst them. He showed his immunity from the corruption of the other Jinns. By the intercession of the angels he was released and he began to live with them. Now he became greedy for this great designation of Viceroyalty on Earth in place of the Jinns. He devoted himself to worship with a false idea that he was exclusively entitled to this great rank. But when the order was pronounced for Adam the Iblees was disappointed at the loss of his false worship, and did what he could do in sheer envy and malevolence against Adam, and was eventually cursed for ever.

55. He was predestined as an infidel (kafir) in the knowledge of God but his infidelity (kufr) was exposed now ; or else we can say that now he turned out a rejector (kafir), because he denied the command of God out of pride and calculated it as given against wisdom and reality and thought it beneath his self-assumed dignity. He was not merely cursed for not performing Sajda towards Adam, because disobedience is sin but calling God's order as unwise is a great Kufr (infidelity) and quarrelling with God with foolish vanity is a tremendous rebellion. So Iblees was cursed for ever or declared as a Kafir not because he did not obey the order to bow down towards Adam but because he denied that very command and thought it unreal, unwise and below his self-conceited vanity.

56. It is said that the tree was either of wheat or grape or fig or lemon. (God knows better).

36. Then Satan caused them to slip away from that place and brought them out of that comfort and respect in which they were,[57] and We said : 'Get you all down, some of you shall be enemy of some other[58] and for you in the earth shall be your sojourn and provision for a time.'[59]

٣٦۔ فَأَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلٰى حِينٍ ○

37. Then learnt Adam from His Lord some words and He turned towards him. Surely He is the Relenting, the Merciful.[60]

٣٧۔ فَتَلَقّٰى آدَمُ مِنْ رَبِّهِ كَلِمٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ○

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57. It is said that Adam and Hawwa began to live in the paradise and Satan was thrown away from that place of reverence. His malignance increased and at last with the help of the snake and peacock he entered into the Paradise and insinuated the mother Hawwa to eat of that tree. She was simple and easily caught in the net of the satanic persuasions and ate of that tree and also caused Adam to eat it and assured him that by its eating he would become more favourite and nearer to God ; and so far as the prohibition was concerned it was given a charmful imputation i.e. they would become angels, although his supremacy over the angels was already established.

58. In punishment to this mistake the order to live upon earth was pronounced for Adam and Hawwa and for their coming children. There Satan and man would be inimical to each other and they would have to face with much difficulties and hardships because of this enmity. The Paradise is not a place of sin, nor a place of enmity. The better place for these things is the Earth which is made for your examination.

59. You will not live on earth for ever but for an appointed time and will benefit from the things on the earth and then will come before Us for final Judgment. The time destined for each man is the time of his death and the time destined for the whole universe is the Qayamat.

60. When Adam heard the divine order, full of anger, and came out of the Paradise, he resorted to weeping and repentance for his mistake. In this condition God by His Mercy revealed to him some words. Adam very humbly said those words and his mistake was pardoned. The words are

8. We ordered : 'Go down all of you from here[61] ; and if some guidance reaches you from My side, whosoever follows My guidance, on them shall be no fear, nor shall they be sorrowful.[62]

٣٨۔ قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

61. Hazrat Adam was granted pardon but instantly he was not allowed to enter he Paradise. The order to live on earth stayed because it was upto the plan for which ıe and the Universe were created. Obviously he was made the Viceroy for the arth and not for the Paradise. And God also proclaimed that living on earth would ıot be injurious to His obedient servants, it would be profitable to them. The lisobedient, of course, shall enter the Hell. And for this differentiation and examination the world is the more suitable place.

62. Fear is that condition of man which is created due to some impending nisery or disease. When that misery or disease befalls it leaves an effect on the ictim. This effect is known as sorrow. For example, a man is suffering from a fatal lisease. The painful idea that this patient will die soon is fear and the shock after ıis death is sorrow.

In this verse if the fear and sorrow of this world are meant then the meaning will e that for those persons who live according to the divine guidance there shall be no lace for this 'fear'—perhaps this guidance may not be True Guidance, it may simply e the deceit of the Satan or simply their own misunderstanding ! And there shall e no place also for the 'sorrow' of the loss of the Paradise, because the guided ones ill in no time regain their lost home—the Paradise.

If the sorrow and fear of the Hereafter are meant, the question naturally arises ıat when on that Day even the Prophets will not be fearless, how can the ear of the rightly guided be ruled out ? The answer is that the fear is of two inds. Sometimes the cause of the fear is found in the fearer himself as the criminal f a king where crime is the cause of the fear which goes to the self of the criminal ; nd sometimes the cause of the fear is found in the object of fear—for example if a nan before a king or a lion. trembles with fear, it does not mean that he has done ny crime of the king or the lion, but the awe and dignity of the king and the terror nd rage of the lion is the cause of fear which turns to the personality of the king and he lion. Here the fear of the first kind is repudiated and not the second kind. The rophets and the pious will fear on that Day because of the Awe and Dignity of God. This doubt could be reasonable when لاخوف فيهم يا لايخافون would have been used n place of لاخوف عليهم

39. **And those who disblieve and belie Our signs they shall be the inhabitants of the fire, therein dwelling for ever.'**

٣٩۔ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

SECTION 5

40. **'Children of Israel ! remember[63] My blessing which I bestowed upon you[64] and fulfil My covenant, I shall fulfil your covenant,[65] and fear only Me.[66]**

٤٠۔ يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيْٓ اُوْفِ بِعَهْدِكُمْ ۚ وَاِيَّايَ فَارْهَبُوْنِ ۝

63. In Section-3 the address was general to all mankind and those bounties wer described which were conferred upon the whole human race, viz., the earth, th heavens and all other things, and the creation of Adam and his Vicegerency etc. Nov the Children of Israel are especially addressed and particularly those bounties whicl had been conferred on them from time to time and generation to generation, an(the ingratitude which they had shown in answer to these bounties, are described i detail. The Bani-Israel had been distinguished among mankind in the knowledge o the Scriptures and Prophethood, and they were considered as more acquainted witl Prophethood and its recognition, because from Hazrat Yaqub (Jacob) to Hazrat Eisa (Jesus) about 4000 Prophets had been raised amongst them. The whole of Arabia was looking towards them whether they confirmed Mohammad (صلى الله عليه وسلم) o(rejected him. The Divine rewards and their crimes are described elaborately so that they may be ashamed of their past errors, and now incline towards believing in the Holy Prophet and the Holy Quran, or else other people may become aware of their heinous activities and may not rely on them.

Note : Israel is the name of Hazrat Yaqub and it means the servant of God (عبدالله) in the Hebrew language.

64. Thousands of prophets were sent among them, Taurat and other Scriptures were sent down, they were emancipated from Pharaoh and settled in the land of Syria; Manna and Salva were provided, twelve fountains were made to gush out from a stone—such unusual bounties and graces were never given to any people in the world.

65. In the Old Testament God had promised them that they would be given the country of Syria if they would follow the injunctions of the Taurat and believe and help the Prophet who would come to them. The Bani - Israel had recognized this convenant but they did not keep it. They changed their hearts and wrongly interpreted the injunctions of the Book and began to accept bribes on telling the people wrong injunctions and concealed the Truth in order to maintain their hierarchy, disobeyed the Prophets and slew many of them and changed the signs of the Holy Prophet given in the Old Testament. All these wicked actions led them to the wrong path and they were utterly deprived of guidance.

66. It means that you should not fear the loss of material gains.

. And believe in what I have sent down confirming what is with you[67] and be not the first rejector of it.[68] And do not sell My verses for a little price and fear Me and Me alone.

And do not confound the truth with falsehood and do not conceal the truth intentionally and knowingiy.

And do keep up the Prayer (Salat) and do pay alms (Zakat) and bow with those who bow.[69].

٤١۔ وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍ بِهٖ ۠ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۠ وَّاِيَّايَ فَاتَّقُوْنِ ○

٤٢۔ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ○

٤٣۔ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ○

67. According to the Taurat the Bani Israel were bound to confirm that Prophet) would confirm the Taurat, otherwise not.

e : It must be noted that all the injunctions of the Holy Quran in connection ı the fundamental principles of Faith, the Prophets, the events of the Hereafter, Permissions and Prohibitions are all according to the past Divine Books. Of rse, some of the permissions and prohibitions are abrogated. But abrogation is against confirmation. The opposite of confirmation is rejection or accusation alsehood. Abrogation simply means the change of some order or injunction. ınge of orders is just like the change of medicines in a new prescription The ʻan has changed some past injunctions but never denounced them.

68. You should not become the first of those who reject the Quran knowingly, erwise you will share the curse on all the infidels coming till the Last Day. So as the rejection of the idolaters is concerned it is due to ignorance and not out nowledge. In the latter type of rejection you shall be the first and this rejection arder than the rejection of the idolaters.

69. You should perform the prayer in congregation. In the former religions ıp prayer was not binding and in the prayer of the Jews there was no Rukoo wing). In short, the aforementioned actions are not enough for deliverance, you uld follow the Last Prophet in all the details. Prayers too should be performed ɔrding to his way, wherein there is congregation and Rukoo as well.

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَ
أَنْتُمْ تَتْلُونَ الْكِتٰبَ ۭ أَفَلَا تَعْقِلُونَ ○

44. Do yo bid others to Virtue and forget your own self and you do read the Book? Then why do you not think over ?[70]

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ ۭ وَإِنَّهَا
لَكَبِيرَةٌ إِلَّا عَلَى الْخٰشِعِينَ ○

45. And seek help from patience and prayer (Salat)[71] and of course it is hard and heavy but on those humble souls—

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلٰقُوا رَبِّهِمْ وَأَنَّهُمْ
إِلَيْهِ رٰجِعُونَ ○

46. Who think (bear the idea) that they have to go in the presence of their Lord and that they are to return towards Him.'[72]

70. Some of the Jew scholars did this strange thing that they praised the relig of Islam before their people, but they themselves did not embrace it. Neverthele like the Jew scholars, most of the cursory observers are involved in this doubt th when they do not default in preaching the injunctions of Shariah and also do conceal the truth, it is not necessary for themselves to act upon those injunctio as many people get guidance and act upon Shariah because of their preaching. according to the rule, 'One who urges a man to good action he is just like its act all those actions which are done by those people who have come on guidance their preaching are all their actions. This verse nullifies both the above s assumptions. The real aim of this verse is that the adviser should also act upon advice necessarily ; it does not mean that a transgressor should not advise others.

71. The main cause of the deliberate rejection of the scholars of the People the Book was fundamentally the love of wealth and the love of honour. God p cribes the cure of both the diseases. Patience shall cure the love and greed wealth, and Prayer will create in them the spirit of humility and submissiveness, the love of honour will descrease.

72. It means patience and prayer from the sincerity of heart is difficult but i easy for those who are humble and God-fearing, who think that they have t before God and return to Him (in other words in Salat there is nearness to C rather a kind of meeting with Him).

Or they have to go before their Lord to answer for their accounts in the Herea

SECTION 6

47. 'Children of Israel! remember My benefactions which I did to you and also remember that I gave you superiority over the whole world.[73]

٤٧۔ يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ○

48. And be afraid of that Day when no person shall be of any avail to another person, nor shall intercession be accepted for him, nor any recompense be taken from him, nor shall they get help.[74]

٤٨۔ وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ○

73. Because attainment of sublime piety and the perfection of Eman were difficult for the Jews and Christians through patience and absorption in prayers, therefore an easier method is taught and that is the gratitude. This is why God recounts to them all those gifts and bounties which were conferred upon them now and then, and also exposes their profligacies. Not only in human beings but also in animals the sense of gratitude towards their benefactor is natural and this subject is elaborately described in a few sections.

Note : Supremacy over the people of the world means that, from the rise of the Bani Israel to the advent of the Holy Quran, the Bani Israel surpassed all the people of the World ; none was equal to them. But when they vied with the Quran and the Last Prophet the supremacy ceased. In place of that supremacy they got the title of Wrathed and Deviated', and the followers of the Holy Prophet were given the honour of كنتم خير امة (you are the best people).

74. Whenever someone is entangled in misery his friends often do the same—first they try to pay off his dues, if they cannot do it they try to save him by intercession and recommendation, if they cannot do it then they try to get him released by giving some ransom-money and if they are helpless in this effort too they finally collect their helpers and try to liberate him by force. God taking up this order has proclaimed that no person, however beloved and near to God he may be, can save any disobedient enemy of God—an infidel—through any of these four ways. The Bani Israel said that whatever sin they might do they would not be punished because their forefathers who were Prophets would get them pardoned. So God says that this idea of the Jews is absolutely wrong. This rule, however, does not rule out the advantage of intercession which is believed by the Muslims (Ahle Sunnah) and which is described in other verses.

49. And rember that time, when We delivered you from the People of Pharaoh who afflicted you with a harsh chastisement and torture, they slew your sons and left alive your women.[75] And in this there was a great test from your Lord.[76]

٤٩. وَاِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ۭ وَفِيْ ذٰلِكُمْ بَلَاۗءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ○

50. And when We divided the Sea for your sake, then We saved you and drowned the People of Pharaoh and you were looking.[77]

٥٠. وَاِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ○

51. And when We did appoint with Moosa (Moses) forty nights, then you had made the calf after Moosa and you were (certainly) transgressors.[78]

٥١. وَاِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ○

52. Then We pardoned you even at this so that you may be obliged.[79]

٥٢. ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ○

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75. Pharaoh had seen a dream. The astronomers interpreted that a child would be born among the Bani Israel who would destroy his religion and his kingdom. Pharaoh ordered that the sons of the Bani Israel should be slaughtered and the daughters allowed to live for service. God created Moses and kept him alive.

76. The word بلاء has got various meanings—misery, blessing, trial. If denotes slaughter it will mean 'Misery', if it denotes deliverance, then it will mean 'Blessing and if it denotes the collective sense, then it will mean 'Test or Trial'.

77. Remember that great blessing when your forefathers had run away for fear of Pharaoh and the river was ahead and the army of Pharaoh behind you, and We saved you and drowned Pharaoh and his army. (The details follow in other Suras).

78. And this story and bounty is also more apt to be remembered that we promised forty nights with Moosa (Moses) in order to give the Taurat and when Moosa had gone away to the Tor you began to worship the calf. You were terribly offending and unjust that you took the calf as your God. (The details of this story are also related in other Suras).

79. In spite of this tremendous Shirk (شرك) We forgave you and granted your repentings and did not instantaneously destroy you (as the army of Pharaoh was destroyed at a lesser crime). All this We did so that you may become grateful to Us.

53. And when We gave to Moosa the Book and the Decisive Commands so that you may get guidance.[80]

٥٣۔ وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ۝

54. And when Moosa said to his people,[81] 'My people ! you have done wrong to yourself by making this calf, so now turn to your Creator in penitence and slay yourselves.[82] It is better for you with your Creator ; then He turned towards you.[83] Surely, He is the Relenting, the Extremely Merciful.'

٥٤۔ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ۭ فَتَابَ عَلَيْكُمْ ۭ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ۝

55. And when you said, 'O Moosa ! we will never believe thee, till we see God openly!' Then the thunderbolt took you and you were beholding.

٥٥۔ وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ۝

80. The Book here is the Taurat and Furqan means those commands of Shariah which are a criterion of legal and illegal (Halal and Haram). Furqan also comprise the miracles of Moosa which were a criterion to know the truthful and the liar, the believer and the unbeliever. Or Furqan is the Taurat itself which is a Book too and also a criterion of Truth and Untruth.

81. Here 'people' especially denote theose people who had worshipped the calf.

82. Those who had not knelt before the calf should slaguhter those who had worshipped it. Some say that there had become three parties in the Bani Israel. The first group did not worship the calf and also forbade others. The second one worshipped the calf and the third one neither worshipped nor forbade others. The second party was ordered to be slaughtered and the third party was ordered to slay them so that the act of slaying might atone for their silence. The first party did not join this repentance because they did not require it.

83. It is controversial among the scholars whether the slaughter itself was the repentance or it was a supplement to the repentance as in our Shariah it is necessary for the grant of the repentance of the intentional murderer that he should give himself over to the heirs of the murdered who are at liberty to take revenge or pardon.

56. Then We raised you up after your death so that you might be grateful.[84]

٥٦. ثُمَّ بَعَثْنٰكُمْ مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ○

57. And We caused the cloud to overshadow you and sent down on you the Manna and the Salva.[85] Eat of the good things We have provided for you,[86] and they did not do us any harm but they did harm to themselves.[87]

٥٧. وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

84. And you should do remember that time also when inspite of so many benefactions you had said to Moosa that you would not believe him that it was the Word of God unless you saw God manifestly with your eyes. At this insolent demand the lightning had seized you and you were dead. Afterwards, We revived you at the request of Moosa and this is the story of that time when Moosa had selected seventy men and bronght them on the Mount Tor to hear the Divine Word. When they heard it, they said to Moosa that they did not rely on it because they were hearing it from behind the curtain. Moosa should show God to the open eyes. At this those seventy men were seized by the lightning to death.

85. When Pharaoh with his people was drowned and Bani Israel went away from Egypt to Syria by the order of God their tents were tattered in the jungle and the hot sunshine became troublesome. For their comfort God created the canopy of clouds and provided for them Manna and Salva when their corn finished. Manna was a kind of sweet coriander somewhat greater in size, it fell with the dew in the night around their camps in plenty. In the morning everyone would go and bring according to his need. Salva was a bird which is known as quail. They would mass in thousands around the camps. When it fell dark they would go and catch them and roasted them to eat. For a long time their food had been Manna and Salva.

86. Eat this fine and delicious food and be satisfied—do not hoard for the future and do not desire to barter it for any other food.

87. The Bani Isreal did not carry out the order of God. On the contrary they began to store them out of greed and the flesh soon got rotten. This was their first transgression. Secondly, they demanded pot herbs, cucumbers, garlic lentils and onions in place of Manna and Salva. These actions of ingratitude and transgression led them to serious miseries and hard labour.

58. And when We said: Enter this town[88] and eat freely of it, wherever you will and enter into its gate prostrating[89] and saying 'Pardon', We will forgive your faults and increase for the good-doers.[90]

٥٨۔ وَاِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّقُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ؕ وَسَنَزِيْدُ الْمُحْسِنِيْنَ ○

59. Then the transgressors changed the word from that which had been said to them; so We sent down upon the evil-doers chastisement from heaven for their transgression and disobedience'.[91]

٥٩۔ فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا ع كَانُوْا يَفْسُقُوْنَ ○

SECTION 7

60. And when Moosa asked for water for his people, We said; 'Strike the rock with thy staff,' and there gushed forth from it twelve fountains.[92] Each tribe recognized its drinking-place. 'Eat and drink of God's provision and do not wander in the land making mischief'.[93]

٦٠۔ وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ○

88. When they were tired of wandering in that jungle and were dissatisfied with Manna and Salva they were ordered to enter into a city whose name was Areeha, in which a powerful people Amaleqa coming from A'ad was settled. It is also said that the city was Baitul Muqaddus.

89. They were ordered to enter into the gate of the city in a somewhat bowed fashion thanking God as a sign of gratitude. (And this was a bodily gratitude). Some say that they were ordered to enter the city somewhat bowing the waist as a sign of humility.

90. And they were ordered to go into the city begging pardon from God for their sins—(it was the gratitude by the tongue). And who would do both the things—firstly he would enter in a bowed fashion and secondly he would ask pardon for his sins—his faults and sins would be forgiven and the portion of the good-doers would be increased.

91. The change was that in place of حطّة they uttered the word حنطة as mockery. The حِطّة means pardon and the word حِنطة means wheat. And instead of performing the Sajda they began to creep on their buttocks. When they reached the city the epidemic of plague seized them and about 70,000 of the Jews died in one day.

92. This story also belongs to that jungle. When they did not get water, twelve fountains were caused to gush forth from a stone by strike of the staff of Hazrat Moosa and there were twelve tribes of different numercial strength and each one got a fountain acording to its capacity. The fountains were proportional to the tribes, and it was also a sign of recognition for each to each.

93. Again they were ordered by God, 'Eat Manna and Salva and drink the water of the fountain and avoid making mischief on the earth.'

61. And when you said, 'Moosa ! we will not endure one sort of food, so pray to thy Lord for us that He may bring forth for us what the earth produces—green herbs and cucumbers and wheat and lentils and onions.'[94] Moosa said, ' Do you want to exchange the higher for the lower.[95] Go you down to any town then you shall find what you demand.'[96] And humiliation and wretchedness were struck upon them and they drew the wrath of God.[97] This happened because they did not obey the commands of God and slew the prophets unrightfully. That was because they were disobedient and did not live within bounds.[98]

٦١ وَإِذْ قُلْتُمْ يٰمُوسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ
فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ
بَقْلِهَا وَقِثَّآئِهَا وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ؕ قَالَ
اَتَسْتَبْدِلُوْنَ الَّذِىْ هُوَ اَدْنٰى بِالَّذِىْ هُوَ خَيْرٌ ؕ
اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ وَضُرِبَتْ
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ۗ وَبَآءُوْ بِغَضَبٍ
مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَ
يَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا
وَّكَانُوْا يَعْتَدُوْنَ ۝ ع

94. This story also belongs to that jungle. The Bani Israel were tired of eating the heavenly food—Manna and Salva—and they said that they could not keep satisfied with one type of food only. They required the corn of the earth, cucumbers, garlic, lentils and onions etc.

95. It means whether they were so foolish as to exchange such excellent food as Manna and Salva for such ordinary things as garlic and lentils, etc.

96. They were told that if they desired those things they should go to such and such city where they would find their desired things. And so it happened.

97. Humiliation is this that they have always been under the influence of subjections of Muslims and the Christians. Mere wealth is nothing. They were deprived of independent life. Their wretchedness that inspite of wealth they are far worse than the penniless beggars because of intense greed and parsimony. And according to a famous saying. 'Wealthiness is by heart, not by the wealth'. As such the poor Jews are wrathed under their poverty and the rich jews are wrathed under the parsimony and dependence due to intense greed and love of wealth. Consequently, the glory and honour which was given to them by God was changed into humilition and disgrace, and thus they came under the wrath and anger of God.

98. It means that the cause of this humiliation, wretchedness and the wrath of God was their infidelity and their murdering of the Prophets; and the cause of this infidelity and murdering was their disobedience to the injunction and their going out of the bounds of Shariah.

SECTION 8

62. No doubt the people who became Muslims and the people who became Jews and Christians and Sabians, who got to believe (from amongst them) in Allah and the Day of Judgment and did good works, for them is their wages with their Lord and upon them is no fear and neither shall they be sorrowful.[99]

٦٢۔ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَىٰ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

63. And when We took covenant with you and raised above you the Mount of Tor, 'Hold firmly the Book which We have given you and remember what is in it, haply you shall be God-fearing.'[100]

٦٣۔ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ○

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99. It means deliverance is not confined to any particular group. The Belief or Faith (Eman) is the condition and good deeds in addition. So, whosoever has Eman and does good deeds he shall get his wages (with his Lord). This rule is described because the Bani Israel were proud of their ancestors and said, 'We are the children of the prophets and so we are better before God in all respects.'

Note : Jews are the people (Ummat) of Hazrat Moosa and the Christians are the people (Ummat) of Hazrat Eisa (Jesus). The Sabians is a group who have sorted out what they thought best in every religion and thus made a compendium of those selected teachings, believe in Hazrat Ibraheem, also worship the angels and recite the Zaboor—Book of Hazrat Dawood (David) and perform their prayer towards Ka'aba.

100. It is said that when Taurat was sent down the Bani Israel said out of contumacy, 'The injunctions of Taurat are difficult and hard to act upon,' then God ordered the mountain to tower over them likely to come down, and a fire was created before them. They could not help but obey the injunctions of the Taurat by force. As for the doubt that this type of compelled belief and obedience is tantamount to clear compulsion and forcibility which is against the verse لا اكراه فى الدين (there is no compulsion in religion) and also against the rule of obligation because the basis of obligation is option and compulsion is repugnant to option, its answer is that compulsion was not there in respect to the acceptance of religion as such. So far as the religion itself is concerned the Bani Israel had already accepted it and repeatedly asked Hazrat Moosa to bring a Book constituting the Divine Injunctions so that they might act upon it. But they resorted to breaking the covenant. Hence, the towering of the mountain was a device to prevent them from breaking the covenant and not a device to compel the acceptance of the religion.

64. Then you turned back thereafter, so but for the bounty and mercy of God on you, you would have been destroyed.[101]

٦٤ ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذٰلِكَ ۚ فَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ ○

65. And you have known well those amongst you who transgressed the Sabbath, so We said to them, 'Be you apes, despised and humiliated.'[102]

٦٥ وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ○

66. Then We made this event an example and a lesson for those people who were in that time and for the times to come and admonition to the Godfearing.[103]

٦٦ فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ○

67. And when Moosa said to his people, 'God commands you to sacrifice a cow.'[104] They said, 'Dost thou make fun with us.'[105] He said, 'Allah forbid that I become of those who are ignorant.'[106]

٦٧ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ۭ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًا ۭ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ ○

101. It means that they turned back after making the promise and the covenant: So, if God would not have been Merciful on them they would have been totally destroyed—immediately annihilated—or if they would have repented and followed the Last Prophet even then their sins and faults would not have been forgiven.

102. The Bani Israel were ordered in the Taurat not to catch fishes on Saturday as it was appointed for worship only. They began to catch fishes on that day with fraud. As a punishment their faces were made like those of the apes. Human sense and consciousness was there, they looked each other and wept but could not speak. After three days they all died and this event happened in the time of Hazrat Dawood. (See Sura A'araf)

103. This event and this punishment was made a mark of fear and a lesson for those who were present there and for the coming generations ; or for those habitations which were near them and for those which were away from them.

104. Also remember that time when a man A'ameel by name among the Bani Israel was killed and his murderer could not be traced, then Hazrat Moosa said, 'It is the order of God that you sacrifice a cow and strike the body of the dead with a piece of flesh of the cow, the dead will rise up and tell about his murderer.' God this way revived that dead man and he told about the murderer, that his own heirs had slain him because of the greed of wealth.

105. The Bani Israel were surprised when they heard this order because they had never seen that a dead person could be revived in such a way.

106. Hazrat Moosa replied, 'Mockery is the work of a foolish and ignorant man and that too in the case of Divine Commands for a Prophet it is never possible.

68. They said, 'Pray to thy Lord for us that He may make clear to us what cow it is.'[107] He said, 'He says she is a cow, neither old nor virgin, middling between old age and virginity, so now do that which you are commanded.'[108]

٦٨۔ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ ۖ عَوَانٌ بَيْنَ ذَٰلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ○

69 They said, 'Pray to thy Lord for us that He may tell us about her colour.' He said, 'He says that the cow is yellow, bright is her colour, looks pretty to the beholders.'

٦٩۔ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ النَّاظِرِينَ ○

70. They said, 'Pray to thy Lord for us that He may tell us what kind of cow she is,[109] as we are put in doubt about that cow, and, if God will, we shall surely be guided.'

٧٠۔ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا ۖ وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ○

71. He said, 'He says that she is a cow not labouring in tilling the soil or watering the fields, sound without stain or blemish.'[110] They said, 'Now thou hast brought the correct information.' Then they sacrificed her and they did not appear that they would do so.[111]

٧١۔ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ ۖ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا ۚ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ○ ع

107. What is her age and what are her general conditions, whether young or old?

108. Sacrifice that cow as you are ordered.

109. They further asked him to inform them about her kind and her job.

110. She has no physical deficiency, and in her colour there is no spot of a foreign colour, it is yellow altogether.

111. This cow belonged to a man who served his mother very much and was a virtuous soul. This cow was purchased from him for as much gold as could be filled in the skin of the cow. Then it was sacrificed, and they were not apt to sacrifice her at such a great cost.

SECTION 9

72. And when you had killed a man, then you put the blame on one another in dispute and God wanted to disclose what you were hiding.[112]

73. So We said, 'Strike the dead with a piece of this cow.'[113] Thus, God will bring the dead to life and shows you His signs so that you may ponder over.[114]

74. Then your heart became hardened thereafter,[115] and became just like a rock or even harder. And there are rocks from which rivers come out and there are rocks which split and water issues from them and there are rocks which fall down in fear of God. And God is not heedless of your deeds.[116]

٧٢۔ وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ وَاللّٰهُ مُخْرِجٌ
مَّا كُنْتُمْ تَكْتُمُوْنَ ۝

٧٣۔ فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ؕ كَذٰلِكَ يُحْىِ اللّٰهُ الْمَوْتٰى ۙ
وَيُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۝

٧٤۔ ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِىَ كَالْحِجَارَةِ
اَوْ اَشَدُّ قَسْوَةً ؕ وَاِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ
مِنْهُ الْاَنْهٰرُ ؕ وَاِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ
الْمَآءُ ؕ وَاِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَمَا
اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

112. Your forefathers had killed A'ameel and then accused one another and God wanted to reveal what you tried to conceal (the weakness of your Faith or the actual facts of the murder).

113. When a bit of the beef was struck on the body of the dead person he came to life by the order of God and the blood began to flow from the wound and he told the name of his murderer, who was his own nephew and who had killed him, out of greed for wealth and property, in a jungle. After telling the name he fell down and died.

114. This story is related so that the people may know that God will revive the dead persons by His Unlimited Power on the Day of Resurrection and He shows you the signs of His Might so that you may think over and understand that God can revive the dead.

115. It means after the revival of A'ameel—despite the observation of such important and unusual signs of God's Power your hearts did not become soft (submissive).

116. Some rocks are very advantageous as rivers and plentiful waters flow from them and some rocks give out less water and are less advantageous than the former and there are some rocks which, though not a source of profit to mankind, have some inherent sensitivity and they fall down under the impulse of God's fear. But the hearts of these Jews are harder than all these three kinds of rocks. Neither they are a source of profit to anyone, nor they contain an aught of virtue. And God, O' Jews ! is not heedless of your actions.

75. Now, ye Muslims ! Do you hope that they would believe you and there was a party of them that listened to the Word of God, then perverted it after understanding it ; and they knew ? [117]

٧٥۔ اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ○

76. And when they meet those who believe they say, 'We are Muslims !' But when they are alone with one another they say, 'Why do you speak to them what God has revealed to you, that they may thereby dispute with you before your Lord ? Do you not understand?' [118]

٧٦۔ وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ۭ اَفَلَا تَعْقِلُوْنَ ○

77. Do they even not know this that God knows what they hide and what they publish ?[119]

٧٧۔ اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ○

117. The Word فريق (party) here means those people who had gone to Mount Tor with Hazrat Moosa to listen to the Divine Word. When they returned they made a change in the Divine Word. They said to their people that at the end of the Message they had also heard that they were at liberty to act or not to act upon those Divine Commands. Some scholars are of the opinion that here the Divine Word indicates the Taurat itself and the change here indicates the perversion which they did in the words and meaning of the verses of the Taurat e.g. they changed the signs of the Last Prophet and altered the punishment of adultry which was stoning the criminal to death.

118. Those people, who were hypocrites among the Jews, would reveal out of flattery some of the signs of the Last Prophet from their Book to the Muslims. Others would rebuke them as to why they gave in the hands of Muslims such testimonial informations from their own Book whereby the Muslims would prevail over them before God. The Muslims shall say that the Jews, in spite of knowing the Last Prophet as truthful, did not come to believe, and they in turn would have to become answerless.

119. God is aware of all their affairs whether secret or open and He can give all those arguments to the Muslims which are found in their Book and at very many places God has also informed them. They hid the 'verse of stoning' but God humiliated them by informing the Muslim, of that verse. This is the condition of their scholars who had boasted claims of their wisdom and the knowledge of the Book.

78. And some of them are illiterate, who have no knowledge of the Book except some false hopes, and they have got nothing but mere conjectures.[120]

٧٨۔ وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِيَّ وَاِنْ هُمْ اِلَّا يَظُنُّوْنَ ○ النصف

79. So, woe to those who write the Book with their own hands, then they say this is from God in order to take on it a small exchange. So woe to them for what their hands have written, and woe to them for this sort of earning.[121]

٧٩۔ فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ○

80. And they say, 'The fire will not touch us but for a number of days'.[122] Say, 'Have you received a covenant from God—that Allah will not break His covenant, or simply you manufacture things about Allah which you do not kuow.[123]

٨٠۔ وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدَةً ؕ قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ

120. And as for the ignorant, they do not know what is written in the Taurat. They have brought up some fanciful desires hearing some fabricated fair words from their scholars, e.g. no one shall go to the Paradise except the Jews and no jew shall dwell in the Hell for ever because their forefathers will get them pardoned and salvated without fail. These ideas of the ignorant common Jews are totally baseless and they have no argument in their support.

121. These are those people who would write out of their own mind the things which their ignorant common men desired and ascribed them to God, e.g. it was written in the Taurat that the Last Prophet would be beautiful with waving hair, black eyes, medium height and wheat colour. They changed it and wrote in its place : 'Tall, blue eyes, straight hair', lest the masses should confirm the Holy Prophet and their worldly benefits might get in danger.

122. Some Jews said seven days and according to some forty days (the period during which they worshipped the calf) and according to some forty years (the period during which they wandered in the jungle of Teyah) and some said the period of lifetime in the world.

123. This is wrong that the Jews will not remain in the Hell for ever, because everyone shall dwell in the Paradise for ever or in the Hell for ever according to a set principle. The Jews cannot be an exception to it:

81. Nay, who earns evil (sin) and his evil (sin) has encompassed him[124]— those are the inhabitants of the Hell, there they shall dwell for ever.

٨١- بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

82. And those who believe and do good works they are inhabitants of Paradise, there they shall dwell for ever.

٨٢- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○ ع

SECTION 10

83. And when We took a covenant from the Children of Israel, 'Worship none but Allah and render good behaviour to your parents and kinsmen and to orphans and the needy and speak good to all men and keep up the prayer (Salat) and pay on the Zakat, then you turned away but a few of you and you are a people swerving.'[125]

٨٣- وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۙ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۭ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ ○

84. And when We took promise from you that you shall not shed blood of one another and shall not expel your own from your native place, then you confirmed it and you yourself bear testimony.[126]

٨٤- وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَلَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَاَنْتُمْ تَشْهَدُوْنَ ○

124. The surrounding by the sins means that the sins are so much overwhelming that not a single side is safe from their effect and domination. If a dot of Eman or confirmation is left in the heart even then the surrounding shall not be ascertained as pointed out in the verse. Now such a kind of perfect surrounding by sins can be only imaginable in the case of an absolute infidel.

125. Swerving from the Divine Laws has become your habit or rather your nature. You are inveterate swervers indeed.

126. Do not kill your people, nor expel them from your land.

85. Then you are a people who shed blood among yourselves in the same way and expelled a party of yours from their native land encroaching upon them with sin and tyranny.[127] And if the same people come to you as captives of someone else, you ransom them, although their expulsion was itself forbidden to you. Then do you believe in a part of the Book and reject the rest.[128] What shall be the punishment of those amongst you who do that but degradation in the present life and on the Day of Resurrection to be returned unto the most terrible chastisement. And God is not heedless of your deeds.[129]

٨٥ ثُمَّ أَنتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ
فَرِيقًا مِّنكُم مِّن دِيَارِهِمْ تَظَٰهَرُونَ عَلَيْهِم
بِالْإِثْمِ وَالْعُدْوَانِ ۖ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ
وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ
بِبَعْضِ الْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ
مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِى الْحَيَوٰةِ الدُّنْيَا ۖ
وَيَوْمَ الْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ○

127. There were two groups of the jews in Madinah, one was Bani Quraiza and the second one was Bani Nazir. They were at daggers drawn with each other. And of the idolaters there were also two groups, one was Aus and the other was Khazraj. These two were also inimical to each other. The Bani Quraiza sided with the Aus and the Bani Nazir supported the Khazraj, in the battlefield and outside. When in some battle one dominated the other the strong expelled the weak, destroyed their belongings and when someone came as a prisoner they would ransom him by colleting the fund as follows.

128. It means when their own people were caught and made prisoners in the hands of the strangers they were ready to obtain their release and themselves did not hesitate to tease them and cut their throat. If you obey the orders of God then you should do it in both the places (in all circumstances).

129. 'Who do that' means who believe in some commands and reject the rest, because the division of Faith (Eman) is not possible. As such, the rejector of certain injunctions would be none but a consummate infiidel. Mere belief in some commands cannot be useful in the achivement of Eman, even in the least. From this verse it is clarified that if someone may obey some injunctions of the Shariah and reject those injunctions or orders which are against his self-interest or habit or his liking then the obedience to those few injunctions cannot give him any profit.

86. These are the people who bought the life of this world for the Hereafter ; so their chastisement shall not be lightened, nor shall they receive help.[130]

٨٦. أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ ۝

SECTION 11

87. And to Moosa, We gave the Book and after him sent Messengers successively; and We gave Eisa (Jesus), son of Mary, clear miracles and gave him strength and power with the Holy Spirit.[131] Is it not that whenever some Messenger brought to you a command which did not appeal to your desire you began to wax pride, then one party you belied[132] and one party you slew ?[133]

٨٧. وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ۝

8. And they say, 'There is a wrapping on our hearts.' Nay, God has cursed them for their unbelief (Kufr) ; so very few believe,[134] (of them).

٨٨. وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ۝

130. The jews preferred the worldly gains to the Hereafter because they kept heir promise with the people for the sake of the World and did not care about the ommands which were given to them by God. When their condition is such who can ring recommendation or support for them before God ?

131. God had given many miracles to Jesus as the reviving of the dead and ecovering the blind, the leper etc., exposing the hidden news and others. The Holy pirit is Gibra'eel (Gabrael) who was always with him or The Great Name sm-ul-A'zam), with whose blessing and power he revived the dead.

132. As belied Jesus and Mohammad (be peace upon them).

133. As killed Zakariyya and Yahya (be peace upon them).

134. The Jews said in their self-praise, 'Our hearts are safe in a covering id we are not impressed by any thing other than our own religion, we cannot obey nyone and surrender before his flattery, magic speech, miraculous shows or gglery. In answer to these heinous remarks of the Jews God says, 'They are solutely false when they say these words. On the other hand God has cursed them e to their infidelity and thrown them away from His Mercy. This is why they do t come to belive in the Right Religion (Islam) and very few of them become believer lomin).'

89. And when there came to them the Book from God confirming the Book which is with them—and aforetime they prayed for victory over the unbelievers—now when there came to them that they had already recognized, they rejected it (him) so God's curse is on the rejectors.[135]

٨٩۔ وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا
مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ
كَفَرُوْا ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ
اللّٰهِ عَلَى الْكٰفِرِيْنَ ○

90. Evil is the thing for which they have sold themselves, that they rejected what God sent down, due to grudge that God should send down of His grace, on whomsoever He will, of His servants.[136] As such they incurred wrath upon wrath;[137] and for the infidels humiliating is the chastisement.[138].

٩٠۔ بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَآ اَنْزَلَ اللّٰهُ
بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ
عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ۭ وَلِلْكٰفِرِيْنَ
عَذَابٌ مُّهِيْنٌ ○

135. The Book which came to them is the Quran and the Book which was already with them is the Taurat. Before the revelation of the Holy Quran the Jews, when vanquished by the infidels prayed to God, 'Give us victory, and dominance over these infidels by the grace of the Last Prophet and the Book which will be given to him.' When the Holy Prophet appeared and they saw all the signs of his righteousness and prophethood they turned rejectors, and were cursed.

136. The thing for which they sold themselves is infidelity and rejection of the Quran, and the rejection too out of grudge and malignance.

137. The first wrath was that they rejected the Quran together with their own Book and became infidels, and the second wrath was that they opposed the Prophet out of jealousy and perversity.

138. It shows that every punishment is not meant for humiliation alone because the punishment which will be given to the Muslims for their sins shall be given to them in order to purify them from sins, and not for humiliation. On the contrary the Unbelievers will be chastised by way of disgrace and humiliation.

91. And when it is said to them, 'Believe in what God has sent down.' They say, 'We believe in what is sent down to us and do not believe in what is besides it ; although it is the Book which confirms that Book which is with them.[139]. Say, 'Why then had you been killing the Prophets of God before, if you were indeed the believers.[140].

٩١۔ وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ بِمَا وَرَآءَهٗ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۭ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَاۗءَ اللّٰهِ مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

92. And there had come to you Moosa with clear miracles ; yet you made a calf (for worship) in his absence and you are evil-doers.[141]

٩٢۔ وَلَقَدْ جَاۗءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ○

139. 'What God has sent down' means the Bible and the Quran. What is sent down to us means the Taurat. In other words the Jews said, 'We do not believe in any Book except the Taurat and we reject the Bible and the Quran both', while those Books were also truthful and confirmed the Taurat.

140. Say to them, 'If you believe in the Taurat then why did you kill the Prophets ?' In the Taurat it is ordered to help and believe the Prophet who comes confirming the Taurat. And unluckily you killed those Prophets who have passed before (as Hazrat Zakarriyya and Hazrat Yahya) who acted upon the Taurat and who were born to propagate its teachings. Even a fool can have no doubt in this fact that Hazrat Zakariyya and Hazrat Yahya were the great upholders of the Taurat.
Note : This point is understood from the word قبل (before) in the verse.

141. What has been your behavour with Hazrat Moosa whose Shariah you are upholding and on account of whose Shariah you are denying other truthful Shariahs, and who had shown you manifest miracles as the miracles of the Staff, the White Hand, the Dividing of the River etc ? But when for some days he had gone to the Mount Tor you began to worship the calf, although Hazrat Moosa (علیہ السلام) was alive and upright on his Prophethood ; then at that time where had your Faith in Hazrat Moosa and his Shariah gone away, and now in the grudge and malignance against the Last Prophet you are so much stuck to the Shariah of Hazrat Moosa that you do not even listen to the Command of God ? In fact, you are transgressors, your forefathers were transgressors. This was the behaviour of the Bani Israel with Hazrat Moosa. Now the condition of their Faith in relation to the Taurat is described.

93. And when We took your covenant and towered upon you the Mount Tor, 'Hold what We have given to you strongly and listen !' They said, 'We heard and we did not obey;' and absorbed into their hearts was the love of the calf due to their unbelief (Kufr).[142] Say, 'Evil are the things which your faith teaches you, if you are the holders of faith.'

٩٣۔ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا سَمِعْنَا وَعَصَيْنَا ۚ
وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ
بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

94. Say, 'If the last home is for you with God exclusively and not for others, then long for death, if you speak truly.'[143]

٩٤۔ قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ
دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ○

95. And they will never long for death on account of the sins which their hands have forwarded and Allah knows well the sinners.

٩٥۔ وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ
عَلِيمٌ بِالظَّالِمِينَ ○

96. And thou shall find them eagerst of all for life and even of the idolaters; each one of them wishes that he may live a life of 1000 years, and yet such a long living cannot save him from the chastisement, and God sees what they do.[144]

٩٦۔ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىٰ حَيَاةٍ ۛ وَمِنَ
الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ
سَنَةٍ ۖ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ
يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ○ ع

142. You were ordered to hold firmly the injunctions of the Taurat. Because the Mount Tor was raised upon you, therefore you simply said by the tongue for fear of life (or simply at that time), 'We heard the injunctions of the Taurat'—and from the heart (or afterwards) said, We obey not and accept not the injunctions.' The cause of this mischievious proclamation of belief and the rejection, from the very heart, was that form-worship or picture-worship was deep-rooted in your heart and due to infidelity that rust was not completely washed away. On the contrary, it increased by degrees.

143. The Jews said, 'No one will go to the Paradise except the Jews and we will not be chastised.' God said, 'If you are sure that you will go to Paradise, then why do you fear death' ?

144. The Jews have done so much bad deeds that they are extremely fearful of death and think that they shall face a horrible doom immediately after death. This is why they are very eager of long life and even greater than the idolaters. This fact fully negated their boastful claim of entering Paradise exclusively.

SECTION 12

97. Say, 'Whosoever may become an enemy to Gibra'eel (Gabriel), so he it is who brought down this Word on thy heart by the order of God confirming the Word which is before it and showing guidance and giving tidings to the believers.'

٩٧۔ قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ○

98. Whosoever is an enemy to God and His angels and His Messengers and Gibra'eel and Micha'eel—so Allah is an enemy to such infidels.[145]

٩٨۔ مَنْ كَانَ عَدُوًّا لِّلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ○

99. And We have sent down to thee verses clear and enlightened; and none shall reject them except those who are disobedient.

٩٩۔ وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ○

100. Is it not the case that whenever they make a covenant a party of them throw it aside? Nay, most of them do not believe.[146]

١٠٠۔ أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَّبَذَهُ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ○

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145. The Jews said, 'The angel Gibra'eel brings down revelation to this Prophet and he (Gibra'eel) is our enemy, he has brought much trouble to our forefathers. If some other angel, (in place of Gibra'eel), may bring the revelation we will believe in Mohammad (صلى الله عليه وسلم)! God says that whatever the angels do, they do according to the Order of God and do nothing by their own desire. Hence, whoso is enemy to those angels God is enemy to him.

146. This is their old habit that whenever they make a covenant with Allah or His Prophet or someone else a party of them throws it aside. As a matter of fact, most of the Jews do not believe in the Taurat in reality, and no wonder if they break the covenant!

١٠١- وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا
مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ كِتٰبَ
اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ۝

101. And whenever there came to them a Messenger from God, confirming the Book which is with them, then a party of the People of the Book threw away the Book of God behind their backs as if they do not know.[147]

١٠٢- وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَمَا
كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ
النَّاسَ السِّحْرَ ۗ وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ
هَارُوْتَ وَمَارُوْتَ ۭ وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى
يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۭ فَيَتَعَلَّمُوْنَ
مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ وَزَوْجِهٖ ۭ وَمَا هُمْ
بِضَاۗرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَيَتَعَلَّمُوْنَ
مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۭ وَلَقَدْ عَلِمُوْا لَمَنِ
اشْتَرٰىهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ۣ وَلَبِئْسَ مَا
شَرَوْا بِهٖٓ اَنْفُسَهُمْ ۭ لَوْ كَانُوْا يَعْلَمُوْنَ ۝

102. And they followed what the Satans recited in the days of Sulaiman's kingdom;[148] and Sulaiman did not commit blasphemy but the Satans did it that they taught the people magic, and they hankered after the knowledge which was sent down on two angels—Harut and Marut—in Bable. And those two angels did not teach any one till they said 'We are for a test, so thou should not become infidel'. Then they learnt from them the magic withal they caused disruption in a man and in his wife; and they cannot harm anyone thereby without the order of God. And they learn the thing which harms them and profits them not, and they have known well that there in no share in the Hereafter for him who exercises and adopts the magic. And most vile is the thing for which they sold themselves—if they would have got wisdom !

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147. رسول (Messenger) signifies the Holy Prophet, مايفهم points out the Taurat and كتاب الله (Book of God) also points out the Taurat. In short, when the Holy Prophet (صلى الله عليه وسلم) came confirming the Taurat a party of the Jews then threw away the Taurat behind their backs as if they did not know about it. When their attachment with their own Book is so baseless and faithless how can they be expected to move forward for the Holy Quran ?

148. It means these fools threw away the Divine Book behind their backs and began to learn magic from the satans and practised it.

103. And if they would have come to believe and adopted piety far better had been the reward from their Lord—if they would have possessed sanity.[149]

١٠٣۔ وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ۚ لَوْ كَانُوْا يَعْلَمُوْنَ ۝

SECTION 13

104. O believer, do not say, 'Raena' and say, 'Unzurna', and give ear ; and for the infidels is a painful chastisement.[150]

١٠٤۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا ۗ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝

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149. The Jews abandoned their religion and the knowledge of their Book and hankered after the learning of magic.

The magic spread among the people from two sides, firstly in the days of Hazrat Sulaiman (Solomon), because in those days the men and Jinns lived together and the men learnt magic from the satans and adduced Hazrat Sulaiman that he had taught them magic and his rule over the Jinns and the men was also established by the force of magic. So God tells them that magic does not behove the Prophets because it is an act of infidelity and Hazrat Sulaiman was a Prophet.

Secondly magic came from Harut and Marut who were two angels living in the form of men in Babylon and they knew magic. Whenever someone went to them to learn magic they first forbade him and said that magic destroyed the Faith (Eman), hence he should avoid it, but if he insisted, then they taught him. God desired to test the people by these angels. So God says that such kinds of knowledge shall have no benefit in the Hereafter. On the contrary, they will be absolutely harmful, and they are harmful too in this world. Nevertheless, they can do nothing without God's order. Before God it would be better for them if they would have learnt the knowledge of Religion and the knowledge of the Book.

150. The Jews came to the Prophet and heard him speaking. Whenever they could not catch some of his words they uttered the word راعينا (Raena) in order to draw his attention. The Muslims also sometimes said this word after them. God forbade them the use of this word. If they required they should say اُنظرنا (Unzurna) which had the same meaning, and thenceforth be attentive from the very beginning, so that they need not ask second time. The Jews used this word (Raena) with a bad intention. When they said this word with a little press of the tongue the word became راعينا (Raeena) which means 'our shephered' and in the language of the Jews Raena also meant a fool.

105. Those people, who are unbelievers amongst the People of the Book and the Idolators, do not wish that any good should be sent down upon you from your Lord ; and God singles out for His Mercy whom He wills ; and God is of Grace Abounding.[151]

١٠٥۔ مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ۭ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

106. If We abrogate any verse or cause it to be forgotten, We send down a better or the like of it. Knowest thou not that God is Powerful over everything.[152]

١٠٦۔ مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ۭ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ○

107. Knowest thou not that for God only is the kingdom of the heavens and the earth and beside God there is none for you as supporter or helper.[153]

١٠٧۔ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ○

108. Do ye Musalmans also want that you do question to your Prophet as questions were made to Moosa before this time. And whoever exchanges belief for unbelief has surely strayed from the right way.[154]

١٠٨۔ اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ كَمَا سُىِٕلَ مُوْسٰى مِنْ قَبْلُ ۭ وَمَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَاۗءَ السَّبِيْلِ ○

151. The infidels (whether they be Jews or the Idolaters of Makkah) never like the sending down of the Quran on you. The Jews desire that the Last Prophet should be born among the Bani Israel, and the Idolaters want him to be amidst their nation. But it is the benefaction of God that He raised the Last Prophet from amongst the Ignorant (Ummis).

152. This was also a taunt of the Jews that they said, 'Some of the verses in your Book are abrogated. Had it been from God then the deficiency on account of which they are now abrogated did God not know that beforehand ?' God says to them in answer to this taunt, 'There was no deficiency or flaw in the previous verse, nor in the latter verse. Whatever the Sovereign sees fit He orders accordingly. At that time that order was suitable and at this time another order is suitable.'

153. On one side God's Power and His Ownership is all comprehensive and on the other side His Kindnesss and Mercy on His servants is all-embracing ; then who can know better than He the requirements and benefits of His servants, and who can exercise his domination and power over them better than God, and who can devise for their welfare and betterment better than He ?

154. Do not rely on the Jews and never believe them. Whoever has become doubtful at their insinuation has turned an infidel. The Muslims should be vigilant and not led astray by their profane propaganda. Moreover, you should not bring doubts to your prophet at the instigation of the Jews, as they themselves brought doubts to their Prophets Hazrat Moosa and others.

109. Many of the People of the Book wish from their heart that they might restore you as infidels, after you have become Muslims, by some way or other, due to the jealousy in their hearts, after the Truth has become clear unto them.[155] So, you forgive and overlook till God send His command ; [156] certainly God is Powerful over everything.[157]

١٠٩۔ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتٰبِ لَوْ يَرُدُّونَكُم مِّنۢ بَعْدِ
إِيمٰنِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّنۢ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوا وَاصْفَحُوا حَتّٰى
الثلثة يَأْتِيَ اللّٰهُ بِأَمْرِهِ ۗ إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ○

110. And keep up the Salat and pay on the Zakat and whatever good will you forward for your souls you shall find it with God. Verily, God sees all what you do.[158]

١١٠۔ وَأَقِيمُوا الصَّلٰوةَ وَءَاتُوا الزَّكٰوةَ ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم
مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللّٰهِ ۗ إِنَّ اللّٰهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ○

111 And they say, 'None shall enter into Paradise except that they be Jews or Christians'.[159] These are but their vain desires. Say, 'Produce your proof if you are truthful.'

١١١۔ وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ
نَصٰرٰى ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن
كُنتُمْ صٰدِقِينَ

155. Most of the Jews wish that they may turn you, by someway or other, disbelievers again, although it has become manifest unto them that your Religion (Deen), your Book and your Prophet are all righteous.

156. You should keep patient at their severe troubles till a command comes from Allah. At last the order came that the Jews should be expelled from Madinah.

157. It means you should not be troubled at your weakness. God will make you powerful by His Power and disgrace the Jews. It also implies that delay does not mean that God is helpless or powerless in punishing the Jews and rewarding the the Muslims.

158. Tolerate the troubles of the Jews and keep yourself absorbed in His worship. God is not heedless of your actions. None of your virtues shall be lost.

159. The Jews say that none but they shall go to the Paradise and the Christians say that none but they shall enter the Paradise.

112. Nay, whosoever surrendered his face to God and he is a good-doer, for him is his wage with his Lord ; and no fear shall be on them and neither shall they be sorrowful.[160]

بَلٰى مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ
عِنْدَ رَبِّهٖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○ ع

SECTION 14

113. And the Jews do say, 'The Christians are not upon any way,' and the Christians say, 'The Jews are not upon any way,' in spite of the fact that they all recite the Book.[161] In the same way said those people, who are ignorant, word similar to that of the Jews and Christians. Now God will decide among them on the Day of Resurrection in the matter they disputed.[162]

وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَیْءٍ ۖ وَّقَالَتِ
النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَیْءٍ ۙ وَّهُمْ يَتْلُوْنَ
الْكِتٰبَ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ
فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ
يَخْتَلِفُوْنَ ○

160. Both the Jews and Christians are lost in their false hopes and they have no proof or document for such claims. They should know that the principle of success is to accept the Commands of God and follow them from whatever Prophet those commands are known. Consequently those persons would have their good wages, who accept and obey the commands of God through the Prophet, whoever he may be, and do not feel proud and prejudiced at their race or nationality or constitution as the Jews do, and such persons would have no item in themselves which may be the cause of fear and nor shall they be sorrowful.

161. The Jews came to know from the Taurat that the Christians got infidels when they called Eisa as the son of God, and the Christians saw in the Bible clearly that the Jews became infidels by rejecting the Prophethood of Jesus.

162. These ignorant here are the Idolaters of Arabia, and those Pagan Arabs who associated partners with God. In brief just as the Christians and Jews think each other as gone astray similarly the Idolaters think that all the groups except their own are on the wrong path. They may go on uttering such wilful words in this world. Hereafter they shall know the Judgment of God.

Note : A doubt arises here that when كذالك is used then what is the need of using the words قولهم . Some commentators have said that مثل قولهم is an emphasis and clarification for كذالك . And some say that two separate similitudes are given here, hence two words are used. One similitude expresses the similarity of belief of the Pagan Arabs and the People of the Book (The Pagan Arabs also think that all the people are in error except themselves as the Jews and Christians say). The second similitude points out that as the People of the Book declared their convicition of exclusive guidance without reason, only out of prejudice, selfish will and jealousy; similarly the Pagan Arabs also did the same without basis only out of their wilfulness.

114. And who is more unjust than he who barred God's mosques that His Name be rehearsed (celeberated) there ; and strove in their destruction[163]—such persons, not befitting them that they enter them but fearing[164]—for them in the World is disgrace[165] and for them in the Hereafter is a mighty chastisement.

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ أَنْ يُّذْكَرَ فِيهَا
اسْمُهٗ وَسَعٰى فِي خَرَابِهَا ۭ أُولٰٓئِكَ مَا كَانَ لَهُمْ أَنْ
يَّدْخُلُوهَآ إِلَّا خَآئِفِيْنَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّ
لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ○

115. And to God only is the East and the West, whithersoever you turn your face there God is turning[166] ; verily God is Excessively Bestowing, All-Knowing.[167]

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ
اللّٰهِ ۭ إِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ○

163. This verse either signifies the Christians, who fought with the Jews and burnt the Taurat and ruined the Bait-ul-Muqaddas, or it signifies those Pagan Arabs who had prevented the Muslims at Hudaibiyah from going to Masjid-ul-Haram (Baitullah) out of envy and prejudice. Nevertheless, whoever bars God's Mosques or tries to destory or pollute them, he is under the same order.

164. It was worthwhile on the part of those unbelievers that they should have entered those Mosques of Allah with awful reverence, humbility and respect. It is a sheer transgression that the infidels dishonoured those Mosques. Or it means that such wrong-doers are not deserving to live in that land with political power and honour. And it was what actually happened—the land of Syria and Makkah was given by God under the possession of the Muslims.

165. They bore disgrace and subjugation in this world, were imprisoned and paid tribute to the Muslims.

166. This was also a dispute between the Jews and the Christians that each one would declare its Qiblah as superior. God says, 'Allah is not confined to any particular direction.

He is over and above space and direction. Of course, whithersoever you turn your face by the order of God, He is turning towards you and will accept your prayers. Some of the scholars say that this verse was revealed about the performance of Salat when travelling in some carriage, or when during a journey the Qiblah had become doubtful.

167. His Mercy is all-pervading and not confined to any particular space and He knows well the requirements, intentions and actions of the human beings. He knows well what is useful and what is injurious to His servants and He issues commands accordingly. He will reward the obedient and punish the transgressor.

116. They say, 'God has had the begot.' Free is He from all things—Nay, to Him belongs all what is in the heavens and the earth. All are subservient unto Him—

١١٦- وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِي
السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ○

117. The Originator of the heavens and the earth and when He decrees a thing, He but says to it, 'Be', and it is.[168]

١١٧- بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِذَا قَضٰٓى اَمْرًا فَاِنَّمَا
يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○

118. And say those people who know nothing, 'Why does God not speak to us? Or why does an ayat (sign or verse) not come to us, ?[169] So had said those people who were before them word of similar sense. Their hearts are all alike. Indeed We have described the signs for those people who believe.[170]

١١٨- وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَا
اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ
تَشَابَهَتْ قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ○

119. We have sent thee with the truthful religion, bearing good tidings and warning. And thou shall not be questioned about the inhabitants of Hell.[171]

١١٩- اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْـَٔلُ
عَنْ اَصْحٰبِ الْجَحِيْمِ ○

168. The Jews said Hazrat Uzair the son of God and the Christians called Hazrat Eisa the son of God. God says that His Self is pure from all things. All are His slaves and His servants and His creatures and all are subservient unto Him.

169. Amongst the People of the Book and the Idolaters, who are ignorant they all say, 'Why does not Allah speak to us directly without medium or why does He not send some token clearly so that we may confirm the Prophethood and Messengership of Hazrat Mohammad (صلى الله عليه وسلم) ?'

170. In reply to this insolent demand of the Unbelievers God says, 'This demand is not something new, those before them had also made such a foolish demand to their Prophets. And for those who want to believe We have described clear signs of the truthfulness of the Prophet. But if those, prone to enmity and obstinacy, reject them it is their jealousy and hatred and nothing else.

171. You shall not be blamed or questioned as to why you did not make them Muslims.

120. And never will the Jews be pleased with thee and neither the Christians unless thou follow their religion.[172] Say, 'Only the way which God tells us is the correct one;[173] and if suppose thou follow their desires after the knowledge which has come to thee, then thou shall have no supporter nor helper against God.[174]

١٢٠- وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ۭ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ۭ وَلَىِٕنِ اتَّبَعْتَ اَهْوَاۗءَهُمْ بَعْدَ الَّذِيْ جَاۗءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝

121. Those people whom We have given the Book recite it with a right which its recitation demands, these are the men who believe in it, and the one who would reject it, such persons shall be the losers.[175]

١٢١- اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖٓ ۭ اُولٰۗىِٕكَ يُؤْمِنُوْنَ بِهٖ ۭ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ۝ ع ١٢

172. It means that the Jews and the Christians have no concern with the fact of Truth. They are obstinate and refractory, they will never accept your religion. But if you give in to follow their creed they will be at once pleased (God forbid)! And it is not possible that you follow their creed, so now you should not expect any accord from them.

173. It means that in every age only that guidance is reliable which the Prophet of that age brings. Now that way is Islam and not the way of the Jews and the Christians.

174. It is said in the form of supposition. If suppose you fall down to obey their desires none can protect you from the anger of God. Or it is simply a warning to the Muslim community that if someone after embracing Islam and understanding the Quran, will go back from the religion of Islam, none can save him from the horrible chastisement of God.

175. A few men among the Jews were, however, just who recited their own Book honestly understanding it as Abdullah bin Salam and his companions. These persons embraced Islam and believed in the Holy Quran and the Prophet. This verse is revealed in their connection. They read the Taurat thoughtfully and they were they who were fortunate to receive the Faith (Eman). And those who rejected the Book—who changed it—they were doomed.

SECTION 15

122. Children of Israel ! Remember the bounties which We conferred upon you and remember it that We had given you superiority over the people of the world.

۱۲۲- يٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ○

123. And beware that Day when no soul shall be of avail for another even a little and no compensation shall be accepted from it, and nor any intercession shall be profitable to it, and neither shall they receive help.[176]

۱۲۳- وَٱتَّقُواْ يَوۡمٗا لَّا تَجۡزِي نَفۡسٌ عَن نَّفۡسٖ شَيۡـٔٗا وَلَا يُقۡبَلُ مِنۡهَا عَدۡلٞ وَلَا تَنفَعُهَا شَفَٰعَةٞ وَلَا هُمۡ يُنصَرُونَ ○

124. And when his Lord tested Ibraheem in several things.[177] and he fulfilled them, then God said to him, 'I shall make thee an Imam (Leader) for all the people.'[178] Ibraheem said, 'And from my children too ?' God said, 'My covenant shall not reach the evil-doers.'[179]

۱۲۴- وَإِذِ ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٖ فَأَتَمَّهُنَّۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامٗاۖ قَالَ وَمِن ذُرِّيَّتِيۖ قَالَ لَا يَنَالُ عَهۡدِي ٱلظَّٰلِمِينَ ○

176. After an elaborate description of those things (devine graces and their ingratitude) which were recounted to the Bani Israeel in the beginning, those things are again recounted to them as a warning and as a precaution, so that those things might be deeply well-seated in their heart and they may embrace Islam and know that the real aim of this description is invitation to Islam.

177. As the rites and injunctions of Hajj, Circumvention (فتنه), Dressing of hair and Miswak, etc. Hazrat Ibraheem (عليه السلام) performed all those things, in accordance with the instructions of God, with sincerity, and performed each of them perfectly well. At this absolute surrender and obedience he was made the Imam (Leader) for all the people.

178. All the Prophets shall follow your instance.

179. The Bani Israeel were proud of their ancestry and said, 'We are the children of Hazrat Ibraheem and God has promised Hazrat Ibraheem that Prophethood and religious leadership shall continue in his posterity, and we are following his religion and believe in it and all the people acknowledge the religion of Hazrat Ibraheem.' Allah says unto them that His Promise was meant only for those persons who led pious life. And Hazrat Ibraheem had two sons—Hazrat Ismaeel and Hazrat Ishaq (be peace upon them). For a long time religious leadership and Prophethood continued in the posterity of Hazrat Ishaq, and now it is translated to the posterity of Hazrat Ismaeel, and Hazrat Ibraheem had prayed for both the sons—Hazrat Ismaeel and Hazrat Ishaq. God also tells them that the religion of Islam has always been the same throughout the past ages. All the Prophets and their followers adopted it and lived accordingly. That religion of Islam is : 'To believe and obey whatever Command Allah sends through His Prophet.' Now this way is adopted by the Muslims and you have turned away from it. In the previous verses God had enumerated His graces. Now their doubt of everlasting exclusive religious leadesrhip of all mankind is removed, which had made them so haughty and arrogant that they did not yield to any Truth.

Note : After a brief introductory admiration of Hazrat Ibraheem (عليه السلام) under the history of Bani Israeel, the condition of Ka'aba and its supremacy is discussed in the following verses. According to commentators both the Jews and the Christians are blamed for their wrong ideas under this discussion.

125. And When We appointed the House at Makkah (Ka'aba), a place of congregation for the people and a place of peace and security [180]—and take Ibraheem's station a place for worship (Salat) [181]— and We ordered Ibraheem and Ismaeel (Ishmael). 'Keep up My House[182] sanctified for the people who will be doing Tawaf and Ea'tekaf and Rukoo and Sajda.'

١٢٥ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ۖ وَاتَّخِذُوا
مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ ○

126. And when Ibraheem said, 'My Lord make it a city of peace[183] and provide its people with fruits, such of them as believe in Allah and the Last Day.'[184] God said, 'And whoso disbelives I shall also provide him for some days, but then I will compel him to the chastisement of the Hell and it is a bad habitation (evil destination).[185]

١٢٦ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ
أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُم بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ
قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ
عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ○

180. Every year the people gather there for the performance of Hajj and those who perform the rites of Hajj there they become safe from the chastisement of the Hell. Or that there is complete peace and tranquility there and the people do not do injustice to one another.

181. The station of Hazrat Ibraheem (عليه السلام) is the stone on which standing Hazrat Ibraheem had built the House of Ka'aba (كعبه). There is a mark of Hazrat Ibraheem's feet on this stone and standing on the same stone Hazrat Ibraheem had called the people to perform the Hajj. This stone was also brought from the Paradise as the Black Stone (Hajr-ul-Aswad). Now there is an order to perform Salat near this stone and this order is not compulsory but optional (mustahab).

182. It means that bad work should not be done there and the unholy should not encompass it and the House should be kept pure from all sorts of defilement.

183. At the time of its foundation Hazrat Ibraheem had said this prayer to God that this plain should be made a city populated and peaceful, and so it happened.

184. Hazrat Ibraheem had also prayed to God that those who were the believers should be provided with the food of fruits and did not pray for the infidels so that the holy place might be kept pure and sanctified from the defilement of infidelity and association.

185. God declared that the unbelievers would also be given food in the world because the case of provision of food is not like that of Imamat (Leadership) which cannot be given but to the Believer only.

127. And remember when Ibraheem raised the foundations of the House of Ka'aba and Ismaeel and prayed, 'Our Lord accept from us. Thou art the Hearer, the Knower.'[186]

١٢٧- وَإِذْ يَرْفَعُ إِبْرٰهِمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمٰعِيلُ ۖ
رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○

128. 'O our Lord! And make us obedient to Thee and from amongst our children also create a party obedient to Thee and tell us the rules and rites of performing the Hajj and forgive us. Verily, thou art the Relenting, the Merciful.'

١٢٨ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً
مُسْلِمَةً لَكَ ۖ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ ○

129. 'O our Lord! And send amongst them a Messenger of their own, who shall recite to them Thy verses and teach them the Book and profound wisdom and purify them. Verily, thou art the Most Mighty, the Most Wise.'[187]

١٢٩ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيٰتِكَ
وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ ○ ع ١٥

186. Accept this service of building the Ka'aba from us. You hear the prayers of all and know the intention of everyone.

187. This prayer was jointly said by Hazrat Ibraheem and his son Hazrat Ismaeel that a party should be raised from their progeny, obedient to Thee (God) and a Messenger be raised from amongst them who might teach them the Book and the Wisdom and purify them. And such a Prophet coming in the line of the progeny of Hazrat Ibraheem and Hazrat Ismaeel (Be peace upon them) is none other than the Last Prophet Mohammad (صلى الله عليه وسلم). This fact clearly nullifies the aforementioned conviction of the Jews who thought that Prophethood was exclusively confined to the children of Israel, and no Prophet would be born outside their ring.

Note: The knowledge of the Book means the necessary interpretation and explanation of the Book which become clear from the text of the Book, Wisdom means the hidden mysteries, and the profound and minute hints.

SECTION 16

130. And who is that who turns away from the religion of Ibraheem but that who has made hisself foolish and stupid ? And indeed We chose him in the World;and in the Hereafter he is among the virtuous (rigteous).

١٣٠۔ وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ؕ وَلَقَدِ اصْطَفَيْنٰهُ فِى الدُّنْيَا ۚ وَاِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ○

131. Remember when his Lord said to him, 'Obey,' he said, 'I am obedient to the Lord of the Universe.'

١٣١۔ اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ○

132. And this was the legacy which Ibraheem enjoined upon his sons and also Yaqub (Jacob), 'O my sons ! As a matter of fact God has given you the religion chosen ; so do not die but as Muslims.[188]

١٣٢۔ وَوَصّٰى بِهَاۤ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ يٰبَنِىَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ؕ

133. Were you present when death drew near Jacob ? When he said to his sons ; 'Whom will you worship after me ?' They said : 'We will worship thy Lord and the Lord of thy fathers who are Ibraheem and Ismaeel (Ishmael) and Ishaq (Isaac)—one God Alone is He and to Him alone we are obedient.'[189]

١٣٣۔ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ ۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِىْ ؕ قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًا ۚ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ○

188. Hazrat Ibraheem and Hazrat Yaqub had left to their children the legacy of that religion whose grace and glory is admired in the previous verses. Now who does not believe in it, he also becomes the rejector and opponent of Hazrat Ibraheem and Hazrat Yaqub. The Jews said that Hazrat Yaqub had enjoined Jewism upon his children. They are liars as the coming verses prove.

189. You were not present around Yaqub when he was leaving the last instructions to his children. He had left the legacy of Islam which has been the religion of all the Prophets before his time. The Christians and the Jews changed his legacy and began to declare each other as misguided and irreligious and thus opposed the Religion of Truth (Islam). It was nothing but their forgery.

134. That was a party which has passed away. For them what they did and for you what you do and you shall not be questioned about their deeds.[190]

١٣٤۔ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ○

135. And they say : 'Become Jews or Christians, then you shall find (get) the right way.'[191] Say thou : 'Nay, but we have taken up the way of Ibraheem who was of one Side and who was not of the associators.'[192]

١٣٥۔ وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○

190. The Jews and the Christians had this belief that the children would be caught for the sins of their parents and would share with their rewards too. God says, 'It is wrong. Everyone shall be responsible for his own actions, good or bad.'

191. The Jews say to the Muslims, 'Become Jews and you will be guided.' Likewise, the Christians say to the Muslims, 'Become Christians and you will be guided.'

192. Declare O' Prophet, 'We will never accept your voice because we are the accordants of Hazrat Ibraheem's Creed, who was away from all preposterous creeds and religions and he was not of the idolaters or the pluralists. This clause ما كان من المشركين (and he was not of the associators) implies that the Jews and the Christians were both indulged in association. The Idolaters of Arabia were also the claimants of Hazrat Ibraheem's Creed, but they were polytheists, hence they are also refuted. In fact, none of these groups—the Jews, the Christians and the Pagan Arabs—was on the path of Hazrat Ibraheem. Only the Muslims were left on his way.

Note : Every Religion or Shariah has three essential sections :

1. The Tenets of Faithe e.g. Tauheed and Prophethood (توحید ورسالۃ) : In the Tenets of Faith all Divine Religions are unanimous. Difference is impossible.
2. Millat :—Millat is the complex of the general principles of the Divine Constitution. These general principles serve as the basis of derivation. All the articles and detailed problems are derived from these general principles. The derivations fully reflect the original general principles. The accordance between the Millat of Hazrat Ibraheem and the Millat of the Holy Prophet is in these general principles.
3. Shariah :—The compendium of all universal laws, general principles, derivations, offshoots, etc. is known as Shariah. So the Millat of Hazrat Ibraheem and the Millat of the Holy Prophet are the same but their Shariahs are different.

136. Say ye, 'We believe in God and what is sent down to us and what was revealed to Ibraheem and Ismaeel and Ishaq and Yaqub and his children and what was delivered to Moosa and Eisa and what was given to other Prophets from their Lord. We make no division between any one of them and we are to that Lord obedient (surrendering).'[193]

١٣٦- قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِىَ مُوْسٰى وَعِيْسٰى وَمَآ اُوْتِىَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ○

137. So if they believe as you believe, then they got guidance too. And if they turn away it is they who are in schism ; so now God is sufficient from thy side against them. And He is the All Hearing, the All-Knowing.[194]

١٣٧- فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِىْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

138. We have absorbed the colour of Allah and whose colour is better than the colour of Allah and Him alone we worship.[195]

١٣٨- صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۚ وَّنَحْنُ لَهٗ عٰبِدُوْنَ ○

193. We (the Muslims) declare our Faith in all the Prophets and in all the Books and declare that they are all truthful and righteous and we also declare that obedience to those Prophets and Books was binding on the people in their own times. We are the obedient servants of God and we believe in this rule that whenever a Prophet comes with heavenly commands and injunctions it is binding on the people to obey him and follow those divine commands and heavenly instructions. The People of the Book, against the rule, reject all other religions and are up holding their abrogated one. The People of the Book reject the orders and injunctions of the Prophet which are in fact the injunctions and orders of God.

194. You (the Muslims) should not be afraid of their enmity and treachery, God is your Protector and Defender from their harms and evils. These Jews and the Christians cannot do you any harm. God sees and hears all and knows the intentions and circumstances of everyone.

195. The Jews swerved from these verses and did not accept Islam and the Christians rejected too and began to say in pride and prejudice that they had a colour which the Muslims did not have. The Christians had made a colour yellow, and whenever a child was born among the Christians or whenever someone would embrace Christianity he was baptized in that colour and it was said that he had become a purified holy Christian. So God in answer to their self-assumed colour, says to the Muslims, 'You should declare that you have adopted the colour of God, (the right religion of Islam). Whoever comes within its fold is purified from all sorts of defilement.'

139. Say : 'Do you then dispute with us about God although it is He Who is our Lord and Who is your Lord. Ours are our deeds and yours are your deeds ; and we are singularly (sincerely) resigned to Him.'[196]

١٣٩ قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ وَنَحْنُ لَهُ مُخْلِصُونَ ۝

140. Do you say that Ibraheem and Ismaeel and Ishaq and Yaqub and his children were either Jews or Christians ? Say : 'Do you know better or God ?' And who is more unjust than that who concealed that testimony which is proved to him from Allah and God is not heedless of your works.[197]

١٤٠ أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ ۗ قُلْ أَأَنتُمْ أَعْلَمُ أَمِ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝

196. The Muslims say to the People of the Book, 'Your dispute about God and your thought that no one is worthy of divine kindness and mercy except yourselves is quite absurd. As He is your Lord, He is our Lord too ; and whatever we do, we do with sincerity and for Him alone, and do not do like you out of selfishness and prejudice and out of pride in our forefathers. We see no reason that your deeds may be granted and our deeds rejected.'

197. The Jews and the Christians are absolutely wrong when they say that Hazrat Ibraheem and Hazrat Isma'eel and other Prophets were either the Christians or the Jews. God says : 'Hazrat Ibraheem was neither a Jew nor a Christian.' Now the Jews and the Christians should tell them (the Muslims, or God) whether their knowledge is greater or Allah knows better.

141. That was a party which has passed away. For them is what they did and for you is what you do and you shall not be questioned about their actions.[198]

١٤١ تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝

198. This verse has recently passed. But because the idea of ultimate salvation was deep-rooted in their hearts (Jews and Christians) and they thought that they were the descendants of Prophets and saints hence they would be salvated sooner or later by the intercession of their forefathers, so in order to exterminate this deep-rooted idea from their hearts this verse is repeated with an additional emphasis.

Or we can say that in the past verse the address was especially confined to the Jews and Christians and the current verse is a warning to this Ummat of the Holy Prophet that they should not follow the Jews and the Christians in this false idea of ultimate salvation through the efforts of forefathers. Such an expectation from elders, nevertheless, does creep into the minds of the common people and they begin to cherish such illusionary hopes that their pious ancestors would save them from the wrath of God and the chastisement of the Hell. It is an absurd idea because everyone is responsible for his own actions.

Note : The traditional intercession is for the sins and not for infidelity. The Muslims believe in the intercession of the saints, pious men, angels, Prophets. They believe that by the permission of God the above persons will intercede for the pardon of a sinful believer and also for the promotion of a pious believer (Momin). But so far as an unbeliever (Kafir) is concerned there can be no intercession for him as has been declared in the Holy Quran. As against the Muslims, the Jews and the Christians believe that whatever they do, it would not be harmful for them and whatever they believe or reject, their forefathers shall save them in the Hereafter. Obviously this idea is totally against reason and nullifies the whole series of divine constitutions which have been sent for the reformation and training of mankind and for the sake of purification of souls and for ultimate salvation. The reconciliation of God and man by means of the incarnation and death of Christ is that absurd belief cherished by the Christians, which has given birth to the famous Belief of Atonement. It means a man of filthy ideas and wicked actions is equal to a man with a pious character ! The Holy Quran has proclaimed that no one shall be held responsible for the actions of another. No one shall hold up the burden of the other. Everyone is responsible for his own actions. This idea is quite feasible and rational and is in vogue all over the world in the courts and in all other daily transactions. The Day of Judgment shall also sustain this principle of individual atonement for the individual self.

SECTION 17

142. Now the foolish men will say, 'What has turned the Muslims from their Qiblah on which they were ?'[199] Say, 'To God belongs the East and the West, guides whom He will to a straight path ?'[200]

١٤٢۔ سَيَقُولُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلّٰهُمْ عَنْ
الجزء ٢ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُلْ لِلّٰهِ الْمَشْرِقُ
وَالْمَغْرِبُ ۚ يَهْدِي مَنْ يَّشَآءُ إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ۝

199. Hazrat Mohammad (صلى الله عليه وسلم), when came to Madinah, continued the prayers (Salat) towards Baitul Muqaddas for sixteen or seventeen months. Afterwards, he was ordered to face Ka'aba. When this order came the Jews, the Idolators, the Hypocrites and some weak Muslims at their instigation began to create doubts about the Holy Prophet and Islam. They said that this man performed his prayers facing Baitual Muqaddas, which was the Qiblah of the bygone prophets, now what had gone wrong with him that he left it and began to face Ka'aba. Perhaps he did so out of envy against the Jews, or he was doubtful and confused about his own religion, and it proved that he was not a true Messenger of God.

Allah informed the Prophet and the Muslims about those objections and doubts of the enemies and about the answers thereto, so that none might prevaricate and demur in reply.

Note : The Article on Mohammad (s.m.) in the Encyclopaedia of Islam, the falsest book full of thousands of heinous allegations against Islam, says that the Holy Prophet began to say his prayers facing Baitul Muqaddas in order to entrap the Jews and the Christians but when they did not surrender the Prophet again turned towards Ka'aba.

200. O' Mohammad ! Say to them, 'We have neither changed our Qiblah out of any envy against the Jews, nor out of any self-prejudice, nor out of our own will. We have changed it only because we are ordered by God to change. Obedience to the Divine Command is our real religion. We do not follow our own will or sentiments. Formerly we were ordered to face Baitul Muqaddas and we obeyed it ; now we are commanded to face Ka'aba and we surrendered before that Command. To raise objection against our action and argue about it is sheer folly. It is against reason to question an obedient slave why he does this or why he does that. The slave is obedient to the will of his master and works according to his orders.'

'And so far as the mysteries of the Divine Commands are concerned who is that to understand them all and who can make you foolish infidels understand ? It is, however, understandable that the appointment of Qiblah is devised to set the way of worship. It is not the worship in itself. About the fixation of Qiblah God has had dealt with the peoples differently. Different peoples have been given different ways. God is the Master of all directions and circumstances. Whenever He wills He tells a way which is most straight and the shortest of all and the nearest to Him. And we are fortunate that we are directed to that Qiblah which is superior to all other Qiblahs.'

143. And thus We have made you a moderate Ummat so that you may be witnesses against the people and the Messenger may be a witness to you.[201] And We had not appointed that Qiblah on which thou was before but to know who would follow the Messenger and who would turn on his heels.[202] And, of course, it fell heavy but on those whom Allah guided.[203] And Allah is not such as to spoil your faith (Eman). Verily Allah is very Kind to His servants and Extremely Merciful on them.[204]

١٤٣- وَكَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ
عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۗ وَمَا
جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ
يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ۗ وَاِنْ كَانَتْ
لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ ۗ وَمَا كَانَ اللّٰهُ
لِيُضِيْعَ اِيْمَانَكُمْ ۗ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ

201. As your Qiblah is Ka'aba which has been the Qiblah of Hazrat Ibraheem (عليه السلام) and which is superior to all the rest, similarly, you are made the best people (Ummah) and your Prophet is made the perfect-most and the pious-most of all the Prophets. Due to this perfection and excellence you shall stand as a reliable witness against all other Ummahs and the Holy Prophet in return confirm your witness and statement. It occurs in some Traditions (احاديث) that when the former Ummahs would belie their Prophets and Messengers on the Day of Judgment and say that they were not warned, nor guided by anyone in the world, at that time the Ummah of Mohammad (صلى الله عليه وسلم) shall stand as witness against those infidels and will declare that the Prophets are truthful and they are false. Aferwards, the Holy Prophet, who is fully aware of all the conditions of his Ummah, will confirm their statement as true. The Infidels will argue that their evidence cannot be reliable because they had not lived in their age nor seen them. This Ummah will rejoin that they had come to know of their behaviour through the Holy Quran and the Traditions of the Holy Prophet.

Note: Moderate (وسطا) means that this Ummah is upright on the straight path which has no aught of swerving and is free from extremes.

202. Your real Qiblah was Ka'aba which comes from the time of Hazrat Ibraheem (عليه السلام). The change towards Baitul Muqaddas for the time being was meant to test who obey and who do not obey. Those who kept faithful to Eman have high degrees of grace with Allah.

Note: The future tense of (لِنَعْلَمَ) in the current verse and the use of حتى نعلم and فليعلمن etc. at other places, apparently show that God did not know those things beforehand (God forbid), but came to know afterwards, whereas the fact is that God's Knowledge of all things is precedent (كَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا قديم) God has had the knowledge of all things. In short, it is necessary to find out the real sense of knowledge or knowing (علم) which God has used in the Quran. The following meanings and explanations are given by the Scholars of Quran :—

(1) To separate or distinguish,
(2) To test or see,
(3) Some have ascribed the futurity to the knowledge of the Muslims and the Prophet or those who are addressed,
(4) Some more eminent scholars ascribed it to the present knowledge which is ascertained after the occurrence of the known object and which justifies the reward and punishment, the good and bad side of the matter or object concerned. This explanation is generally appreciated by a majority of those scholars.
(5) But some more prominent scholars who firmly rooted in knowledge have given two most critical and profound explanations

(a) The substance of the first is that according to Quran all things from the first to the last, big or small, few or numerous are before God and He knows them all at once. There is no anteriority or posteriority in His Knowledge. But those things are anterior or posterior in relation to one another. So from the viewpoint of Divine Knowledge they are all present as if they are one composite whole. Hence, there is no possibility of any tense—past, present or future—in the Divine Knowledge. But due to the mutual anteriority and posteriority these three tenses shall come out automatically. So God sometimes describes those things from the vision of His Knowledge as He deems fit or congenial to the moment and opportunity ; and sometimes from the consideration of the mutual fitness of those objects or events. Under consideration of a very critical and minute difference, the present or the past tense is always used in the former case and the future tense cannot be used. In the latter case, however, the present tense is used for the present, the past tense for the past and the future tense for the future. So wherever, the the future events are described in the past tense as نادىٰ اصحٰب الجنة etc. the first principle is applied i.e., everything is present and existing in God's Knowledge. And where the past events are described in the future tense as in the current verse or the like of it, there the consideration is that it is future in relation to its past and from the viewpoint of God's Knowledge there is no futurity. And as such we cannot doubt about the Precedence of Divine Knowledge.

(b) The substance of the second research is that we get the knowledge of things by two ways. Firstly we get to know them directly and secondly we get to know them indirectly. For example, sometimes we see the fire actually by our eyes and sometimes the fire is behind a wall but we get sure about the fire by observing the smoke. The first one is the Direct Knowledge and the second one is the Indirect Knowledge. Sometimes these two kinds of

knowledge have simultaneous occurrence. For example, if we see the fire from a little distance the smoke shall also be seen. So, in this situation both kinds of knowledge—Direct and Indirect—are attained. These two knowledges from a cursory glance appear to be simultaneous. None appears to be precedent to the other. But the fact is that the Direct Knowledge of the fire is precedent to its Indirect Knowledge and the latter is so immersed in the former that it is not easily perceived by the mind. Similarly, sometimes the simultaneous knowledge of two things is gained directly,. e.g. we observed the fire and the smoke simultaneously. In the same way, sometimes the knowledge of one thing is gained directly and the knowledge of the other is gained (through the medium of the first thing) indirectly, e.g. the knowledge of the smoke directly and the knowledge of the fire through the smoke, or the knowledge of the fire directly and the knowledge of the smoke through the fire, occur to the mind simultaneously. But as we write with the pen in hand, althoug the hand and pen move simultaneously in the practical observation, yet it is the fact that the movement of the pen is subservient to the movement of the hand, and as such the movement of the hand is precedent to the movement of the pen. In the same way, in spite of the simultaneous occurrence of the direct knowledge of one thing with the indirect knowledge of the other thing to the cursory observation, sound sense demands the precedence of the direct knowledge to the indirect knowledge.

Now we turn to the Knowledge of God and apply the above principle. God's Knowledge of all things is both Direct ond Indirect—the knowledge of Cause through the Effect and the knowledge of Effect through the Cause. And both these knowledge are simultaneous from Eternity though the indirect knowledge is immersed and lost in the direct knowledge. In the same way, the direct knowledge of a thing and the indirect knowledge of the other thing, are side by side and both are eternal, though on the basis of the above principle the direct knowledge is precedent to the indirect knowledge. So, wherever, the future tense or the future meaning are found in connection with the Divine Knowledge it is from the viewpoint of Indirect Knowledge and from the angle of time there is no difference. And wherever the past or present tense is used, there the Direct Knowledge is meant. The main reason of using the Indirect Knowledge is that the audience of the Divine Word are Men, and men, generally get the knowledge of things through the indirect method. And whenever God has used the future tense in relation to His Knowledge, there those things are those which cannot be known by men without a medium. If the people were addressed at such places with the Direct Knowledge they would not be

fully blamed. But where this consideration is not pertinent there the Direct Knowledge is used in the form of the past or the present tense. But because men cannot know those things without a medium and those mediums cannot be known by men before their occurrence and as such man's knowledges (علوم) are not simultaneously gained, so they ascribe the use of future tense to the non-eternity of Divine Knowledge, assuming God as themselves (God forbid). They wonder in bewilderment thinking that God's Knowledge is not eternal. But wise men who are aware of the above point know well and judge accordingly.

203. Primarily the Ka'aba was appointed as Qiblah for the Holy Prophet. Meantime Baitul Muqaddas was made the Qiblah for the sake of examination. And all know that the test is given in a matter which is hard on one's self. So God says that the appointment of Baitul Muqaddas as Qiblah instead of Ka'aba, was really hard on the people.

For the common Muslims it was a hard test because they were generally Arabs and Qureishites and believed in the supremacy of Ka'aba. They had to do against their ideal and custom.

For the specials it was a hard test because it was against the Millat of Ibraheem (the way or creed of Abraham) and they were bound to it.

Those who were especially privileged and who were equipped with a sober insight and a critical power of differentiation between degrees of excellence, thought that turning towards Baitul Muqaddas in place of Ka'aba was a mark of inverse progress or rather a retrogression.

But those, who had access to mysteries and wisdom (حکمت واسرار) and distinguished between the Reality of Ka'aba and the Reality of Baitul Muqaddas with their inner light, evaluated their degrees of excellence separately. They knew well that the Holy Prophet (صلی اللہ علیہ وسلم) epitomized the perfections of all the Prophets and his prophethood was universal, in time and space ; hence one day the opportunity of facing the Baitul Muqaddas should come. This is why on the occasion of the Heavenly Journey (معراج) he had a meeting with all the Prophets and thereafter the order to face the Baitul Muqaddas also came (God knows best).

204. The Jews said that when the real Qiblah was Ka'aba, all the prayers which were performed facing Baitul Muqaddas were spoiled. Some Muslims thought that those Muslims who died meanwhile suffered loss in their wages (ثواب) though the living ones could compensate for their loss. At this the current verse was revealed meaning thereby that when the Muslims performed their prayers facing Baitul Muqaddas only on account of the Divine Order and their Faith (Eman) they shall not suffer any loss.

144. Certainly We see thee oft turning thy face towards the heaven, so of course We will turn thee towards the Qiblah that pleases thee.[205] Turn then thy face towards the Holy Mosque[206] and wherever you are, turn your faces in that direction.[207] And the People of the Book know, of course, that is the Truth from their Lord and Allah is not heedless of the actions they do.[208]

١٤٤- قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً
تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَ
حَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ وَاِنَّ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۭ وَمَا
اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ○

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205. Ka'aba was the real Qiblah of the Holy Prophet and also suited his spiritual attainments and it was superior to all the rest and was also the Qiblah of Hazrat Ibraheem (عليه السلام). On the other side the Jews taunted that when this Prophet was against their Shariah and claimed apposition with the Millat of Ibraheem then why he offered his prayers towards Baitul Muqaddas which was the Qiblah of the Jews. Due to these reasons when the Holy Prophet performed his prayers towards Baitul Muqaddas, his heart wanted that the order of change towards Ka'aba should come. In this eagerness he saw in the sky in search of the angel coming with this new order. This is the time when this verse was sent down and with it came the order to face Ka'aba in prayer.

206. Ka'aba is also known as Masjid-ul-Haram, because the hunting of animals, cutting of grass and trees, etc. are forbidden there and no other mosque is so much revered. When this order came the Holy Prophet was performing the Noon Prayer (صلوٰة ظهر) in group in the Mosque of Bani Salma (بنی سلمه). Two raka'at had been completed facing Baitul Muqaddas. During the prayer the Holy Prophet turned towards Ka'aba and the followers followed and completed the remaining two raka'at. This mosque became famous by the name of Mosque of Two Qiblas (سورة القبلتين or ذو قبلتين).

207. Always perform prayer (Salat) with your face towards Ka'aba whether travelling or aboding, in Madinah or in any other city, on sea or land, or in Baitul Muqaddas itself. In short, wherever you are, you should perform your prayer with your face towards Ka'aba.

208. Do not care at all for the objections raised by the People of the Book against the change of Qiblah, because they know from their Book that the Last Prophet would pray for some time towards Baitul Muqaddas and finally towards Ka'aba. Moreover, they know it too that their real and permanent Qiblah would be according to the Millat of Ibraheem, and as such they also know the change of Qiblah as righteous. They only raise objections out of envy and malice against the Muslims. God knows their intentions fully well and they shall know its result one day.

145. And if thou bring to the People of the Book all signs they will never follow thy Qiblah, nor thou shall be the follower of their Qiblah, neither are they followers of one another's Qiblah.[209] If thou follow their caprices after the knowledge that has come to thee, then surely thou will also become of the unjust fellows.[210]

١٤٥- وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا
قِبْلَتَكَ ۚ وَمَا أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم
بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُم مِّنۢ
بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ الظَّالِمِينَ ۝

146. Those whom We have given the Book recognise that as they recognise their sons. And no doubt a party of them really conceal the Truth knowingly.

١٤٦- الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ
وَهُمْ يَعْلَمُونَ ۝

209. When you know that the People of the Book only hide the truth out of envy and malice, although they know that the order for the change of Qiblah is righteous, then you should not expect that they would conform to your Qiblah. They are so much prejudiced that they will never accept your Qiblah even if you show them all possible signs. On the other hand they are greedy of your obedience to their desires. These people also said to the Prophet, 'Had you been constant in the adherence to your Qiblah, we would have concluded that you are the promised Prophet.' And this they said to influence you so that you may return to their Qiblah. But this is their baseless hope and vain desire. You can never return to their Qiblah, because this order for facing Ka'aba shall never be abrogated. Moreover, when they are not themselves unanimous about Qiblah itself and are extremely divided about its original direction how they dared entrap others under their obedience. The Qiblah of the Jews is the Sukhra of Baitul Muqaddas and the Qiblah of the Christians is the eastern side of the Baitul Muqadas where the soul of Christ was breathed by Jibraeel. When they are themselves controversial about their own Qiblah, it is mere foolishness to expect the Muslims to fall into harmony with antithetic directions.

210. Apart from all these arguments, if for some time it is supposed that you turn towards their Qiblah after divine revelation and sure knowledge, then at this impossible supposition, you will also become one of those who are unjust. And injustice being a heinous act is never expected from a Prophet. Consequently, it is impossible for you to follow the People of the Book in the matter of Qiblah because it is obviously against knowledge and is sheer ignorance and error.

147. Truth is only that which your Lord says, so do not become of the doubters.[211]

١٤٧۔ اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ۝

SECTION 18

148. And for every one there is a direction—Qiblah—that he turns his face towards it, so you race for the virtues. Wherever you may be, God will bring you all together Surely God Can Do everything.

١٤٨۔ وَلِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ۚ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ۚ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

149. And from whatsoever place thou come out, turn thy face towards the Holy Mosque. And surely it is the Truth from thy Lord and Allah is not heedless of your deeds.

١٤٩۔ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَاِنَّهٗ لَلْحَقُّ مِنْ رَّبِّكَ ۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

211. If you wish that the People of the Book should recognize the Qiblah at least for the Muslims, and should not misguide the people about it and in this way your Prophethood may rise above doubt, then you should know that the People of the Book have your full knowledge. They know your progeny, your tribe, your birth place, your facial features and your qualities and character etc., and they are so much sure about your Prophethood and their knowledge about you is as they recognize their sons amongst other boys without any hesiation or doubt. But this fact some of them reveal and some of them knowingly conceal it. Whether they obey or do not obey fact is that which is revealed from God. Therefore you should not fear for their opposition in the least.

212. God appointed various Qiblahs for different peoples in the past, which they were ordered to face while worshipping God.

Or it may also mean that the Muslims are scattered all over the world and they have different directions of Ka'aba from their living places. It is, therefore, useless to quarrel about the direction or about the Qiblah. The real aim is to earn those virtues which are required by God and efforts should be made to race for their achievement and should not waste their time in this controversy. It matters little where you are, you shall be brought before God on the Plain of Resurrection. Moreover, all your prayers shall be considered as they are performed towards the same direction. Therefore you should not quarrel about the appointment and direction of Qiblah. You should obey God and do not obey your own personal inclinations.

150. And from whatsoever place thou come out, turn thy face towards the Holy Mosque ; and wherever you are, turn your face towards it,[213] that the people may have no chance to argue with you, but those amongst them who are unjust, do not fear them (their objections) and fear Me,[214] and that I may perfect My grace on you and that you get the path straight—[215]

١٥٠ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۙ
لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ
ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلِأُتِمَّ
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ۝ ٢

213. The order for the change of Qiblah is repeated twice or thrice either because it had various grounds and reasons, and in order to inform about each basis the order is repeated, as قد نرىٰ تقلب وجهك الخ shows that in this order the reverence of the Holy Prophet and his pleasure was intended. لكل وجهة هو موليها shows that it is the general habit with God to appoint a separate Qiblah for a particular Millat and for a particular Messenger possessing a separate Shariah, and لئلا يكون للناس عليكم حجة shows that the reason of the repetition of the above order is to silence the opponents so that they may not raise any objection.

Or

The reason of its repetition is that it was the first abrogation which appeared in the Shariah of Mohammad (صلى الله عليه وسلم) ; hence its repetition is versatile, prudent and wise.

Or

The first verse represents the generalization of circumstances, the second verse represents the generalization of space and the third verse represents the generalization of time. In all conditions, space and time you should face Qiblah when you come before God for worship.

214. The order for facing Ka'aba is given because the Taurat certified it that the Qiblah of Hazrat Ibraheem is Ka'aba and the Last Prophet shall be finally ordered to turn towards it. So, if you were not ordered to face Ka'aba the Jews would have definitely blamed you. Moreover, the Idolaters of Makkah would have said that when the Qiblah of Ibraheem was Ka'aba then why this Prophet was doing against his own claim that he had harmony with the Millat of Ibraheem. Now, neither the Jews nor the Idolaters have any basis to argue with you about the change of Qiblah. But those who are transgressors will go on making hue and cry and blaming you for this change, e.g., the Qureishites will say that the Prophet has now come to know the truth of their Qiblah, and so adopted it, and will gradually yield to their other traditions and customs in the same way ; and the Jews will say that the Prophet has left our Qiblah after the recognition of its truthfulness only out of malice and self-will. You should not care for the objections of such transgressors and continue to obey Our Command.

215. We have appointed this Qiblah for you so that you may be immune from the taunt of the enemy and under its auspices become fully entitled to Our reward grace, blessing, enlightenment and guidance.

151. As We have sent amongst you Messenger of yourselves, (he) recites Our verses to you, purifies you and teaches you the Book and the Wisdom and teaches you what you knew not.[216]

١٥١- كَمَآ اَرْسَلْنَا فِيْكُمْ رَسُوْلًا مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَ يُعَلِّمُكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۝

152. So you remember Me I will remember you, and be thankful to My benefaction and be not ungrateful.[217]

١٥٢- فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝ ع ١٨ ١٥

SECTION 19

153. Ye Muslims seek help with Patience and Prayer, really Allah is with the patient.[218]

١٥٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۝

154. And say not of those who are slain in the way of Allah that they are dead—nay they are living but you are not aware.[219]

١٥٤- وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ ۝

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216. This perfection of blessing and guidance is like the former perfection of blessing and guidance that God has sent from amongst you a Messenger who teaches you the Divine Commands and purifies you from filthy habits and morals—who perfects you in knowledge and actions.

217. When from Our side, the perfection of blessing on you is made second time, then it is incumbent upon you to remember Us by the tongue, by the heart and fully obey Our orders, then We shall also remember you, i.e., We shall confer upon you new bounties and new blessings. You should thank Our blessings fully well and abstain from sins and ingratitude.

218. Rememberance, gratitude and abstention from ingratitude, which are previously mentioned and which are circumjacent on all obligations and prohibitions, seem very difficult outwardly for a common man, so a method is taught to make them easy to follow and that is seeking help from Patience and Prayer. Perseverance in observation of Prayer and stability in suffering labour and hardship in odd circumstances creates the virtue of endurance in a man. This verse also implies the suffering of hardships in Jihad which follows. The Muslims are instructed to bear hardship in Jihad because in Jihad patience of a lofty nature is required.

219. Those who sacrificed their lives for Allah live in the other world, but you are not aware of their life and its condition. And this is all but the result of patience.

155. And definitely We will try you with some fear and with hunger and with loss of goods and of lives and of fruits.[220] And give good tidings to those patient –

١٥٥- وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ۝

156. That when some affliction touches them, they say, 'We are the property of God and we are to return towards Him.'

١٥٦- الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝

157. They are the people upon whom are the benefactions of their Lord and mercy. And they are those who are on the straight path.[221]

١٥٧- أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ۝

220. Previously the martyrs were mentioned—those who had achieved high degrees of patience. Now a general fact is described. All the people who have embraced Islam shall be put to occasional ordeals and their patience shall be tested. It is not easy to enter into the ranks of the patient, hence you are alarmed beforehand.

221. Those who kept patient in those trials and hardships and also abstained from ingratitude, not only this, but made these disasters a source of remembrance and gratitude, to them O' Prophet give tidings of grace and blessing.

158. As a matter of fact Safa and Marwa are among the Signs of Allah,[222] so whosoever performs the Hajj of the House or Umrah, there is no sin on him that he may do the Tawaf in them ; and whoso does good of his own free will—so God is All-Grateful, All-Knowing.[223]

١٥٨- إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَّطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا ۙ فَإِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ○

222. Formerly, the change of Qiblah and the supremacy of Ka'aba were described. Now, some of its rituals as the performance of Hajj and Umrah (حج وعمرہ) etc. are described so that this description may clearly supplement and confirm the perfection of blessings mentioned above.

Or it can be concluded that endurance of pain and troubles is a very great quality. Due to the endurance of Hazrat Hajra and Hazrat Ismaeel (be peace upon them). Safa and Marwa rose to the Signs of Allah and their tawaf became one of the essential devotions of Hajj and Umrah. Books of Traditions and History are full of their selfless sacrifices and lofty endurance. Their patience, as a matter of fact, exactly illustrates the verse (ان اللہ مع الصابرین) with a perspective reflection.

223. Safa and Marwa are two hills of Makkah. The Arabs performed the Hajj from the time of Hazrat Ibraheem (علیہ السلام) and during the Hajj also went round them in the Time of Ignorance. The Unbelievers had placed two idols on these mounts. They thought that this going round (طواف) was a mark of reverence of those idols. When they embraced Islam and forsook idolatry, they thought that the tawaf of Safa and Marwa was meant to pay homage to those idols : as the reverence of idols was forbidden the tawaf of Safa and Marwa should be forbidden too. They did not know that originally the tawaf of Safa and Marwa was a part of the Hajj and the unbelievers had placed the idols on them due to their ignorance. They had since been destroyed.

The Ansars of Madinah were perturbed about the tawaf of Safa and Marwa because they disliked it in the Time of Ignorance too. When they embraced Islam they said to the Holy Prophet that they already thought it bad. God revealed this verse and both the groups were told that there was no sin or harm in the tawaf of Safa and Marwa. They were originally the Signs of Allah, so their tawaf should be performed.

159. Undoubtedly those people who conceal what We sent down of clear injunctions and the fact of guidance after We expounded them for the people in the Book—they[224] are cursed by God and they are cursed by the cursers.

١٥٩- إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۙ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ ۝

160. But those who repented and corrected their work and announced the Truth, to them I grant pardon,[226] and I am Highly Relenting, Extremely Merciful.

١٦٠- إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ ۝

161. No doubt who got infidels and died infidels, on them is the curse of God and angels and of the people altogether.[227]

١٦١- إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝

224. These people are the Jews who hide the facts given in the Taurat as coming of the Last Prophet, the change of Qiblah etc. All those persons who hide the truth for the sake of worldly gain fall in this category.

225. The Cursers include the jinns, the men, the angels and even the animals, because when famine and other disasters befall in the world on account of their sinful actions, e.g. the concealment of Truth etc. the animals and even the trees, plants and rocks are pained and they all curse them.

226. Though some people fell into error due to their concealment of the Truth, yet, when they repented and amended and clearly manifested the Truth after its concealment, We shall send our mercy on them because We are the Relenting, the Merciful.

227. He who himself concealed the Truth or was beguiled by the one who concealed it and remained disbeliever till the last moment of his life and did not repent meanwhile, God accursed him and subjected him to the Hell for ever. Repentence after death is useless. The first group who repented during lifetime got secure from curse and Hell. The second group who did not repent during lifetime suffered from curse and endless chastisement of Hell.

162. They shall dwell in that very curse for ever, neither the chastisement on them shall be lightened and nor they shall be given respite.[228]

١٦٢- خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ○

163. And the god of all of you is but One God, there is no god except God, (He) is Excessively Compassionate and Extremely Merciful.[229]

١٦٣- وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ○ ع ١٩ ٢

228. The chastisement of the Unbelievers shall be ceaseless and unabated. They shall not be given any respite, nor their affliction shall be lightened.

229. Your real Lord is One and Only One. There is no possibility of pluralism or polymorphism in His Divinity. Now he who rejected Him is rejected for ever. Had there been another Lord he could be used for shelter. Here the matter is not of a Master, King, Teacher or Leader. If one is uncongenial, resort may be sought to the other. Here the matter is quite different and belongs to the Supreme Lord. No one beside Him can be made the Supreme Lord and none beside Him can be expected to benefit or do good.

Note :—When this verse والهكم الٰهٌ واحد الخ was revealed the Disbelievers of Makkah wondered at the existence of One God. They said how could God of the whole Universe and the Dispenser of all be One and what was the reason for it ? At this the verse ان فی خلق السموات الخ was revealed.

SECTION 20

I64. Verily in the creating of the heavens and the earth and in the changing of the night and the day and in the ships (boats) which sail in the sea (river) with things of profit for mankind and in the water which God sent down from the heaven and then revived the earth with it after it (earth) was dead and scattered in it all kinds of animals, and in the variation of winds and in the cloud which is subservient to His order between the heaven and the earth— surely in all these things there are signs for the people who are wise.[230]

١٦٤- إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ
وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَا أَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَآبَّةٍ
وَّتَصْرِيفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ
وَالْأَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ○

230. In the creation of the heavens so high, stupendous and columnless, and the earth so wide and rocky, in the change of night and day, in the sailing of boats and ships, in the raining of waters from the sky making earth verdant and productive, in the biological and atmospheric phenomena are ample and lofty signs of Divine Oneness, Divine Power, Divine Providence, Divine Wisdom and Divine Mercy for those who are wise and preponderant.

Note :

(a) The Unity of Divine Self (توحيد ذات) was proved by لا اله الا هو ,

(b) The Unity of Divine Attributes (توحيد صفات) was proved by الرحمٰن الرحيم and

(c) The Unity of Divine Actions (توحيد افعال) is proved by the Verse ان فى خلق الخ and the doubts of the polytheists are all rooted out

165. And there are some people who hold others equal to Allah,[231] they have love for them like the love of Allah;[232] and the believers have more ardent love for Allah.[233] And if these transgressors see that time when they will see the chastisement of God—that the power altogether belongs to Allah alone and that the chastisement of God is very severe.[234]

١٦٥۔ وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ؕ وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ وَلَوْ يَرَى الَّذِيْنَ ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ ۙ اَنَّ الْقُوَّةَ لِلّٰهِ جَمِيْعًا ۙ وَّاَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ○

231. Amongst mankind—who are superior to all other creatures in sense and wisdom—there are some who take unto themselves rivals and compeers to Allah inspite of the manifest arguments mentioned above.

232. They not only take unto themselves rivals and compeers to Allah in words and actions only, but they have associated and equalized them in the heart-love too, which works as a source for the emanation of actions.. This polytheism in love and attachment (شرک فی المحبت) is of the highest degree and the polytheism in actions (شرک فی الاعمال) is subservient to it.

233. The love of the Believers for Allah is far greater in firmness and ardour than the love of the Polytheists for their idols, because in worldly disasters sometimes the love of the polytheists for their gods withers away ; and when they shall see the chastisement of the Hereafter they shall express utter abomination for their deities as follow in the next verse. On the contrary, the love of the Believers for Allah is unshaken in all ups and downs of life—pain and luxury, health and disease, opulence and destitution, success and failure. In short the love of the Believers for their Lord is unfailing and ardent both in this world and in the next world. Moreover, the love of the Believers for Allah is also greater than the love which they have for persons other than Allah as prophets, saints, pious men, angels, theologians, their forefathers, children and wealth etc., because the love for Allah is innate and inherent in consonance with His Glory and Greatness, while for others it is indirect and is in compliance with the order of God according to the importance of each in the eyes of God.

(Thou art a heretic if thou dost not redeem the difference of degrees).

It is the habit of the polytheists that they make God and other than God whosoever he may be) equal in love.

234. If the transgressors, who took compeers apart from Allah, behold that coming time (when they will experience the chastisement of God and observe His absolute power and become sure that none can save them from punishment) they can never turn towards others apart from Allah nor expect any benefit from them.

166. When those that were followed will disown disdainfully those who had become their followers and see the chastisement and all their ties and relations shall be cut off.[235]

١٦٦۔ إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ○

167. And the followers will say, 'We wish we would have returned to the world, then we would have also disowned them hatefully as they have disowned us disdainfully.'[236] Thus God will show them their deeds to make them regret and they shall never get out of the Fire.[237]

١٦٧۔ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ○ ع

235. That time shall be such that the followers shall be averse to their leaders and the idolaters from their idols. All kinds of relation shall be cut away and they shall become mutual foes at the divine chastisement before their eyes.

236. The Polytheists will say at that time, 'If a return is possible for us in the world, we would take revenge from them and we would also disown them as they have disowned us today.' But they will get nothing from this untoward and exasperated desire except pain and sorrow.

237. As the Polytheists will be extremely grieved at the chastisement of God and disappointed at the desertion of their gods, in the same way God will make all their deeds an anguish for them, because good deeds like Hajj, Umrah, alms and charities which they would have performed in the world will be rejected due to polytheism (شرك) while polytheism and sins, which they would have committed, will be recompensed by grievious punishment. Consequently all of their actions, good and bad, will become an anguish for them and no deed will be profitable for them and they shall enter the Hell never to come out. On the contrary, the Unitarians and the Believers, even if they go to Hell for their sins, will ultimately get salvation.

SECTION 21

168. O men ! Eat of the things of the earth lawful and pure and do not follow the Satan,[238] without doubt he is your enemy avowed and manifest.

١٦٨- يٰٓاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○

169. He but commands you to commit evil deeds and commit immodesty and shamelessness and speak against God such things which you do not know.[239]

١٦٩- اِنَّمَا يَاْمُرُكُمْ بِالسُّوْٓءِ وَالْفَحْشَآءِ وَاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

238. The Pagan Arabs practised idolatry and also gave up bulls in the name of idols and thought it unlawful (حرام) to avail those animals for any use. And this is also a kind of polytheism (شرك) , because the authority of making lawful and unlawful (حلال وحرام) lies with Allah alone. To obey anyone in this connection tantamounts to associating him with Allah. Hence, after describing the evil of polytheism in the previous verses, the act of making a lawful thing as unlawful is prohibited. In short, God has ordered to eat of what is produced by the earth provided it is lawful by Shariah. Those things are forbidden which are either unlawful by their very nature (as the carrion, swineflesh as the flesh of those animals which are dedicated unto any other than Allah and sacrificed to attain nearness to the dedicatee), or they have become unlawful by some external cause (as theft, usurpation, bribery, interest, usury, satta, gambling, etc).

'Do not follow the footstepts of the Satan' means that you should not make unlawful what you will (as the bulls given up in the name of idols) and should not make lawful what you will (as interest, satta, wine and gambling etc.)

239. 'Speak against Allah what you do not know' means that you fabricate injections and orders in Shariah by your own imagination as the modern thinkers have invented many new things by their perverse approach to Islam against the Quran and Sunnah and against the established authorities of Islam.

170. And when they are told to follow the command which God sent down they say, 'Nay, we will follow that we saw our forefathers there upon.' What ? even though their forefathers had no understanding of anything and had no knowledge of the straight path.[240]

١٧٠- وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ○

171. And the similitude of those infidels is as one calls a thing which hears nothing except a calling and a crying ;[241] deaf, dumb, blind—they understand nothing.[242]

١٧١- وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ○

172. O Believers ! Eat of the pure things which we have provided for you and thank God if you are but His servants.[243]

١٧٢- يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ○

240. They follow the customs and conventions of their ancestors against the Divine Laws. And this is also a form of polytheism (شرك). Most of the modern Muslims are suffering from this disease in their various social and political activities. They leave aside the Quran and Sunnah and follow the traditions of their forefathers or the native customs and conventions. Some of them have deprived their women of the rights of inheritance enjoined by Islam, others feel shame in the marriage of widows, only because their forefathers did it. The Quran says that obedience to any rule, custom, tradition and convention against the Quran and Sunnah is an act of polytheism (شرك).

241. These infidels are deaf that they do not listen to the Truth, they are dumb that they do not speak the Truth, they are blind that they do not see the straight path. So they understand nothing because when these three faculties are lost there is no other way to attain knowledge and comprehension.

242. To invite these infidels to Truth is as to call the animals of a jungle, who do not receive anything except the noise of the call. Same is the condition of those who are themselves devoid of knowledge, nor do they accept the word of those who know.

243. The previous order for the eating of decent and wholesome things was general in nature, but because the polytheists and idolaters do not give up the foot-steps of the Satan and innovate injunctions by their own mind and ascribe them to Allah and do not forsake the pernicious traditions of their ancestors and the faculties of reception of Truth they have lost, so turning from them the Muslims are exclusively addressed and the order for eating the decent and wholesome things is given to them and they are instructed to be thankful to God for the reward they are given by His Mercy. In this verse, there is a very delicate allusion to the obedience and submissior of the Muslims and the disobedience and contumacy of the Polytheists.

173. He has but forbidden you carrion,[244] blood,[245] the flesh of swine,[246] and the animal on which the name of other than Allah is pronounced.[247] Yet whoso is constrained, neither disobeying nor overdoing, then on him there is no sin.[248] Verily God is Most Forgiving, Extremely Merciful.[249]

١٧٣ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○

244. Carrion is the dead body or flesh of an animal which :—

(a) dies a natural death,
(b) is not slaughterd or hunted according to Shariah,
(c) is slaughtered by intentionally not saying the Words of Takbeer (تکبیر),
(d) is killed by throttling,
(e) is killed by a stone, staff or gun,
(f) dies by falling down from some height.
(g) is killed by the horn of another animal.
(h) is torn by a carnivorous, and
(i) a piece of flesh cut away from a living animal,

Note : All carrions are unlawful (حرام). But the fish and locust are exceptions in Shariah. They do not require slaughter also.

245. Here that blood is meant which pours out of the veins and arteries and flows at the time of slaughter. The blood which is exuded on the flesh is holy and lawful. If the meat is cooked without washing that blood, its eating is right and lawful, though it is against cleanliness. The liver and spleen which are a kind of congealed blood are lawful according to Tradition.

246. The pig whether dead or alive or slaughtered according to Shariah is forbidden totally. All the parts of the pig flesh, bone, skin, fat, nail, hair, etc. are forbidden (حرام) and unholy and their use in any way is prohibited and the benefit of any kind from them is unlawful. They can neither be utilized for any personal use nor for any commercial gain.

In the current verse, because the order for the eatables is given, hence the flesh of the pig is mentioned especially, otherwise it is unanimously held that the pig is absolutelv unholy and impure because it is the worst of all animals and surpasses them all in impropriety, shamelessness, lust and greed for dirty things and Quran has rightly said فانه رجس (Verily it is an abomination). This is why to use it in any way or gain profit from its parts in. business and trade is absolutely prohibited. Those people who eat the swineflesh and benefit from its various parts are also

characterized by the traits of the pig and those characteristics can be easily observed in them. Like a pig they are dirty, greedy, gluttonous, cantankerous, voluptuous and what not.

247. ما اهل به لغير الله means those animals which are immolated to an idol, or a jinn, or a spirit, or a saint or a prophet for the sake of gaining their pleasure and nearness. All such animals are prohibited even though the Words of Takbeer are recited at time of slaughter, because the soul cannot be immolated to anyone except the Creator of the soul.

The abomination of such an animal, immolated to other than Allah, even surpasses that of a dead animal, because the dead one had only this evil that his soul did not come out in the name of Allah whereas the soul of the former was consecrated for other than Allah which is a manifest polytheism (شرك). So, as the flesh of a pig or a dog cannot become lawful although slaughtered by calling the Takbeer or a carrion cannot be purified by the name of Allah, similarly those animals whose souls are hallowed to other than Allah cannot become beneficial or lawful by the name of Allah. But if the consecrator turns back and feels repentent on his folly and then slaughters the animal (he had consecrated before for other than Allah) according to Shariah, then its flesh can be eaten and there is no harm in it.

The scholars have clarified that the animals scrificed with the intention of paying homage to the King at his arrival or immolated to the name of a jinn to safeguard from his annoyance or sacrificed at the opening ceremony of any function, trade or business, are all forbidden and are like dead bodies, and the immolator is a polytheist (شرك) though the name of Allah is spoken at the time of slaughter. It is reported from the Holy Prophet that God curses him who immolates to other than Allah with the intention of gaining his pleasure and nearness or paying him homage. It matters little whether such man calls or does not call the name of Allah at the time of slaughter. Of course, there is no harm in that the animal is immolated to Allah and distributed among the poor and needy and the benefit (ثواب) transmitted to any relative, saint or prophet. Or the animals may be immolated on behalf of any dead person and the benefit (ثواب) transmitted to him. This does not come under (غير الله) immolated to other than Allah . Some persons, out of perversity, make this pretension that the real aim of consecrating to the Pirs and Saints is nothing but to feed the poor and the needy in the name of Allah. So it must be noted that false pretension before God does not accrue but harm. Moreover, they should be asked whether their immolation and consecration would be consummated or not if they gave away as much purchased meat as the consecrated animal in the name of Allah. If they reply in the affiirmative and are ready to give away the purchased meat in the name of Allah, then they are true, otherwise false ; and their immolation and consecration is polytheism (شرك) and the animal immolated is carrion and impure.

Note : From the current verse it appears that the order for the forbidden things is limited only to the number of things mentioned in it, and it leads to the conclusion that apart from these animals all other animals are lawful, whereas all the carnivora, donkeys, dogs, etc., are all forbidden to eat. The first answer to this doubt is that this limitation is not meantt to confine the prohibiting order to these things alone. On the other hand, it is meant to contradict the opposite side of the order by sustaining the prohibition of the things mentioned in the verse—God has prohibited the use of these things and there is no other possibility, i.e. to regard those things as lawful is absolutely wrong.

The second answer to this doubt is that if the prohibitation is regarded as limited to these things it must have a relative nature, i. e., this prohibition must be taken up only in relation to those things which the polytheists had themselves declared unlawful without any divine sanction as Bahira and Saiba etc., (بحیرہ وسائبہ). In the Days of Ignorance some of the animals were dedicated to idols. Bahira was the animal whose milk was dedicated to the idols and no one used it. Saiba was that animal which was given up in the name of idols as the Hindoos of Bharat do with the bulls. God had only forbidden the use of carrion, swine-flesh, etc. and the polytheists had prohibited the use of Bahira and Saiba, etc. too, and it was an effort of their imagination. So far as the carnivora and other abominated animals were concerned even the polytheists did not contend about them. Hence, this limitation is duly confined to those animals which the polytheists had declared unlawful against the divine order by themselves. The verse does not deal with all the animals of the world that objection may be raised against it.

248. The above mentioned things are forbidden but who has become constrained and about to die of hunger, he is allowed to eat them provided he does not violate the permission, nor goes beyond limit. Violation of permission is that he may begin to eat before he is actually constrained. Going beyond limit is that he may eat more than he requires to sustain his life—stomachful. He should only eat as much as necessary for the preservation of life.

249. God is Extremely Merciful and forgives all kinds of sins of His servants, then why He will not forgive such a helpless and constrained one. He is Extremely Merciful on His servants so He gave clear permission in the time of helplessness to save life by all means. The original order of prohibition is suspended in the time of constraint and helplessness. It is because of His Boundless Mercy ; otherwise being the Absolute Master and Owner, He had the right to say : "Whether your life goes or remains, yon cannot disobey My Order."

A perturbing idea, however, strikes the mind at this place that for a constrained man (dying of hunger) it is very difficult, if not impossible, to estimate the quantum of food necessary for the sustenance of his life. This perturbance is removed by bringing واللہ غفورٌ رحیم (All-Forgiving, All-Merciful) at the end of the verse.

174. Undoubtedly those people who conceal what God sent down of the Book[250] and barter it for a little exchange,[251] they do not fill their stomach but with fire.[252] And God will not speak to them on the Day of Resurrection,[253] neither purify them,[254] and for them is a painful chastisement.[255]

١٧٤۔ إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَ
يَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۙ أُولَٰئِكَ مَا يَأْكُلُونَ فِي
بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ
وَلَا يُزَكِّيهِمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ○

250. The Jews not only concealed the Divine Orders of what is Lawful and what is Unlawful and changed them by their own will as mentioned above, but also hid and changed the qualities of the Holy Prophet, Mohammad (صلى الله عليه وسلم). And both these actions are great sins, because they mean that no one in the world should get guidance and truth—the whole world should keep in darkness—although God had sent the Book and the Messenger for the guidance of mankind. So they committed a double crime—they broke against God and tried to betray His servants and keep them in ignorance.

251. They did not keep content with their disobedience to God and the betraying of people, but also took emoluments for their concealment of truth, from those whom they betrayed. And these emoluments were named as gift or offering, while this unlawful grinding of wealth is even worse than eating the carrion or swine-flesh. Obviously, the punishment of such heinous actions must also be grievous which follows.

252. Though outwardly that wealth seems excellent and tasteful, yet in reality it is a fire with which they are filling their belly happily, just like a delicious food—poision-mixed--which gives taste in the mouth but seethes the stomach.

253. Here a doubt arises that other verses of the Quran prove the speaking of God with them in the Hereafter—so "God will not speak to them" here mean that He will not speak to them with mercy and kindness but speak to them with harshness, in order to humiliate, terrify and threaten them. They will be very much pained and embarrased at this harsh address.

Or it can be said that they will not be addressed directly and it would be extremely painful for them. God will speak to them through the angels of punishment.

Note : The threat that "God will not speak to them" clearly shows that the Love of God is hidden and ingrained in the heart of every individual. If it does not manifest itself, it should be considered as an invisible cinder under the ashes. When all the hindrance and obstructions will disappear on the Day of Resurrection that inherent love shall manifest itself in its real ardour. If there would have been no love hidden in the hearts of the infidels this threatening style will be as if a man terrifies his enemy by his careless attitude and displeasure, which is quite meaningless. The lovers and not the enemies deem the indifference of the beloved a heart-renting pain for themselves. Consequently, the heart of everyone would be so much surging with the Love of God on the Day of Resurrection that indifference from His side would be more painful than the chastisement of the Hell.

254. The Believers, howsoever they may be sinful, shall finally enter the Paradise after living for a limited period in the Hell and getting purified there. The Infidels, on the other hand, shall dwell in the Hell for ever and they will not be purified so as to become able for the Paradise. The acts of polytheism have turned them into absolute defilement. Their defilement is inseparable from their 'self'. A sinful believer, however, is just like a holy thing which is polluted by some external defilement. If it is cleansed away it again becomes holy.

175. They are the ones who bartered guidance for error and pardon for chastisement.[256] What a people they are to endure the Fire![257]

١٧٥۔ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ○

176. This is because God sent down the Book with Truth and those who created differences in the Book, they have really gone far away in schism.[258]

١٧٦۔ ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ○ ع

255. What a more grievous chastisement than that can be that the fire will not only encompass their physical bodies but also seeth their interior-self and the Real Beloved (Allah) will be displeased and they shall never get rid of this bitter disaster. (God forbid).

256. They are really befitting this punishment because they themselves spoiled the capital for salavation and preferred error to guidance and with pleasure fell into error. They forsook the means of salvation and divine pardon and undertook trials of punishment.

257. They are freely running towards the Hell by committing such crimes as if they are satisfied with and happy at the Fire and bartering their wealth and life for it; otherwise all know what a painful thing it is to endure the torment of fire!

258. The mian cause of their bartering guidance for error and bartering pardon for punishment or the main reason of their aforementioned chastisement is the transgression of the truthful Book which God sent down and the creation of all kinds of differences in the Book which required absolute confirmation. Consequently they fell far away in enmity and hatred of Truth and extremly opposed its injunctions and instructions.

Note : The endurance of fire mentioned in the previous verse looks unimaginable and self-contradictory, hence an allusive explanation is provided in this verse.

SECTION 22

177. Virtue is not merely that you turn your face towards the East or towards the West,[259] but the great virtue is that whoso believes in Allah and the Last Day and the Angels and all the Books, and all the Prophets, and spends wealth despite its love (out of His love), for kinsmen and for orphans and for the needy and for the travellers and for the beggars and for ransom of necks and observes the Prayer regularly and pays off the Zakat regularly, and the keepers of their covenant when they have concluded it and the endurers (of pain) in tribulation and in adversity and in time of war[260]—these are the people who are the Righteous and they are those who are the Pious.[261]

١٧٧- لَيْسَ الْبِرَّ اَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَ
الْمَغْرِبِ وَلٰكِنَّ الْبِرَّ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ وَالنَّبِيّٖنَ ۚ وَاٰتَى الْمَالَ عَلٰى
حُبِّهٖ ذَوِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنَ وَابْنَ
السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ ۚ وَاَقَامَ الصَّلٰوةَ
وَاٰتَى الزَّكٰوةَ ۚ وَالْمُوْفُوْنَ بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ
وَالصّٰبِرِيْنَ فِي الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ۗ
اُولٰٓئِكَ الَّذِيْنَ صَدَقُوْا ۗ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ○

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259. The Jews and Christians bitterly heard about their condemnation in the previous verses. So they said that they had ample signs of guidance and pardon in their deeds. They performed the prayer according to the Divine Order and facing the Qiblah appointed for them. In the presence of such deeds as the performance of prayer, which was the most excellent obedience and worship, and other virtues, how they were entitled to such torments. In answer to this conviction of the Jews and Christians it is said that the great virtue necessary for Divine Pardon and Salvation is not merely to face the East or West. If they turn back from the fundamental tenets of faith their prayer is absolutely useless. The prayer and other good actions without belief in the principal tenets of faith are like a body without soul: The faith or Eman is the basic virtue and the excellent morals and good deeds can become virtue only when the basis is strong, otherwise they are rejected. Consequently, Virtue lies in two principal realities :—

A. Faith (Eman).

B. Excellent Morals and Good Deeds.

260. The Real Virtue and Goodness, which is the source of guidance and the cause of pardon consists of Right Faith, Excellent Morals plus Good Deeds.

A. Right Faith

(a) Belief in Allah.

(b) Belief in the Hereafter.

(c) Belief in all the Angels.

(d) Belief in all the Heavenly Books.

(e) Belief in all the Prophets.

B. Excellent Morals and Good Deeds

(a) One should expend of wealth despite its love, apart from Zakat, for :
(i) the Kith and Kin,
(ii) the Orphans,
(iii) the needy,
(iv) the travellers,
(v) the beggars who are poor, and
(vi) the ransom of necks, e.g., the ransom of those Muslims who are imprisoned by the Kafirs unjustly or the ransom of the indebted or the ransom of slaves or the payment of the amount of money required by the master from his slave as a condition of his liberation.

(b) Observe the (Salat) regularly and uprightly.

(c) Pay the Zakat of wealth—gold, silver, commercial goods etc.

(d) Fulfil the Covenant and Keep the Promise.

(e) Keep steadfast in hunger, tribulation, adversity, hardship, peril, jehad and all other ups and downs of life.

The Jews and Christians both lack these noble ideas, excellent morals and good deeds termed by the Quran as Real Virtue. As such their pride in occasional prayers, their hope for pardon and atonement and their presumption of guidance is absurd. Unless they hold those beliefs and possess those morals and perform those deeds mentioned in the verse they can neither claim guidance nor deliverance from the Divine Punishment.

261. Only those people who are characterized with the above mentioned beliefs, morals and deeds are righteous in their faith, morals, deeds and religion or in their words and promises ; and they are pious in their morals and actions or they ward off evils, sins and divine punishment. The People of the Book cannot be righteous because they are devoid of the real virtues.

178. O Believers ! Equality is prescribed for you in the matter of the murdered :[262] freeman for freeman[263] and slave for slave[264] and woman for woman.[265] Then whoso is pardoned of something by his brother he should act according to the usage and make the payment graciously.[266] This is a concession and a relief from your Lord and a mercy[267] Then whoso commits aggression after this decree for him is a painful chastisement.[268]

١٧٨۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى
الْقَتْلٰى ۭ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى
بِالْاُنْثٰى ۭ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌۢ
بِالْمَعْرُوْفِ وَاَدَاۗءٌ اِلَيْهِ بِاِحْسَانٍ ۭ ذٰلِكَ تَخْفِيْفٌ
مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ۭ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ
فَلَهٗ عَذَابٌ اَلِيْمٌ ○

262. It was a custom among the Arabs and the Jews in the Days of Ignorance that the free man coming from a lower class was killed in qisas for the slave of a master of the upper class and the man for the woman each to each and two free men for one free man. This inequality is abolished by Allah in the Quran by the Order of Qisas—slave for slave, free man for free man, one for one, etc.

Qisas means equality. All are equal before Law. The lives of all human beings are equal whether slave or master, free man or free woman, slave man or slave woman, poor man or rich man, upper-class man or lower-class man, king or subject, old man or child, learned or ignorant, sick to death or healthy, blind, deaf, dumb or able-bodied. The distinction in Law held by the Arabs and Jews in the Pre-Islamic days was unjust.

Note : In the previous verse the principles of virtue and goodness were described. These principles provide the basis of guidance and salvation and also allude to the laxity of the Jews and Christians in the fundmental requisites. It is openly announced that without these virtues, no one can become pious and righteous. Hence turning from the Jews, Christians and Ignorant Arabs, who do not possess the qualities of virtue and righteousness, the address is made exclusively to the Muslims, and different offshoots of Virtue—the physical and monetary devotions and other transactions—are described to them. These offshoots of Virtue can be performed only by the one who has become firm in the aforementioned principles. Others are not even worthy of this address, which must be a matter of great shame for them.

The rules and regulations, which are described in the following verses, especially aim at the guidance and teaching of the Muslims. Meanwhile, the Jews and Christians are also blamed for their vices and innovations. For example كتب عليكم القصاص فى القتلى

(Equality or Qisas is prescribed for you in the matter of the murdered) clearly shows that the innovations of the Jews and Pagan Arabs, etc.. upon the Law of Equality were absurd and an infringement of the Divine Command. The changes and innovation brought about by the Jews and Christians lead to the conclusion that they are not characterized by the Real Virtue mentioned above, because their belief in the Scriptures and the Prophets is not upright and they are bold enough to break the Divine Covenant, heedless of the consequences. Moreover, they also failed in firmness and patience. If they would have been firm and patient, they would have not gone beyond the limits of Divine Law when taking vengeance for the murder of their relatives. At the time of retaliation they were so much overpowered by the wilful sentiments that they did neither care about the Scriptures, nor the Prophets, nor common sense and sentenced the innocent to death. In short, the Jews and Christians proved themselves averse to Faith, lax in Excellent Morals and remiss in Good Deeds.

263. This is the exposition of that Law of Equality which is ordered to be observed in retaliation, meaning that only that free man who is the real murderer shall be slain in qisas of a free man. Random killing of any other man or more than one man from the tribe of the murderer is not allowed.

264. If the murderer of a slave is another slave, the murderer-slave shall be slain in qisas. If the murderer-slave belongs to a master of the lower tribe, and the murdered-slave belongs to a master of the upper tribe, in this case also the murderer-slave, and not a random free-man of the lower tribe, shall be slain in qisas.

265. If the murderer of a woman is another woman, only the murderer-woman shall be slain. An innocent man from the lower tribe shall not be slain if the murdered woman belongs to an upper tribe and the murderer-women belongs to a lower tribe.

In short man for man, woman for woman, slave for slave is the Law of Qisas or the Law of Equality. The transgression which the Pagan Arabs, the Jews and the Christians committed is prohibited totally.

Note : In a case when the murderer is a free man and the murdered is a slave, or when the murderer is a man and the murdered is a woman whether the Qisas shall be taken or not ? This verse is silent about this case and it is controversial among the Scholars of Jurisprudence (آئمہ فقہ). From the verse ان النفس بالنفس (Soul for a soul) and the Tradition المسلمون تتكافوء دماءهم (All the Muslims are equal in retaliation and blood-money) Imam Abu Hanifa (رحمۃ اللہ علیہ) infers that in both the cases the qisas shall be taken.

As the old and young, sick and healthy, weak and strong are equal in the Law of Qisas, similarly, Imam Abu Hanifa argues, free man and slave man and slave woman are equal in the Law of Qisas, provided the murdered slave is not slain by his Master. According to Imam Abu Hanifa there is also qisas between the Muslim murderer and the murdered Zimmi (non-Muslim subject of an Islamic State). No one, however, believes in the qisas between a Muslim and a Harbi (non-Musilm of a State of the infidels).

266. If some of the heirs of the slain forgive the retaliation, the murderer shall not be killed in qisas. It shall be seen how the heirs have pardoned the retaliation, either without any blood-money only for the sake of reward in the Hereafter, or with lawful blood-money or the heirs compromised on some amount of wealth or money. In the former case, the murderer shall be completely free of their demand, and in the latter case the murderer should pay the amount with graetfulness and broad heart.

267. This allowance, that in the case of intentional murder you are at liberty either to take the qisas (retaliation) or the deyat (blood-money) or forgive him, is a relief and a kindness from God both on the murderer and the heirs of the slain; and this concession was not granted to the former people. For the Jews only qisas and for the Christians blood-money or pardon were prescribed.

268. After this concession and mercy, violation and transgression and the following of the pratice of Ignorance or the killing of the murderer after accepting the blood-money or after forgiving, shall be dealt with a violent punishment in the Hereafter; or the murderer of the murdered shall be killed as a punishment in this world.

179. وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ○

179. And for you in retaliation is great life, ye men of understanding,[269] haply you may hold on (restrain or abstain).[270]

269. The Order of Qisas (capital punishment for intentional murder) may outwardly look very heavy but wise men can understand that this order is the cause of numerous lives, because the fear of retaliation will restrain the passion for committing murder and it will also restrain both the parties from shedddding further blood. In the Days of Ignorance there broke out a tremendous blood-feud on account of one murder case and thousands of lives were destroyed. When the qisas is taken from the proper murderer himself all the rest of lives are saved automatically.

It can also mean that in case of the murderer qisas is the cause of life in the Hereafter.

270. لعلكم تتقون means so that you may refrain from murder and blood-shed for fear of retaliation (قصاص) and the punishment of the Hereafter. It also means that you may restrain yourselves from disobedience to the Divine Law of Retaliation, particularly when you have come to know the main motive behined the qisas.

180. Prescribed for you, when death approaches any one of you, provided he leaves behind some property, is to make testament for his parents and kinsmen with justice—this order is obligatory on those who ward off evil.[271]

١٨٠۔ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ
تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ۝

271. The previous order was connected with the life of the dead person, this order is related to his wealth, and is an elaboration of the implied order in the clause واتى المال على حبه ذوى القربى (spends wealth inspite of its love for the kith and kin, etc.) which forms a part of the aforementioned general principles of Virtue.

It was a custom among the people that the wealth of the deceased was given to the wife and children and particularly to the sons alone. The parents and other relations were deprived of the share in the property of the deceased. This verse bids Muslims to distribute the property among the parents and other kinsmen according to justice. The dying one was bound by this principle when making a bequest. The making of bequest to parents and kinsmen with justice was imperative on the dying person before the Verse of Inheritance came down. When the Laws of Inheritance were revealed in Sura Nisa the inheritors and their shares were fixed by God Himself. Now the making of bequest is not compulsory on the dying one because its necessity ended with the coming of the Laws of Inheritance. It is, however, voluntary, but it cannot be made in favour of an inheritor, and not more than one-third is allowed. Of course, it is still compulsory on that dying person who is indebted or engaged in some commitments of lawful nature.

Note: The comments given by Abdullah Yusuf Ali under this verse read as follows :—

'There are rules of course for the disposal of intestate property. But it is a good thing that a dying man or woman should, of his own free will, think of his parents and his next of kin, not in a spirit of injustice to others, but in a spirit of love and reverence for those who have cherished him. He must, however, do it" according to reasonable usage". the limitations will be seen further on,' (Note 186 :—The Holy Quran).

These comments are basically wrong and against the revelation of the verse. There were no rules for the disposal of intestate property in the Pre-Ismamic period and if there were, they were quite absurd and unjust. The verse was revealed to eradicate the unjust customs of the Pagan Arabs. The Laws of Inheritance were gradually finalized starting from a compulsory bequest in favour of the parents and other kinsmen.

181. Then if anyone changes the testament after that which he heard, the sin shall rest upon those who changed it, surely God is All-Hearing, All-Knowing.—272

١٨١- فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ ۗ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ۝

182. But if anyone fears partiality or sin on the part of the testator, and makes peace between them, then there shall be no sin upon him.273 Surely, God is Highly Forgiving and Extremely Merciful.274

١٨٢- فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ۝ ع ٢٢ ٦

272. If the judges or the distributors do not carry out the just bequest of the deceased person, there is no sin on the part of the testator. The judges or the distributors shall be sinful. God Hears all and Knows the intentions of all.

273. If some one falls in doubt or comes to know that the testator has departed from the right course and acted partially, intentionally or unintentionally, and makes a more just arrangement according to Shariah to the agreement of the interested parties, there shall be no sin on the part of such a mediator. Such changes and alterations in the bequest are lawful and better because they sweep off dangers of enmity and quarrels and establish a brotherly atmosphere in Muslim Society.

274. God even pardons the sinful, then why not shall He Pardon a man who intervened only to make peace and save the parties from an unjust deed ?

Or God is Forgiving for the testator who had made an unjust bequest but understanding the Law of God turned back from that bequest in his lifetime before death.

SECTION 23

183. O Believers! Prescribed for you is the Fast as it was prescribed for the people before you,[275] so that you may become pious.[276]

١٨٣۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۝

275. This order is connected with fasting which is one of the pillars of Islam and is very painful and hard on those persons who are the slaves of desire and lust. It is, therefore, prescribed in imperative and commanding words. Fasting is not newly prescribed for this Ummah exclusively. It comes from the days af Hazrat Adam (عليه السلام) though the number of days might have been different.

Fasting is an important column of Patience previously prescribed in the fundamental priniciples of Real Virtue. The Prophet has called 'fasting' as 'halfpatience'.

276. Fasting creates the habit of restraining the 'self' (نفس) from its likings. When the habit of self-denial develops it will be easy to restrain the 'self' from those likings which are unlawful in Shariah. Moreover, fasting shall also weaken the power and lust of the 'self'. In this way you will become pious. The main reason behind the prescription of fasting is that the "haughty self" should be reformed and the performance of those injunctions which are heavy on the 'self' may become easy and you may become pious.

Fasting in the Ramadhan was also prescribed for the Jews and Christians but they brought about changes in it by their own self-will and to their low selfish desires. So لعلكم تتقون (so that you may keep away) contains a rebuke for the Jews and Christians and an instruction to the Muslims—they should avoid disobedience i.e., the Muslims should not distort this order like the Jews and Christians.

Note : Most of the modern Muslims are trying to distort the system of fasting. Fasting is one of the pillars of Islam and it can never be changed. There is a limit to the alleviations granted by the Quran and Sunnah and they should not be tresspassed. I have gone through a news in which Abu Raquiba, the President of Tunisia, is said to have advised the young men of the country engaged in social activities not to keep fast in the month of Ramadhan in the larger interest of the community. The substitution of Social Service for the fasting of Ramadhan is highly condemnable. It is a principle that the Divine Obligations cannot be replaced by any other deed. The Prayer, the Hajj, the Zakat, and the Fasting (صلوٰۃ وحج وزکوٰۃ وصوم) cannot be replaced by any other action whatsoever. Those persons who try to destroy the pillars of Islam shall be subjected to a very bitter chastisement ; and such pesons are infidels without doubt. (Tr.)

184. Few days numbered,[277] and then if any one of you is ill or is on journey, for him the making up of the broken fasts by other days.[278] And upon those who can fast rests the redemption which is the food of one indigent man.[279] Yet if anyone does good, of his own free will, it is better for him.[280] And if you fast, it is better for you if you have understanding.[281]

١٨٤- أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ
عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى الَّذِينَ
يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ
خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن
كُنتُمْ تَعْلَمُونَ ○

277. You should keep fast in the few days which are numbered and not too many. These few days are the days of Ramadhan as described in the coming verse.

278. The period prescribed for fasting is very small and yet alleviation is provided for the sick man for whom it is difficult to keep fast and for the traveller. The sick man and the traveller are at liberty to keep fast or leave it during the period of sickness and travelling ; and the number of fasts left should be made up after Ramadhan either continuously or with intervals.

279. Fasting for complete one month was a difficult task in the beginning because people were not habituated to such exercises. So they were given the choice between fasting and feeding a needy man. This was a kind of redemption of the fast. It was fixed in the form of feeding an indigent man two times in a day so that a kind of resemblance with the fast might be created, because when the non-fasting man gave up his one day's food for a hungry man, he thus restrained his 'self' from one day's meals. But when the people became habituated of fasting this permission was also put to an end and it is described in the coming verse.

Some scholars regard طعام مسكين (feeding of a needy man) as صدقة الفطر (the alms given for the broken fast)—those who can give the ransom should give the quantity of one day's food to the needy man. The quantity of this ransom in Shariah is half Sa'a (about 2 seers) of wheat or one Sa'a of barley. If the former sense is taken the verse is abrogated and if the latter sense is taken it stands unabrogated.

Those men who still say that fasting during Ramadhan is not obligatory—it is a matter of choice, whether one keeps it or gives away the ransom—are either ignorant or irreligious or heretics.

280. Glory to God ! It is better to give more than the prescribed quantity to a needy man or feed more than one person.

281. If you know the excellence, reason and benefits of fasting you can know that fasting is far better than parting with the aforementioned ransom. If you know the excellence, reason and benefits of fasting you can never show weakness in observing the fast

185. شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَبَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۭ وَمَنْ كَانَ مَرِيْضًا اَوْ عَلٰي سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ۭ يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ۡ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰي مَا هَدٰىكُمْ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

185. The month of Ramadhan in which the Quran was sent down, a guidance for the people and bright signs to find the way and to differentiate the right from the wrong,[282] so whoever of you find this month he should keep fast in it without fail.[283] And if any one is ill or on a journey the broken fasts can be made up by other days.[284] God desires ease for you and desires not hardship for you, and for that you fulfil the number and so that you magnify Allah for this blessing that He guided you and so that you may be thankful.[285]

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282. According to a Tradition the Booklets of Hazrat Ibraheem, the Taurat, the Injeel were all sent down in the month of Ramadhan. The Holy Quran too was sent down in toto from Loh-e-Mahfooz on the first Heaven on the 24th night of Ramadhan and from there revealed to the Prophet gradually according to the circumstances. In each Ramadhan Hazrat Gibraeel rehearsed the revealed portion to the Prophet (صلی اللہ علیہ وسلم).

These facts reveal the excellence of the Month of Ramadhan and its speciality and its relation with the Holy Quran. This is why the prayer of Taraweeh (صلوٰۃ التراویح) was appointed in this month. So the service of Quran should be specially done in this month with a great zeal and management as it is mainly destined for this purpose.

283. When you have known the excellent qualities of this holy month you should keep fast during it. The permission of redemption which was granted in the beginning as a temporary alleviation is now over.

284. The above general order for fasting apparently rules out the alleviation provided for the sick and the traveller. Hence, the alleviation for the sick and the traveller is again described and the former permission of breaking the fast and making up afterward re-instated.

285. By all those concessions and facilities which are given to you in fasting, e.g., the sick men and travellers are allowed to break the fast and make up the number in any other month with or without intervals, etc. it is meant :

(i) to provide ease for you,

(ii) to save you from the loss of the reward in the Hereafter by allowing you to make up the broken fasts,

(iii) to provide you opportunity for the gratitude to your Lord on the guidance from your Lord.

(iv) to stimulate in you the spirit of magnifying God for His bounties and blessings, and,

(v) to make you of those who are grateful to their Lord.

Glory to God ! Who has prescribed for us such an excellent worship as fasting and also provided alleviations and concessions in times of hardship and taught us the method of making up the loss. when broken, to our convenience.

186. And when question thee My servants about Me so I am near, I grant the prayer of the suppliant when he prays to Me : so they must obey My order and believe in Me haply they may come to the virtuous path.[286]

١٨٦ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ○

286. In the beginning eating, drinking and intercourse with women during Ramadhan were allowed during the early hours of night, but after sleeping they were forbidden. Some of the people did against it and held intercourse with their women after waking. In utter repentence they came to the Holy Prophet and confessed their fault and asked about pardon from God. At this the verse came down in which they were pardoned but warned against future declinations. The former order was abrogated and they were permitted to eat, drink and hold intercourse with women till the time of the next fast commenced. This permission is granted in the following verse.

This verse had delicate connection with the description of fasting. When some of the people failed in abstaining from the sexual intercourse they were extremely ashamed of their fault and in deep repentence resorted to the mercy and pardon of God. Allah turned to them and felt merciful on them and also relieved them of hard trial. This new permission was an additional facility and concession and it reinforced the former Verse of Ease.

Another connection is that the followers asked the Holy Prophet whether they should call their Lord loudly or slowly as they were ordered to magnify Him in the previous verse. God sent down this verse. He is Near and hears the call whether loud or low. The order of loud magnification at some occasions is due to other reasons and not because He does not hear a low voice or call.

187. Permitted to you on the nights of the fasts is to be free with your wives.[287] They are your garment and you are their garment.[288] God is aware that you betrayed yourselves,[289] so He turned to you and forgave you. So now hold intercourse with your wives and seek that God has written for you,[290] and eat and drink until the white thread of dawn is clearly seeable to you distinct from the black thread;[291] then complete you fast till the night,[292] and do not associate with your wives while you are in private devotion in the mosques.[293] These are the limits set by God, so do not approach near them, Thus God describes His verses for the people so that they may hold on.[294]

١٨٧۔ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ
لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ
كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا
عَنكُمْ ۖ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ
لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُّوا
الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ وَأَنتُمْ عَاكِفُونَ
فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ○

287. The acts of eating, drinking and going in to the wives were forbidden in the nights of Ramadhan after sleeping. Now these acts are also permitted throughout the night before day-dawn, the time when the next fast commences.

288. The main idea behind the similitude of garment is the close intimation, intermixation and interconnection between husband and wife.

289. The betraying of 'self' here refers to their intercourse with women in the nights of Ramadhan after sleeping. This action was a sinful deed and invoked the anger of God and diminished their reward. So God forgave them by His mercy and gave permission for the future.

290. You should seek the children ordained for you in the Heavenly Book (Loh-e-Mahfooz) through the intercourse with your women ; mere satisfaction of lust should not be the aim. It alludes to the hatefulness (كراهت) of outside ejaculation and the prohibition of sodomy.

Note : Outside ejaculation is a device to control the birth of a child. Hence all sorts of mechanical or medicinal devices for birth control (which are spreading like epidemics all over the world) come under the domain of hatefulness. The committal of hateful actions is a sin but this sin is lesser than the sin of prohibited actions. God does not like hateful (مکروہ) things also. (Tr.)

291. As you are given the permission of intercourse with your women during the nights of Ramadhan, so you are also given permission to eat and drink in those nights till dawn, the time when the next fast commences.

292. Keep your fast from dawn to night. It shows that fasting uninterruptedly, without even breaking at night is hateful (مکروہ).

293. Intercourse with women during the period of fasting is permitted at nights but it is not permitted during the period of secluded devotion (اعتکاف).

Note : Secluded devotion (اعتکاف) is a traditional exercise for spiritual development and purification of self. Hazrat Aisha (رضی اللہ عنہا) said that the Holy Prophet (صلی اللہ علیہ وسلم) used to engage in secluded devotion (اعتکاف) in the mosque during the last ten nights of Ramadhan till God took him and then his wives followed this Sunnah after his death (Bukhari and Muslim). The place of E'tikaf for a man is the mosque and for a woman it is the corner of her house where she generally observes her prayer. During the period of E'tikaf one should not go out except for very necessary purposes. There is limit of the period of E'tikaf and no restriction of any day or month. E'tikaf may be observed for as little a time as one spends in one prayer. If one goes to the mosque for prayer and also intends E'tikaf for that time, one would get the reward (ثواب). of both.

Hazrat Anas (رضی اللہ عنہ) said that the Holy Prophet was accustomed to engage in E'itkaf in the mosque during the last ten nights of Ramadhan ; but one year he ommitted it and he engaged in it during twenty nights the next year (Trimizee, Abu Dawood and Ibn Majah). The practice of the Holy Prophet shows that engaging in E'tikaf for the last ten nights of Ramadhan is an important Sunnah. It is an obligatory Sunnah for the adjoining populace of a mosque to engage at least one man in the E'tikaf for the last ten days of Ramadhan, otherwise the whole populace shall be sinfull. Such a Sunnah is known as سنت علی الکفایہ (Sunnah alal Kifayah), meaning that one man or few men suffice for the whole populace in the performance of that Sunnah. If no one does all shall be sinful.

Secluded devotion (اعتکاف) in other days of Ramadhan and other months is voluntary (مستحب). If one does one will get reward, if one does not do, there is no sin. (Tr.)

294. The rules and regulations about Fasting and E'tikaf are the limits which are set by God. No one should go beyond those limits, not even approach near them. It means the Believers should not change or differ from them in the least by mere personal opinion or some argument.

188. And do not eat up the property of one another among yourselves wrongfully,[295] neither proffer a portion of other men's property to the rulers (Judges) wrongfully (sinfully), and you know well.[296]

١٨٨- وَلَا تَأْكُلُوٓا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَآ
إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ
٢٣ ع ٤ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ۝

295. Fasting is aimed at the purification of 'self'. Now the purification of wealth is commanded. Abstention from lawful foods is only prohibited while fasting. But fasting from unlawful wealth is prescribed for the whole life and it has no bound e.g. earning of wealth by theft, cheating, dishonesty, bribe, un-Islamic transactions, interest, usury, Satta and gambling etc. is totally prohibited and forbidden.

296. 'Do not deliver them to the rulers' means that you should not give the information of other people's wealth to the cruel rulers, or you should not proffer your wealth to the rulers and judges as bait that you may eat up the wealth of other people by gaining the favour of judges or rulers, or by producing a false witness or false oath or false claim, while you also know that you are on the wrong.

SECTION 24

189. They question thee about the new moon.[297] Say, 'They are the appointed times for the people and for the Hajj.[298] And it is no virtue that you come to the houses from their back side but the virtue is that one should fear Allah; and come in the houses through their doors. And fear Allah haply you may reach your goal.'[299]

١٨٩. يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ۭ قُلْ هِىَ مَوَاقِيْتُ لِلنَّاسِ
وَالْحَجِّ ۭ وَلَيْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا
وَلٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَاْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۠
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ○

297. The disc of the Sun looks unchanged throughout the year while the Moon undergoes different phase every month. This is why the people asked the Holy Prophet about the phases of the Moon. In the previous verses Ramadhan and Fasting were described. This verse points out to the New Moon. The relation between the New Moon and Fasting is obvious. When the New Moon of Ramadhan appears, fasting commences. The Prayers of Taraweeh (صلوٰۃ التراویح) start from the very night the New Moon appears. The description of New Moon is also connected with the performance of Hajj which is described in the coming verses.

298. The people were informed about the main purposes of the changes of the Moon. The people come to know about the period of Zakat, fasting, Iddat (عدت), pregnancy, menses, suckling and other human transactions without any difficulty, and especially the time of Hajj is known easily. Broken fast can be kept in some other month but Hajj cannot be performed in any other days beside the appointed days of Zil Hijjah.

Another idea behind the description of Hajj is that four months, viz, Zee Qa'ad, Zil Hijjah, Muharram and Rajab were regarded as Holy Months (اشہر الحرام). Fighting was forbidden in these four months. Whenever the Arabs had wars in these months they changed the names of the months, e.g., if the war broke out in Muharram or Zil Hijjah they would call it Safar (صفر) and when the month of Safar came they would call it Zil Hijjah or Muharram. To set at naught this idea of the Arabs the description of Hajj is somewhat elabroated. The change of the Hajj Days is totally prohibited. From this verse to the end of this section the rites of Hajj and its relative subjects are described.

299. It was also a custom of the Time of Ignorance that if a man, who would have gone out of the house for the Hajj putting on the Ehram (احرام), would feel the necessity of going back to his house he did not re-enter through the door of the house but climbed on the roof and then went down, or broke into the house from its back side; and they thought this absurd action as an act of virtue. God declared it wrong and ordered to enter the house through its door.

Note: In the former verse Hajj was mentioned. This order is also connected with the Hajj performance.

Some of the Scholars say that phases of the Moon point out to the Hajj Months i. e., Shawwal, Zee Qa'ad and the first ten days of Zil Hijjah—the Ehram should be put on during these days. The People asked the Holy Prophet if they could perform the Hajj in other days. God answered that the days of Hajj are appointed, and He also described the way of re-entereng the house while in Ehram. From this note it is also inferred that to make compulsory and obligatory what is optional and voluntary n Religion is undesirable and forbidden. This inference throws light on the very nature of Innovation in Religion (بدعت فی الدین) and thereby proves that Innovation in Religion is detestable and rejected.

190. And fight in the way of Allah with those people who fight with you,[300] and do not wrong any one.[301] No doubt, God does not like the Wrong-doers.

١٩٠۔ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

300. From the time of Hazrat Ibraheem (عليه السلام) Makkah was a city of peace. No one would fight even with his enemy in Makkah. Similarly, the Four Holy Months (Ziqa'd, Zil Hijjah, Muharram and Rajab) were the months of peace. The whole Arabia was at peace during these months. In Zee Qa'ad 6 A.H., the Holy Prophet (صلى الله عليه وسلم) intended to perform Umrah (عمرة) in Makkah with his followers. When he reached near Makkah the Idolaters gathered to fight and prevented the Muslims from going onward. At last an agreement was made according to which the Muslims were to recede without pilgrimage and come next year and perform the Umrah and stay in Makkah for three days in peace. Next year (Zee Qa'ad, 7 A. H.) when the Holy Prophet intended to start, the Followers were puzzled what to do if the Idolaters broke the agreement and prevented them from performing the Umrah and were prepared to fight. If they fought it would be a breach of the Holy Months and if they did not fight it was difficult to perform the Umrah.

God sent order if the Idolaters started fighting with them they should retort. But they should neither make the attack first, nor should transgress the limit while retorting the aggression of the Idolaters. They should not be cruel in fighting that they should start killing children, women and peaceful men.

The injunctions and laws of Jehad described at this place are connected with the situation arising from the Treaty of Hudaibeyah. The Muslims were not ordered to fight with the infidels if they kept peaceful according to the Treaty. They were ordered to fight only when they were attacked by the Idolaters of Makkah.

Note : Some of the pseudo-commentators, from this particular situation, have concluded that war is only permissible in self-defence. It is wrong as other verses clearly prove.

Abdullah Yusuf Ali writes :

"War is only permissible in self-defence, and under well-defined limits." (Note 204, The Holy Quran).

Arberry has given the following translation of verse 190 :

"And fight in the way of God with those who fight with you, but aggress not ; God loves not the aggressors."

Here 'aggress not' for لاتعتدوا and agressors for معتدين is a wrong translation and against the real spirit and reference of the verse. Here لاتعتدوا denotes two separate senses. The first one restrains the Muslims from transgression of limits while fighting with the Infidels in answer to their agression, because, the Idolaters were by treaty bound to be at peace while Muslims performed the Umrah. The second sense is related to the Treaty itself, i. e., the Muslims were advised not to break the Treaty which demanded mutual peace and no-war. If the Muslims would have started fighting, it would have been a breach of contract. Consequently, Muslims were instructed not to break the limits of justice and fair sense while fighting with the Idolators, nor break the terms of the Treaty by starting the war against them.

Generally aggression means first attack. Aggression is generally used in a bad sense and an aggressor is looked down and condemned from all sides, because aggression carries the sense of tyranny and cruelty. But the reason knows that first attack is not always bad and oppressive. Sometimes the circumstances demand that first attack should be made on a certain party. Islam permits the first attack for two major purposes :—

(1) for the sake of Allah (in the way of God) ; and

(2) for the sake of subjugated people under oppression of a certain power, e.g. the people of Kashmir under Bharat, as said in the following verse :—

"How is it with you that you do not fight in the way of Allah and for those who are under subjection—men, women and children—who say, "O ! Our Lord bring us forth from this city that the people thereof are oppressors and make for us from Thee a supporter and make for us from Thee a helper" ? (Sura Nisa—verse 75).

'For the sake of Allah' includes the propagation of Islam, the survival of Islam, the extermination of those hindrances which impede the progress and expansion of Islam.

The first attack which is made for the first or the second purpose or for both is not aggression as spoken and used in modern International Law. Islam calls it Jehad. There is no proper equivalent to this word in English language or in any Modern System. If the Muslims fight for the sake of self-defence it is also Jehad. But the real Jehad is the former undertaken in the way of Allah or for the deliverance of the oppressed people in a certain country.

The Muslims, therefore, should not be misguided about Jehad. The Orientalists and the Perverted Muslims have tried to taboo the "Real Jehad" and only allowed the self-defencive war. Even cats and dogs fight for the sake of self-defence. Islam wants to electrify the Muslims to extreminate Kufr (Infidelity) and Fasad (corruption) from the Earth and establish the system of Islam all over the world. Where Jehad by pen is fruitless there Jehad by sword is successful.

One thing, however, should be noted that some pseudo-Islamists advocating world peace say that Islam means peace. It is a very dangerous fallacy. All the forces which are directed against Islam and all the systems which are against Islam, are delared by the word of فساد (corruption) in the Quran. The Muslims are ordered to eradicate (corruption) on Earth. The modern conception of peace leads to nothing but to the status quo of فساد, while the right conception of Islam leads to the eradication of the very roots of (corruption) on Earth. (Tr.)

301. 'Do not wrong anyone' (لاتعتدوا) means that children, women and old men should not be killed intentionally during the war and fight should not be started first by the Muslims because they were bound to honour the Treaty.

191. وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ۗ كَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ۝

191. And slay them wherever you find them and turn them out from where they turned you out,[302] and subversion of religion is more terrible than slaughter.[303] And do not fight with them near the Holy Mosque, unless they fight with you in that place; but if they aggress slay them. Such is the penalty of the infidels.

192. فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

192. Then if they give over, so God is Very Forgiving, Extremely Merciful.[305]

193. وَقٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ۭ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ۝

193. And go on fighting with them until there is no more corruption, and there may prevail over the Law of Allah. Then if they desist there is no hostility but to the wrongdoers.[306]

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302. 'Wherever you find them' i.e. whether you find them within Harem or outside Harem.

'From where they expelled you' i.e. from Makkah.

303. فتنه here means deviation from Islam or apostasy from Islam, or barring other people from Islam. It also implies the efforts of subversion of religion itself.

Prevention from Islam is a far greater sin than slaughter in the holy month. The practice of idolatry and the practice of urging others to idolatry by the infidels is much more detestable than war within the Harem of Makkah. So the Muslims should not demur and answer tit for tat.

304. Makkah, no doubt, is a place of peace; but when they started the fight and persecuted you and vexed enmity on your Islam (an action more heinous than slaughter), they lost security and peace. So kill them wherever you find them.

When Makkah was occupied the Holy Prophet had declared, 'Kill him who takes out his weapons' and all the rest were given security.

305. In spite of all these pernicious activities if they become Muslims and repent for their idolatry their repentence can be granted.

306. War against Infidels is permitted for the eradication of wrong and oppression and for the prevention of the Infidels from betraying other people from Islam and for the establishment of Islamic System in the land. Now those Infidels who forsake idolatry no longer remain transgressors, and as such they are safe from any molestation; but who are still active in spreading infidelity and barring others from Islam, they should be slaughtered of course.

194. The Holy Month for the Holy Month, and there is equality in keeping reverence too. So whoso commits aggression against you, you should also exercise aggression against him as he has done aggression against you. And fear God and know well that Allah is with the pious ones.[307]

١٩٤۔ اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ ۪ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ○

195. And expend in the way of Allah and do not throw yourselves into destruction by your own hands[308] and practice virtue. Verily Allah loves the virtuous.

١٩٥۔ وَاَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛۚ وَاَحْسِنُوْا ۛۚ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ○ ع

307. The Holy Month—present Zee Qa'ad—in which you are now going to perform the lost Umrah is the proximate substitute of the Holy Month—last Zee Qa'ad—in which the Infidels of Makkah had prevented you from Umrah and from entrance into Makkah. Now you can freely retaliate, because in reverence and homage there is equality—if the Infidels respect the Holy Month and do not fight with you, you should also do the same ; if they do not pay any regard to the reverence of Makkah and come upon you to fight and shed blood, as they had done last year, then you should retort bitterly and take the vengeance of all present and past atrocities of the Infidels. But whatever you do you should do with the fear of God, not transgressing His limits and His permission. And God is surely the Helper and Supporter of the pious ones.

308. It means you should spend your wealth in His obedience i.e. in Jehad, etc. and do not cast yourselves by your hands into destruction by avoiding the Jehad or by not spending your wealth in Jehad because it will weaken you and strengthen the enemy.

196. And complete the Hajj and Umrah for Allah,[309] but if you are prevented then on you rest what you can afford of sacrifice ; and do not shave your heads until the sacrifice reaches its place of sacrifice.[310] Then if any one of you is ill or has an injury or ailment in his head he should fast or give alms or offer sacrifice as redemption.[311] And when you are peaceful and secure so whosoever gets the benefit of Umrah with the Hajj, then on him lies a sacrifice which he can afford.[312] But whosoever cannot afford the sacrifice he should keep three fasts during the Hajj and seven fasts when you return —these are ten fasts in all.[313] This injunction is imposed on him whose family does not live near the Sacred Mosque.[314] And fear God and know that the chastisement of God is really very severe.

١٩٦- وَاَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ؕ فَاِنْ اُحْصِرْتُمْ فَمَا
اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوْا رُءُوْسَكُمْ
حَتّٰى يَبْلُغَ الْهَدْيُ مَحِلَّهٗ ؕ فَمَنْ كَانَ مِنْكُمْ
مَّرِيْضًا اَوْ بِهٖۤ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ
صِيَامٍ اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ فَاِذَاۤ اَمِنْتُمْ ۟ فَمَنْ
تَمَتَّعَ بِالْعُمْرَةِ اِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ
الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِي
الْحَجِّ وَسَبْعَةٍ اِذَا رَجَعْتُمْ ؕ تِلْكَ عَشَرَةٌ كَامِلَةٌ ؕ
ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِي الْمَسْجِدِ
الْحَرَامِ ؕ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْۤا اَنَّ اللّٰهَ شَدِيْدُ
الْعِقَابِ ۝ ع ٢٤ ٨

309. After an appropriate description of Jehad during the discussion of Hajj subject, the orders and injunctions of Hajj and Umrah are related.

310. When a man undertook the Hajj or Umrah and wore its Ehram (garment) now its full performance became compulsory. He cannot abandon its performance or put off the Ehram before time. But if he stopped in way due to illness or the fear of enemy and could not proceed further to peform the Hajj, it is compulsory on him to offer a sacrifice, the least whereof is a goat. He should send the sacrifice to Makkah and appoint the day of its slaughter in the Harem of Makkah. When he is sure about its slaughter at the place of sacrifice he may shave his head and not before. It is known دم احصار (prevention from Hajj or Umrah because of illness or any other cause).

311. If anyone who has put on the Ehram, is taken ill or suffering from headache or head-wound, he can shave his head if necessary, but he shall fast three days or feed six poor men or sacrifice one goat or sheep as redemption. It is known دم جنایت (the performance of actions against Ehram because of disease or pain).

312. The Muhrim (one who is in Ehram) who faced no fear of the enemy or disease or the fear remained for sometime and soon passed away, he should see whether he performed both the Hajj and Umrah—performed the Qiran (قرآن) or Tamattu (تمتع) and not the Afrad (افراد)—if so then the sacrifice of one goat or the sacrifice of the seventh part of the camel or cow is obligatory on him. It is known as Dam-e-Qiran (دم قرآن) or Dam-e-Tamattu (دم تمتع). Imam Abu Hanifa calls it Dam-e-Shukr (دم شکر) and allows the Muhrim to eat of it, while Imam Shafaee calls it Dam-e-Jabr (دم جبر) and does not allow the sacrificer to eat of it.

313. One who performed the Qiran or Tamattu but could not provide the sacrifice, he should fast three days during the Hajj month, the last day whereof is the Day of Arafah (9th Zil Hajjah) and fast seven days after the completion of Hajj—after 12th Zil Hajjah. The total of these fasts (3+7) is ten days.

SECTION 25

197. The months of Hajj are few, well-known.[315] So if anyone undertakes the Hajj in these months, it is not lawful to be free with woman, nor indulge in sin, nor quarrelling during the time of Hajj. And what you do of good God knows it.[316] And do take provision with you because the better benefit of provision is to abstain from begging, and fear Me O' wise men![317]

١٩٧ اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ فِيْهِنَّ
الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوْقَ ۙ وَلَا جِدَالَ فِي الْحَجِّ ۗ
وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللّٰهُ ۗ وَتَزَوَّدُوْا فَاِنَّ
خَيْرَ الزَّادِ التَّقْوٰى ۡ وَاتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ○

314. Qiran and Tamattu are only prescribed for those who do not live near or within the Holy Mosque. They must be the residents of not less than Hull (حل) which is outside Meequat (میقات). The inhabitants of the Harem of Makkah should perform only Afrad (افراد).

315. From the New Moon of Shawwal till the dawn of Azha or till the 10th night of Zil Hijjah are the Months of Hajj (اشهر الحج). The Ehram of Hajj is put on during these days. Before the New Moon of Shawwal the wearing of Ehram is unlawful or detestable. Consequently, the months or days of Hajj are fixed and well-known. The alteration and change which the Idolaters made in these months out of their self-will or necessity and which is referred to in the verse انما النسیٔ زیادۃ فی الکفر (Sura Taubah, verse 37) is wrong and has no reality.

316. فمن فرض فیهن الحج (So the one who undertook the performance of Hajj) means who put on the Ehram with the intention of Hajj in his heart and with the words of magnification on his tongue.

317. There was also this wrong custom during the Days of Ignorance that they thought it a virtuous deed to undertake the Hajj without taking any provision with them and they called it Confidence in Allah (توکل علی اللہ) and when they reached there they loitered begging here and there. So God instructs that those who can, should take the provision with them so that they may save from begging and annoying others.

198. There is no sin upon you if you seek the bounty of your Lord.[318] So when yon return from Arafat for the performance of Tawaf remember Him at the Masharil Haram[319] and remember Him as He has taught you and you were before this time really ignorant.[320]

١٩٨۔ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّنْ رَّبِّكُمْ ۚ فَإِذَا أَفَضْتُم مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَاكُمْ ۚ وَإِن كُنتُم مِّن قَبْلِهِ لَمِنَ الضَّالِّينَ ○

199. Then return for the Tawaf from where all people return and beg pardon from God. Verily, God is All-Forgiving, All-Kind.[321]

١٩٩۔ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○

318. During the journey of Hajj trade is not forbidden. It is مباح (permissible)—which means that trade during Hajj is neither a sin which merits punishment nor a virtuous deed which merits reward. Some people had fallen in doubt about the validity of trade during Hajj. When the real aim is the Hajj and meantime trade is also done, there is no harm or sin in such an action.

319. Masharil Haram (مشعرالحرام) is the name of a mount in Muzdalifah where the Imam stands. It is excellent to stay on this mount. And wherever one wants he can stay in Muzdalifah except in the Valley of Muhassar.

320. The Infidels also remembered Allah but with polytheism (شرك). That polytheistic rememberance is not wanted. The rememberance with Divine Unity is required to which you are directed.

321. It was also a mistake of the Period of Ignorance and Infidelity that the inhabitants of Makkah did not go to the Arafat thinking that it was outside the Harem, and stayed at the boundary of Harem—Muzdalifah. All the people, with the exception of the Quraish of Makkah, reached Arafat and then returned to go round the Ka'aba in Makkah. So the Quraish are ordered to follow other people in this particular rite, i.e. they should go to Arafat and then return to Makkah, and they should repent for the past error.

200. So, when you have completed the rites of Hajj you remember God as you remembered your forefathers, nay more ardently.[322] Then there is one among them who says, 'O' Our Lord ! Give to us in this world,' and for him in the Hereafter there shall be no share.

٢٠٠۔ فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ○

201. And there is one among them who says, 'O' Our Lord! Give us in this world good and in that world good and save us from the chastisment of the Hell.

٢٠١۔ وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ○

202. For these people there is share from their earning,[323] and God will soon reckon the accounts.[324]

٢٠٢۔ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ○

322. On the 10th day of Zill Hijjah after the completion of Hajj rites—the throwing of stones, the sacrifice, the head-shaving, the tawaf of Ka'aba, the Saee of Safa and Marwa—you should remember Allah during the stay in Mina (منیٰ) as you remembered your forefathers in times of Ignorance and Infidelity, nay you should remember Allah more ardently.

It was an old custom among the Unbelievers that after the performance of Hajj they gathered in Mina and arranged the Market and remembered their forefathers and described their excellence and virtues. So God prevented them from it and ordered to remember and magnify Allah during these days.

323. Previously they were ordered to remember Allah and not others, now they are told that those who remember and pray to Allah are of two kinds. Firstly, those whose chief object is World alone. Their prayer is only for the worldly fame, worldly wealth and worldly gain. These people are devoid of the virtues and rewards of the Hereafter. The second group is the seeker of the Hereafter. They ask for the worldly virtue, i.e. the divine help for worship and performance of virtuous deeds in the world, and they ask for the blessing, reward and paradise in the Hereafter, so such persons shall be duly rewarded for their Hajj and other good deeds.

324. He will in no time check up the accounts of all in Hereafter. Or do not think the Last Day very far. It is coming soon. There is not run-away from it. So in no circumstance you should be heedless of the Last Day.

203. And remember God during the few days numbered.[325] So whoever hastened away in two days there is no sin upon him. And whoever stayed on there is also no sin upon him, who fears.[326] And fear you God and know that you shall be gathered unto Him.[327]

٢٠٣۔ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ○

325. ایام معدودات means the 11th, 12th and 13th days of Zil Hijjah. After the completion of Hajj the Hujjaj have to stay in Mina. During these days it is incumbent to celebrate the words of magnification after each prayer and during the throwing of stones. In other times also one should celebrate the Takbir and Zikr (magnification and remembrance) too much.

326. Sin is that one may not refrain from things forbidden in Shariah. But there is no sin in staying in Mina for two days or three days provided one does good deeds and wards off evil during the Hajj. It is, hoewever, better to stay for three days.

327. Not especially during the Hajj but in all times and in all circumstances you should fear Allah because you shall have to be raised from your graves and presented before God to answer for your accounts.

Note : A brief account of the Hajj is given below to show the importance of this glorious obligation :—

A. The excellent qualities of Hajj

The Hajj is the fifth pillar of Islam and is a great worship of God. It is reported that all the Prophets from Hazrat Adam to the Last Prophet (صلی اللہ علیہ وسلم) have performed the Hajj of Ka'aba (Baituallah).

Hazrat Abu Hurairah reported the Holy Prophet to have said, "One who performed the Hajj of the Holy Mosque (Bait-ul-Haram) and refrained from impropriety and disobedience, he shall be purified from his sins as a child at his birth. (Bukhari and Muslim).

The Holy Prophet (صلی اللہ علیہ وسلم) has said, "One who goes out to perform the Hajj or Umrah or goes out to undertake the Jehad and dies in the way, God writes for him the reward of Hajj, Umrah or Jehad."

The Holy Prophet has said, "Obey God and His Prophet during the period between Hajj and Umrah, because they obliterate the sins as the fire burns out the rust of the iron."

B. The conditions of Hajj

It is obligatory to perform the Hajj once in life on a Muslim who satisfies or fulfils its conditions. To perform the Hajj more than once is, however, voluntary. The conditions of the Hajj are as follows :—

(i) Islam.

(ii) Adolescence.

(iii) Sound mind.

(iv) Freedom.

(v) So much wealth which can be sufficient for the expenses of the Hajj together with the expenses of his dependents during the period of his Hajj.

It is, however, controversial whether the performance of Hajj is obligatory on a slave or not. The major opinion is that Hajj is not obligatory on a slave.

Wealthiness is the condition of obligation and not the condition of performance of Hajj. So, if a poor man performs the Hajj, his Hajj shall be correct. If the poor man performed the Hajj as an obligation and thereafter he became wealthy, now the obligatory Hajj shall not be compulsory on him. But if he performed the Hajj as a voluntary Hajj and afterwards became wealthy, in this case the obligatory Hajj shall be binding on him.

C. Three ways of performing the Hajj

(1) Afrad : This is known as simple Hajj and its performer is known as Mufarrid.

(2) Qiran : If both Hajj and Umrah are performed by one Ehram it is known as Qiran, and its performer is known as Qarin.

(3) Tamattu : If the Umrah is performed during the Hajj months and in the same period of journey the Hajj is performed with the Ehram of Hajj without returning home, it is known as Tamattu and its performer is known as Mutamatte.

The obligation of Hajj is performed by the observation of any one of the three kinds of Hajj. But according to the Ehnaf (احناف) Qiran is superior to Tamattu and Tamattu is superior to Afrad.

The description of Hajj is over. During the description of the Hajj two kinds of people—Momin (Believers) and Kafir (Unbelievers)—were described. ومن الناس من يقول ربنا اتنا فى الدنيا الخ represented the Kafir and ومنهم من يقول ربنا اتنا فى الدنيا حسنة الخ represented the Momin. Now a third kind —the Munafiq (Hypocrite)—is described.

204. And there is a man among the people, whose speech about affairs of this worldly life pleases thee and that man calls God as his witness for what is in his heart and he is most wretchedly quarrelsome.

٢٠٤۔ وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ ○

205. And when he turns back from thee he runs hither and thither in the land to create mischief and bring about corruption in the land and destroy the crops and lives. And God dislikes mischief and disturbance.

٢٠٥۔ وَاِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللّٰهُ لَا يُحِبُّ الْفَسَادَ ○

206. And when it is said to him, 'Fear God,' arrogance instigates him to sin; so enough for him is the Hell and undoubtedly it is a very bad abode.[328]

٢٠٦۔ وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ۗ وَلَبِئْسَ الْمِهَادُ ○

328. This is the condition of a Hypocrite. Outwardly he uses the words of flattery and makes God his witness to prove that he is truthful and has a great love of Islam in his heart. But whenever he quarrls he quarrels with a haughty force and if he gains power he resorts to plunder and looting and mischief. Any effort of dissuasion from corruption or persuasion to fear God aggravates his haughtiness and obstinacy.

There was a man whose name was Akhnas bin Shareeq. He was ostentatiously eloquent and polite. Whenever he came to the Holy Prophet, he showed great sincerity and love for Islam, and when returned resorted to corruption and destruction of tillage and stock of animals. He was a hyopocrite. This verse is revealed in the detraction of hypocrites who are possessed of such vices.

207 And amongst the people there is a man who sells himself for the pleasure of God.[329] And God is Extremely Kind to His servants.[330]

٢٠٧۔ وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ○

329. In the previous verse mention was made of a hypocrite who bartered Deen (Islam) for the world. As a contrast a sincere Believer perfect in Eman, is described, who spends his life and and property in the attainment of Deen (Islam). It is said that Hazrat Suhaib Roomi (رضی اللہ عنہا) intended to migrate to the Holy Prophet. The Infidels seized him in the way. Hazrat Suhaib said, 'I give over to you all my property and possessions provided you do not hinder me to proceed to Madinah'. They agreed and Hazrat Suhaib went to the Holy prophet. At this the present verse was revealed in the admiration os sincere believers.

330. This is a great mercy of God that He gave opportunity and courage to His sincere Muslims to freely offer their life and property for the sake of Allah. Nevertheless, the life and property of every individual is the ownership of Allah. It is a bounty of God that He grants the bargain of His sincere servants for the Paradise.

208. O Believers ! Enter into Islam perfectly[331] and do not follow the footsteps of Satan. In fact he is your open enemy.[332]

٢٠٨۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَآفَّةً ۠ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ○

331. In the previous verse the sincere Believers were praised in order to condemn hypocrisy, now the most important instruction is given to all the Muslims. The Muslims should accept Islam in toto—only Islam should be followed outwardly and inwardly, in faith and action. There should be no divided attachment or loyalty. A Muslim should follow Islam and Islam alone. He must not be led away to believe or obey any other laws or systems either by the insinuation of Satan or his friends or by the upsurge of his own wisdom, because human wisdom is nothing before the boundless knowledge and wisdom of God. Consequently in faith and action a Muslim should not budge away an inch from the path set by Islam.

This verse is a negation of the innovations of the pseudo-Islamist and the perverted ideas and thoughts infused by the Hypocrites and Orientalists into the Islamic ideology.

Innovation (بدعت) aims at the addition of new things in Islam. These additions are decorated by Islamic labels. The people are misguided and they adopt them thinking them as virtuous. All new additions are forbidden. Salat is the most excellent worship but if someone appoints by his own accord to perform voluntary Salat in the field of Eid Prayer before Eid Prayer or the Hazari Som on the 27th of Rajab or some other date, these additions are Innovations (بدعات) and they are forbidden.

The substance of these verses is that the people should believe sincerely and refrain from Innovations (بدعات) in matters of faith, ideology and actions. Some Jews embraced Islam but they also wanted to follow the Taurat side by side, e.g., the regard for the sanctity of Saturday, the recitation of the Taurat and the unlawfulness of camel-flesh and camel-milk. At this the verse was revealed and the efforts of introducing new things were totally forbidden.

332. The Satan is your manifest foe because he injects unreal things in your heart by his covert whisperings and introduces new things in your Religion and thus destroys your faith and Deen and you are deceived by him because you do like new ngs.

209. Then if you waver after the clear injunctions have come to you, so know it well that Allah is really Very Powerful, Wise.[333]

٢٠٩. فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ

210. Do they but wait for that Allah may come over them in the shadows of the cloud and the Angels and the matter may be settled? And to Allah shall return all the affairs.[334]

٢١٠. هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِيْ ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلٰٓئِكَةُ وَقُضِيَ الْاَمْرُ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝ ع ٢٥ ١٢ ٩

333. After knowing the clear injunctions of Islam if anyone still looks towards other systems and religions and does not enter into Islam whole-heartedly, he should know that Allah is All Powerful ; He may punish whom He will and no one can resist His punishment. He is All Wise, what He does He does with Wisdom and Justice—He may punish or He may give respite. He is neither hurrying, nor forgetful, neither unjust, nor a misdoer.

334. Those who do not give up swerving after clear injunctions of God do not really belive in the Holy Prophet and the Holy Quran. Now only one thing remains that God Himself alongwith His angels may come to them and decide now what has to be decided Hereafter about reward and punishment. So, at last all affairs touching the accounts of mankind have a turning towards Him and all Orders shall be issued by Him. There is no doubt in it. Why then wait for such an advance ?

SECTION 26

211. Ask the Bani Israeel how many a clear sign We conferred on them.[335] And whoso changes the blessing of God after it has come to him—the chastisement of God is very severe.[336]

٢١١۔ سَلْ بَنِيٓ إِسْرَآءِيلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۭ بَيِّنَةٍ ۗ وَمَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ اللّٰهَ شَدِيدُ الْعِقَابِ ○

212. Enticed are the Unbelievers by the life of this World and they deride the Believers.[337] And those who are pious shall be above those infidels on the Day of Resurrection. And God gives provision whom He will without measure.[338]

٢١٢۔ زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ اٰمَنُوا ۘ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ۗ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ○

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335. Formerly it was said that disobedience to His Commands after their clear declaration leads to punishment and anguish. Now it is further told in support of the above fact that the Bani Israeel should be asked whether they were not punished when they disobeyed the Divine Command after clear manifestation of various signs and verses. They were not instantaneously destroyed but were punished when everything was made clear to them and they had increased in their contumacy without proportion.

336. This is, however, an established principle that whosoever changes the Divine Command, full of guidance, and rejects His bounties and benefactions—for him the chastisement of God is very severe. The punishment of the one who changes His verses is capital punishment, destitution, jezzeya (tax) and humiliation. This is the punishment in the world, and the punishment in the Hereafter is permanent imprisonment in the Hell.
Note : "After the blessing has come to him" means after getting the knowledge of that blessing, or the knowledge of that blessing may be attainable with ease.

337. The real cause of the disobedience of the Infidels to the Commands of God mentioned above is that the love of the World is so much absorpt in their heart that they do not care the least about the torments of the Hereafter and the comforts of the Paradise. On the other hand they deride the Muslims who are extremely anxious about the Hereafter and are sincerely carrying out the Orders of God. So how these stupid fellows—the slaves of low desires—can be expected to follow the Divine guidance and Divine Injunctions ? The Pagan Idolaters mocked Hazrat Bilal, Ammar, Suhaib and the poor migrants (God pleased with them) and said that they were foolish fellows because they bought the pangs of the World for the imaginary luxuries of the Hereafter. They also ridiculed the Holy Prophet and said, "See this man, Mohammad (صلى الله عليه وسلم), he is dreaming to overpower the chief-tains of Arabia and is ambitious to reform the whole world with the help of poor beggars and indigent souls."

338. God says in reply to the Infidels, "It is the folly and fancy of these Infidels that they are so much lost in the World. They do not know that these very beggars and indigent souls shall be better and higher than they in the Hereafter. And God bestows His abundance on whom He will without measure in this world and in the next world."

The whole world saw within a few years that these indigent souls, whom the Infidels laughed at, were given the properties of Bani Quraizah and Bani Nazir and the Kingdoms of Persia and Rome.

213. All the people were on one religion, then God sent Messengers giving good tidings and warning and sent down with them the Book with Truth to decide between the people in the matter they disputed about. And only those people who were given the Book disputed about it after that clear injunctions came to them through obverse obstinacy. So now God guided the people of faith (Eman) to the truth they disputed about by His order. And God tells whomsoever He will the straight path.[339]

٢١٣۔ كَانَ النَّاسُ أُمَّةً وَّاحِدَةً ۟ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ
مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۪ وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ۭ
وَمَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا
جَاۗءَتْهُمُ الْبَيِّنٰتُ بَغْيًۢا بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ
الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ۭ
وَاللّٰهُ يَهْدِيْ مَنْ يَّشَاۗءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

339. From the time of Hazrat Adam only one Religion survived for a long time. Afterwards when the people got divided in religion, God sent Messengers who gave good tidings to the Believers and the obedient people and gave warning to the unbelievers and miscreants. God also sent truthful Book with them so that differences might be swept away and the true religion might remain unchanged and uninjured by their divisions and disruptions. But those people who were given the Book were not satisfied with the truth contained in it, as the Jews and Christians, and they began to create differences and made changes and alterations in Taurat and Injeel. The Jews and christians did not do all these thing out of misunderstanding, they did knowingly and due to intense love for the World and because of inner malice and envy. They became stubborn and did not yield to the Divine Truth. So God by His Grace guided the Believers and protected them from the differences of the betrayed ones, as the Ummat(People) of the Holy Prophet got guidance and truth in every tenet of faith and action and kept away from the kind of differences cherished by the Jews and Christians.

This verse leads to two improtant conclusions:

(i) God sent various Prophets and Books not for the appointment of various ways for the various groups of mankind. As a matter of fact every group was originally given the one and the same way. When they deviated from that way God sent a Prophet and a Book to rectify their error. When they again deviated God sent another Prophet and Book to maintain that very (original) way. The similitude of that way—the origional religion of all makind—is health which is one and the similitude of the deviations is diseases which are many. When one disease broke out one remedy and one prevention were prescribed to cure that disease, when the second disease broke out another remedy and another prevention were prescribed. Finally, a comperehensive prescription is given to mankind through the Last Prophet, Mohammad (صلی اللہ علیہ وسلم) as a panacea for all diseases and a substitute of all previous prescriptions. That prescription or way is Islam for which the Holy Prophet and the Holy Quran were sent.

(ii) The Believers should not get embarrassed at the vexation and annoyance of the Infidels because it has been the Sunnat (Way of Allah) that the Miscreants always opposed the Prophets and the Believers and tortured them and tried to create differences in the Heavenly Book.

214. Do you cherish this idea that you will go to the Paradise though you did not pass through the circumstances like those of the people before you—that hardship a..d misery befell them and they were shaken so much so that the Messenger and those who believed along with him said out, 'When will come Allah's help'? Rest assured ! Allah's help is nigh.[340]

٢١٤. أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ○

340. As aforementioned the Prophets and their peoples were always troubled by the enemies, so now the Muslims are addressed, "Do you desire to enter into the paradise though you have not suffered the like of that which befell the bygone peoples. They were tried by hunger and starvation, adversity and hardship, the opposition and the fear of the infidels, so much so that they were shaken and under extreme constraint cried out : "When will come the aid and help which was promised by God?" They uttered these words under human constraint and not due to actual despondency and disbelief in the mercy of God, nor because of doubt in His promise. The Prophets and the Believers never become disappointed of the mercy of God. Their words came out of extreme pain and it is but human to express such words which outwardly show disappointment. Maulana Room in his Masnavi has pointed out that expression of the Prophets and the believers in the following poetic verse :— درگمان افتاد جان انبیاء ز اتفاق منکری اشقیاء

which means that their utterance was not deliberate but human, when the matter reached this excess the mercy of God turned towards them and they were informed, "Lo ! the Mercy of God has come to you." So the Prophets and the Believers do not bear any blame in that irresistible expression.

By this way the Muslims are advised not to worry about the wordly pains and disasters and the atrocities of the enemies but should be steadfast in endurance and patience.

215. They ask thee what thing they should expend.[341] Say, Whatever of wealth you expend is for parents and for kinsmen and for the needy and for the travellers. And whatever good you will do, so Allah is fully Aware of it.'[342]

٢١٥- يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۗ قُلْ مَآ اَنْفَقْتُمْ مِّنْ خَيْرٍ
فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَ
ابْنِ السَّبِيْلِ ۗ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ
عَلِيْمٌ ۝

341. In the previous verses this subject is discussed, with special emphasis and in the form of a principle, that the Muslims should refrain from hypocrisy and enter into Islam completely without caring the least about the opposition and objections of the enemies. They were ordered to turn down the pleasure of the non-Muslims before the orders of God and lay down their lives and property in the way of Allah and endure all sorts of hardships and afflictions for the sake of Islam. Now, from this place onward, the details of the above principle are described, which are connected with life and wealth and other transactions and affairs as marriage, divorce etc., so that the above principle may be fully researched and understood.

342. Some Followers who were wealthy had asked the Holy Prophet what to expend of their wealth and upon whom they should expend. At this question this order was given that whatever they wanted to expend, whether small or considerable they should expend on the parents and kinsmen, orphans, the needy and the travellers. Consequently, there is no limit to expending for the sake of gaining reward in the Hereafter. They should, of course, expend their wealth on those occasions which God has told them.

216. Fighting is made obligatory on you,[343] and it looks awkward to you.[344] And you may regard a thing as bad and it may be better for you. And you may regard a thing as good and it may be bad for you. And God knows and you do not know.[345]

٢١٦۔ كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

343. It means fighting with the enemies of Islam is prescribed for the Muslims. The Holy Prophet was not allowed to fight till he kept in Makkah. When he emigrated to Madinah the permission of fighting was sent down but only with those Infidels who themselves attacked the Muslims. Afterwards a general order of fighting was given and Jehad was prescribed. If the enemise of Islam invade the Muslims then Jehad is all-obligatory ( ), otherwis it is opt-obligatory ( ), provided all the conditions of Jehad mentioned in Books of Fiqah are found. However, it is not lawful for the Muslims to fight with those people who are under security or under a contract with the Muslims. Similarly, it is not lawful for the Muslims to help or aid the enemies of those people mentioned above.

Note : All-obligatory means obligatory on every able-bodied male person of the Muslim Community. Jehad is not obligatory on children, women and the disabled men.

Opt-obligatory means obligatory on all the able-bodied male persons of the Muslim Community as a whole. Now if a part of the Muslim Community undertakes the Jehad it shall suffice the whole community. And if no one undertakes it all shall be sinful.

344. 'Awkward' here means difficult to deal with. Fighting is difficult and heavy on the 'self' (نفس). It does not mean that fighting is rejectable and deniable or unwise and imprudent causing hatred and displeasure. So, if the order of Jehad looks awkward it is not a matter of blame, when man by nature loves life most, then necessarily fighting shall also be the most difficult and heaviest thing for him.

345. It is not necessary that the thing which you consider profitable or detrimental may be actually profitable and detrimental. It is very possible that a thing which you consider as detrimental to you may be profitable for you and it is also probable that you consider a thing useful for you and it may be dangerous for you. You thought that in Jehad there was loss of life and property and in its avoidance there was safety of both life and property but you did not come to know about the advantages of Jehad in this world and in the world to come and the disadvantages which might come out of its avoidance. As a matter of fact God knows best your loss and gain and you do not know. So believe what He orders as truthful and banish this idea from your mind that you are the right judge of your affairs.

SECTION 27

217. They question thee concerning the Holy Month as to what about fighting in it.[346] Say, 'Fighting in it is a major sin ;[347] and preventing from Allah's path and rejecting it and preventing from the Holy Mosque and expelling its peole from there is a much more major sin before God.[348] And subversion of religion is more heinous than slaughter.[349] And the infidels shall be always fighting with you till they turn you back from your religion (Deen) if they get the control.[350] And whosoever of you turns back from his religion (Deen) and dies in the condition of infidelity—their deeds are ruined in this world and in the next world, and they are the inhabitants of the Hell dwelling therein for ever.[351]

٢١٧- يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ۭ قُلْ
قِتَالٌ فِيْهِ كَبِيْرٌ ۭ وَصَدٌّ عَنْ سَبِيْلِ اللّٰهِ وَكُفْرٌۢ
بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۤ وَاِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ
عِنْدَ اللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ۭ وَلَا يَزَالُوْنَ
يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۭ
وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ
فَاُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَ
اُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

346. The Holy Prophet (صلی اللہ علیہ وسلم) sent a party of his Followers against some Unbelievers. They killed the Unbelievers and returned with their booty. The Muslims thought that the day on which they had fought was the last day of Jamadi-ul-Thani and actually it was the day of the New Moon of Rajab which is one of the four Holy Months. The Infidels taunted at this and that the Prophet made the unlawful month (i.e., in which fighting was prohibited) as lawful and permitted the people to plunder in the Holy Month. Those Muslims came to the Holy Prophet and asked about their fighting which was done in a doubtful condition. This verse was revealed at this question.

347. Fighting in the Holy Month is no doubt an act of sin but the Followers of the Prophet had undertaken the Jehad according to their knowledge in Jamadi-ul-Thani and not in the Holy Month (Rajab), hence they were pardonable. To blame m is unjust.

348. To prevent the people from Islam and reject it and prevent the people from doing pilgrimage to Baithullah (House of Allah) and expel the inhabitants of Makkah is more heinous than the sin of fighting in the Holy Month; and the Infidels were already engaged in such heinous activities. In short, fighting without any reasons and without any truthful cause is no doubt a serious sin, but it is no sin to fight with those people who spread infidelity in the Holy Mosque and commit great mischief and corruption and persecute the Muslims in the Holy Months. Moreover, when the Idolaters are so much fervent in such heinous activities it is really shameful to taunt the Muslims for a small mistake which took place due to lack of information.

349. To create mischief and corruption in the religion of Islam, so that the people may not embrace it, is far more heinous than the murder which occurred at the hands of the Muslims. It was the habit of the Idolaters to create various doubts and suspicious by different ways so that the common people might fall in doubt and might not embrace Islam. So, when this event of bloodshed happened to take place in the Holy Month the Idolaters gave tongue unscrupulously only to provoke the people against Islam. Consequently, the taunts and reproaches uttered by the Idolaters against the Believers, only to mislead and betray the people are more heinous than the bloodshed of the Infidels by the Muslims.

350. So far as you are steadfast in your religion of Islam these Idolaters will not also relax in fighting and standing against you, be it the time of the Holy Month or the place of the Holy Mosque as happened in the Umrah of Hudaibiyah—neither they respected the Holy Mosque nor revered the Holy Month but unreasonably got ready for bloodshed, only out of enmity and did not allow the Muslims to proceed to Makkah for the performance of Umrah. When the condition of these opponents is so wretched there is no need to pay heed to their taunts and rebukes, and there is no reason as to why the Muslims should refrain from fighting against them only on account of the Holy Month.

351. Apostasy from Islam and to be steadfast in it to the last is such a miserable misfortune that good deeds of the whole life are ruined and they are deprived of all rights. Apostasy dissolves the right to security of life and liberty and dissolves the marriage also. This is the worldly punishment. Hereafter they shall be deprived of any reward for ever and they shall not also obtain relief from the Hell. If an apostate, however, again embraces Islam, in that case only those virtues and good deeds shall be rewarded which will be done after embracing Islam anew.

218. No doubt those who embraced faith (Eman) and those who migrated and fought in the way of Allah—those have hope of Allah's Mercy, and God is Forgiving, Merciful.[352]

219. They ask thee about the order for Wine and Gambling.[353] Say, 'In both of them is major sin, and there are utilities too for the people. But sin in them is much greater than their utility'.[354] And they ask thee what they should expend. Say, 'What is surplus to your expenses'.[355] Thus God describes for you the orders so that you may reflect—

٢١٨- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ ۙ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ
غَفُورٌ رَّحِيمٌ ○
٢١٩- يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ
وَيَسْأَلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلِ الْعَفْوَ ۗ كَذَٰلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ○

352. From the previous verse the party of the Followers who had gone to fight, however, came to know that they would not be taken to task for the mistake which was done by them. But they were not clear about it whether they would get the reward (ثواب) of Jehad or not. At this uneasiness of the Followers the current verse was sent down meaning thereby that those people who believed and migrated and fought in the way of Allah against His enemies without any selfish motive or intention they were no doubt hopeful for the Divine Mercy and were entitled to the reward. God is most Gracious and pardons the mistakes of His servants. He will not deprive such obedient servants of their reward.

353. Many a verse was sent down touching drinking and gambling and in each of them drinking and gambling were condemned and finally in the verse of Sura Maedah they were completely forbidden. Now all the intoxicants are unlawful (حرام). Betting is a form of gambling and it is not lawful also, but such a transaction between two parties in which one party declares some reward for the other in the form of a bet is not unlawful.

Note : Gambling as understood in modern times includes all those transaction which are held or contracted on chance. The Arabs in the days of ignorance had different forms of gambling as the throwing of arrows with different marks for the settlement of game. The modern lottery tickets and insurance are also forms of gambling because they are held or contracted on the basis of chance or accident.

Abdullah Yusuf Ali in the footnote of this verse has given the following comments :—

" But insurance is not gambling, when conducted on business principles. Here the basis for calculation is statistics on a large scale, from which mere chance is eliminated. The Insurers themselves pay premia in proportion to risks, exactly and statistically calculated."

(Note 241, The Holy Quran.)

According to Islamic Shariah interest and insurance are both unlawful and prohibited. The argument of the elimination of chance in the system of insurance advocated by Yusuf Ali is absolutely wrong because the statistics however accurate can never eliminate the chance or rule out the speculation. Moreover, it is not mere chance which nullifies gambling. There may be other factors which are not disclosed in the verse clearly. Yet one thing is, however, established that the basis of lawfulness is the overwhelming degree of profit hidden in the lawful object and the basis of unlawfulness is the overwhelming degree of sin or disadvantage hidden in the unlawful object. Human reason is not so comprehensive as to specify correctly the categories of the lawful and the unlawful things based on the above principle. Modern men are apt to declare all those things as lawful in which they see some worldly benefit. They do not generally take into consideration all at once the benefits of the World and the Hereafter and they judge from the angle of the wordly gain alone. This method of judgment is highly defective from the Islamic point of view. In fact human mind is not so comprehensive as to know the positive and negative balance of a thing reflected in this World and the next World. Similar is the case with insurance and banking. They may have some advantage for the people, but the disadvantage and sin which lie in them is far more greater than their advantage. (Tr.)

354. Drinking subdues the wisdom which protects from all heinous actions. Drinking leads to wars, strifes, bloodshed and creates other evils and physical and spiritual diseases which become generally fatal. Gambling is the cause of eating of unlawful things, spoiling of wealth and children, mutual animosity, thefts and other spiritual and social evils. They have, of course, some cursory gain also, e.g. drinking gives some pleasure and creates a state of elation and ecstasy for the time being, while in gambling a man earns wealth without labour.

355. The people had asked the Holy Prophet how much they should expend of their wealth in the way of Allah. The order came that they should spend whatever was surplus (superfluous) to their expenses, because as the reflection on the Hereafter is imperative, the reflection on the wordly affairs is also necessary. If you spend the whole of your goods and property it will be difficult for you to fulfil your needs and perform your obligations and you may fall in various religious and wordly evils.

220. Upon the affairs of the World and the Hereafter.[356] And they ask thee about the order for orphans.[357] Say, 'To ameliorate their affairs is better. And if you mingle their expenses with yours, they are your brothers.' And Allah knows the spoiler and knows the reformer.[358] And if God had willed He would have subjected you to hardship and toil.[359] God indeed is Mighty, Planner.[360]

٢٢٠۔ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۚ وَلَوْ شَاءَ اللَّهُ
لَأَعْنَتَكُمْ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

356. It means the World is temporary but a place of necessaries and the Hereafter is permanent and a place of reward. So you should be thoughtful about spending your wealth. You should not neglect the betterment of this world and the betterment of the next world while spending your wealth. The chief motive behind describing His Orders and Injunctions in so clear a way is to provide for you the opportunity of elucidation and preponderance.

357. Some of the people were not careful and particular about the property of the orphans, so it was ordered not to go into the wealth of the orphans except in a way which was good. and it was also made clear that those who ate the wealth of the orphans with injustice they filled fire in their stomach. The people in charge of the orphans dreaded it and separated all their expenditures from their own because in the joint arrangement they were to commit what was forbidden—misappropriation of their wealth. In the separate arrangement there was another difficutly—anything which saved beyond the need of the orphan would get rotten and was thrown away. In this precaution there was a loss of the orphans. The Followers spoke to the Holy Prophet about this difficulty and the loss of the orphans. At this the current verse was revealed.

358. The main thing is to set aright the affairs of the orphans and the correct expenditure of their wealth and finally their overall reformation. So, when separate arrangement is beneficial it must be adopted and where joint system appears beneficial their expenditure should be mingled with your own, and in this arrangement there is no sin upon you because after all they are your brothers in religion or in blood-relation ; and there is no harm in the joint arrangement among brothers. It is, of course, necessary to take full care of their betterment and well-being, e.g. sometimes if their things come in your use, another time you give them your things to use. And God Knows well who intends mischief by this joint arrangement and wants to spoil the wealth of the orphan, and He Knows well who intends to ameliorate their affairs and benefit them.

359. "He would have subjected you to hardship and toil" means He would not have allowed the joint arrangement for the betterment sake even. Or it means He would have taken you to task even on an unintentional error in dealing with the wealth and property of the orphans.

360. He can give you the heaviest of orders and injunctions because He is Mighty and Powerful over His servants. But He did not do so and gave easy orders because what He does He does wisely and prudently.

221. Do not marry idolatresses till they embrace Islam. And, of course, a slave Muslim woman is better than an (free) idolatress though she may look pleasing to you. And do not give your women in marriage to the idolaters till they become Muslims. And, of course, a Muslim slave is better than an (free) idolater though he may look pleasing to you.[361] They invite to the Hell[362] and God invites to the Paradise and to the Pardon by His permission (order) and informs the people of His orders so that they may receive advice.

٢٢١۔ وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۚ وَلَاَمَةٌ مُّؤْمِنَةٌ
خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ۚ وَلَا تُنْكِحُوا
الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ
مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ۗ اُولٰٓئِكَ يَدْعُوْنَ اِلَى
النَّارِ ۖ وَاللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ وَالْمَغْفِرَةِ
بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ۝ ع ۲۱

361. Formerly marriage between a male Muslim and a female infidel was allowed and vice-versa. That permission is abrogated by this verse. Now, if the men or the women are idolaters their marriage with Muslims is not lawful, or if one of the parties becomes idolater the marriage is dissolved. The Idolater or Polytheist is that who associates any one with God in Knowledge or Wisdom or Power or in any other Divine Attribute; or he thinks any other equal to God or like God or similar to God or above God in Divine Attributes; or he pays homage to any one like God, as lie prostrate before other than God or beseech help from other than God thinking him as absolute. So far as the marriage of male Muslims with the females of Jews and Christians is concerned it is lawful and dealt with in other verses. The Jews and Christians are not regarded as Idolaters provided they observe their religion and are not Atheists and Heretics as most of them are found today. In short, a male Muslim cannot marry a female Idolater unless she becomes a believer and no doubt a slave woman who is a Muslim is better than a mushrik woman though she may be a free woman and though she may look pleasing to you on account of her wealth, beauty and politeness. Similarly, a Muslim woman should not be given to an Idolater or Polytheist man in marriage because a slave Muslim is far better than a Polytheist and an Idolater though he may be a free man and though he may look pleasing to you on account of his wealth and physical features. Consequently, even the most ordinary Muslim of the lowest position is far better than a Polytheist or an Idolater though he may be of high rank and position.

362. It means the words and actions of the Polytheist men and women mentioned above and their love and intermixation with them decrease the hatred and abhorrence of Polytheism in the heart and are a cause of affection for Polytheism, the result whereof is Hell. Complete abstention from marrying them is therefore absolutely necessary.

SECTION 28

222. And they ask thee about the order for the monthly course. Say, 'It is a pollution, so you should keep away from the women during the monthly course,[363] and do not approach them till they are purified.[364] So when they are cleansed and purified, then go into them from where Allah has ordered you.'[365] Verily God loves those who repent and loves those who ward off pollution.[366]

٢٢٢ وَيَسْـَٔلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى ۙ فَاعْتَزِلُوا
النِّسَاءَ فِي الْمَحِيضِ ۙ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ
فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ
إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

363. Monthly course is that blood which habitually comes out. During this period intercourse, prayer, fasting are all forbidden. Bleeding other than the habitual menses is a sign of disease. During that period intercourse, prayer, fasting are all correct. It is just like the blood of a wound or vein. The Jews and the Majoos (Parsees) regarded eating food with the women during menses and living in the same house as unlawful and the Christians did not even abstain from intercourse. When the Holy Prophet was questioned this verse came down, in which it is clearly mentioned that intercourse within the monthly period is forbidden but living with women and eating and drinking with them during that period are all correct. The upper extreme of the Jews and the lower extreme of the Christians are both rejected.

364. Purification requires clarification. If the monthly course is over after its full period (10 days), intercourse is allowed from the very moment it is over. But if it is over before 10 days, e.g. after six days and the habit of the woman was also 6 days, then the intercourse is not allowed just after the blood stops, but after the woman takes her bath or the time of prayer is over. And if the woman was habituated to 7 days or 8 days, then the intercourse shall be correct after the completion of that period.

365. From where God has permitted to undertake the intercourse—the front side—from where the child is born. The back side (sodomy) is not allowed. It is prohibited.

366. It means those people who beg pardon from God for their sins which occurred by chance, e.g. commited the sin by undertaking intercourse during the monthly period ; and those persons who ward off pollution mean those who ward off sins and do not undertake the intercourse during menses and do not commit sodomy.

223. Your women are a tillage for you; so go into your tilth from where you wish[367] and plan for the future for yourselves.[368] And fear God and keep it in mind that you have to meet Him; and give good tidings to the Believers.

٢٢٣- نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُم مُّلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ○

224. And do not make the Name of Allah a target of your oaths that you get away from doing good and from piety and from making peace among the people.[369] And God Hears everything, Knows everything.[370]

٢٢٤- وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّأَيْمَانِكُمْ أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

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367. The Jews prohibited to undertake intercourse topsy turvy (with the back of woman towards the man) and said that the child was born with proptosis by doing intercouse in that way. When the Holy Prophet was questioned this verse was revealed which means that the woman are just like the tillage in which the sperm drop is the seed and the children are just like the products. Consequently, the main purpose of intercourse is to continue and maintain the generation and the production of children, so you are at liberty in this action whether you go into them abreast or aback or aside or alying or asitting, but it is incumbent on you to throw the seed in the particular place from where you expect the production. It means intercourse is only allowed in the vagina and there must be no unnatural sexuality—sodomy. The Jews are wrong that the child in that particular fashion is born with proptosis.

368. It means you should go on doing good deeds for yourselves or it means that from intercourse virtuous children should be desired and not the satisfaction of lust should be hankered after.

369. It means do not say on Allah's oaths for not doing a good work, e.g. I shall not speak to my parents by God, or I shall not give anyting to the beggar by God or I shall not make peace between the people by God, etc. In such oaths Allah's name is used for bad works, so do not do so. And if any one says such an oath its breaking is imperative and its atonement is obligatory.

370. If some one calls on oaths Allah hears him and knows who refrains from calling on oaths for fear of the Glory and Greatness of God. Allah also knows his intentions. None of your external and internal condition is hidden from Him, so you should be precautious about the intention of the heart and the words of the tongue.

225. Allah does not seize you on fatuous oaths of yours,[371] but seizes you on those oaths which your hearts have determined.[372] And God is Forgiving, Clement.[373]

٢٢٥- لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ۗ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ○

226. For those who forswear their wives a wait for four months, then if they resort to reunion so God is Forgiving, Merciful.

٢٢٦- لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

227. And if they resolve on divorce, so no doubt God is Hearer, Knower.[374]

٢٢٧- وَاِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

371. The meaningless and absurd oaths are those which are uttered as a mattar of habit without intention spontaneously and the heart is totally heedless of it. Such oaths do not require any redemption or atonement, nor there is any sin in them. But if anyone says the words of oath (as by God or by Allah) with the intention of the heart, and that only for the sake of emphasis and not for the sake of swearing, the atonement is incumbent upon him if he does against his words of oath. The description of oaths' atonement shall come afterwards.

372. One who calls on oaths intentionally in which the heart tallies with the tongue, in the breach of sush oaths atonement is obligatory.

373. He is all Forgiving that He did not take you to task on absurd oaths and He is Clement that He does not seize instantaneously, probably the servant may repent and turn to him.

374. If any one says on oath that he will not go to his wife, so if he goes to his wife within 4 months he will have to make atonement for his oath and the women shall remain in his marriage. But if these 4 months expire without intercourse, then the sinlge irrevocable divorce(Talaq-ul-Baen) shall be pronounced.

Note: I'la (ایلاء) in Shariah is that the husband swears not to have intercourse with her woman for 4 months or more, or swears without any time limit. I'la shall not be lawful for less than 4 months. In the three forms of I'la if the husband goes into his wife he shall have to make atonement, otherwise after the expiry of 4 months the woman shall be divorced a 'baena', without the pronouncement of divorce. And if he swears not to have intercourse with the wife for less than 4 months, e.g. for 3 months, it is not an I'la in Shariah. Its order is that if he breaks the oath i.e., goes into his woman within 3 months he shall have to make the atonement and if he fulfilled his oath, i. e. did not go into her for 3 months, neither the woman shall be divorced, nor the atonement shall be obligatory.

٢٢٨۔ وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ قُرُوْٓءٍ ؕ وَلَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ وَبُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًا ؕ وَلَهُنَّ مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۠ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝ ع ٢٨ ١٢

228. The women under divorce shall wait by themselves for three periods. And it is not lawful for them to hide what God has created in their wombs if they have faith (Eman) in Allah and the Last Day.[375] And their husbands have a right to revoke them in that period if they want to live with good behaviour.[376] And the women have rights as obligations according to usage and the men have superiority over the women.[377] And God is Mighty, Planner.

375. When the man divorced his woman, the woman shall not remarry any other man without the expiry of three monthly courses, so that it may be known if she is pregnant and the child may not become a bone of contention. So, it is obligatory on the woman to disclose if she is pregnant or if she is suffering from the monthly course. This period—the period of three menses—is known as iddat (عـدّت).

Note: It must be noted that here divorced women are those women who are cohabited after marriage or the lawful retirement has occurred and those women also suffer from the menses and are free women and not slave women, because a woman who is not cohabited or the occasion of lawful retirement has not come, shall not fulfil the period of Iddat if divorced. And a woman who does not suffer from menses e.g. she is of a small age or very old or pregnant, so in the first two cases her Iddat is three months and the Iddat of the pregnant ends with the delivery; and that woman who is not a free woman but a slave woman according to Shariah, her Iddat is 2 monthly cources and if she does not suffer from the menses, i. e., is too young or too old, her Iddat is 1½ months and if pregnant, the time of pregancy. Other verses and the traditions of the Holy Prophet contain these details.

376. It means if the husband desires to retain his wife within the period of Iddat he can do so even though the woman does not agree, provided that this retention may not aim at troubling and annoying the woman or compelling her to forgo the dower but it must aim at good behaviour and reformation, otherwise it would be a cruelty and a sin though the revocation shall be lawful.

377. It is, however, a fact that husband and wives have mutual rights and obligations and they are by duty bound to fulfil them according to rule. So misbehaviour on the part of the husband and every kind of encroachment upon her rights is forbidden. Nevertheless, the men have an excellence and superiority over the women, this is why the right of revocation is given to the man only.

SECTION 29

229. The revocable divorce (Talaq-e-Rajaee) is two times, after it either retention according to usage or release in a good manner (in kindness).[378] And it is not worthy of you to take back of what you have given them but when the husband and wife both fear that they shall not be able to keep the limits of God,[379] then if ye people fear that they both cannot keep the limits of God, so there is no sin on the two in that the woman obtains release by giving ransom.[380] These limits are set by Allah, so do not transgress them and those who transgress the limits set by Allah, they are the evildoers.[381]

٢٢٩. اَلطَّلَاقُ مَرَّتٰنِ ۪ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ تَسْرِيْحٌۢ
بِاِحْسَانٍ ۭ وَلَا يَحِلُّ لَكُمْ اَنْ تَاْخُذُوْا مِمَّآ
اٰتَيْتُمُوْهُنَّ شَيْـــًٔا اِلَّآ اَنْ يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ
اللّٰهِ ۭ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ
عَلَيْهِمَا فِيْمَا افْتَدَتْ بِهٖ ۭ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا
تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰۗىِٕكَ
هُمُ الظّٰلِمُوْنَ ○

378. It was a custom before Islam that the men pronounced as many a divorce as they desired (ten or twenty times), but revoked it before the expiration of the period of Iddat and then divorced if they liked and then revoked. In this way they harassed the women. So this verse was revealed meaning thereby that the divorce, which can be revoked, is two times in all. It is, however, given that revocation is possible only within the period of Iddat in the case of one or two pronouncements of divorce, or the woman can be set free in a goodly manner. But after the expiration of the period of Iddat the right of revocation also expires. However, they can re-marry if they both agree. If the divorce is pronounced third time then even re-marriage shall not be correct and lawful, unless another husband marries that woman and cohabits her, etc.

Note : Retention according to usage or setting free in a goodly manner means if the divorce is revoked he should live with peace and in a good social manner and the divorce should not be revoked to retain the woman as in a prison or to harass, as it was customary among the Arabs. otherwise he should set her free in a fair and good manner.

379. It does not behove the husbands to take the dower, which they have given away, against the divorce. It, is, however, permissible in that condition when they are at variance and reconciliation is not possible and they fear that under such hostile atmosphere they would not be able to obey the divine injunctions in their family life; and secondly when the husband might not have failed in the fulfilment of his obligations; otherwise to take back anything in return (against divorce) is totally unlawful.

380. Ye Muslims ! if you fear that reconciliation between the husband and wife is not possible due to extreme hostility, then there is no sin upon them (husband and wife) if the woman obtains her release by giving some wealth and the husband agrees. It is called 'Khula'. When under these circumstances Khula is agreeable, so the efforts of the Muslims in this urgency shall also be correct.

Note : A woman came to the Holy Prophet (صلی اللہ علیہ وسلم) and said that she was not pleased with her husband and did not want to live with him. When the Holy Prophet enquired she said that he did not fail in fulfilling her rights, nor she had any objection on his religious and moral character but she had a natural hatred against him. The Holy Prophet made her return the dower and made him divorce her. The current verse was revealed at this occasion.

381. All the aforementioned orders—the limits and rules of divorce, revocation and khula—are set by Allah. Complete obedience to these rules and regulations is obligatory on you. You should not resort to any difference or change or negligence.

Note : Some modern thinkers in the West are trying to change the laws of Islam under foolish pretensions of New Age, New Problems, New Laws. The weak Muslims are generally led away by their false propaganda. This verse is a warning to such Muslims. Those who change or try to change or transgress the limits and laws of Allah are wrong ones (evil doers in action and infidels or hypocrities in faith). The West (Europe and America) has profusely turned out such orientalists who have tried to change the laws of Islam and are still in research. Professor Schacht and his Colleages are the leaders and teachers of such modern orientialists. (Tr.)

٢٣٠. فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا
غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا
إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ
اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ○

230. Now if the woman is divorced—third time—then she is not lawful (Halal) for him after that (pronouncement) unless she marries another man beside him. Then, if the second husband divorces her, so there is no sin upon the two if they restore reunion (through re-marriage), provided they think that they will keep the order of God. And these are limits set by Allah, He describes them for those who know.[382]

382. If the husband pronounces the divorce third time, then the woman shall not be lawful (Halal) for him unless that woman marries another man and the second husband cohabits her and then divorces her of his own free will and the woman fulfils the period of Iddat—only under these conditions the first husband can remarry her. In Shariah it is known as Halalah. After Halalah the first husband shall remarry her only when they intend to fulfil their mutual obligations and keep within the Divine Limits, otherwise there is danger of recurrence of mutual dissensions and encroachment on mutual rights and obligations, and they will fall into sins.

231. When you divorced your women and they approach the expiry of their term (Iddat),[383] either retain them according to usage or set them free in a good manner, and do not retain them to their hurt to oppress them;[384] and whoso does that he shall but injure himself. And do not treat Allah's Commands as a jest and remember the benefaction of God which is on you and remember what God sent down on you of the Book and of Wisdom that He instructs you with it. And fear God and know that God Knows everythings.[385]

٢٣١ وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ
نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ
وَالْحِكْمَةِ يَعِظُكُم بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ع ٢٩ ١٢

383. It means the term of Iddat came about to expire.

384. Before the expiration of Iddat the husband has a right to revoke her with affection and accordance, or he can leave her with pleasure and fairness. It is, however, not lawful for him to revoke in order to imprison her and harass her as some of the people used to do.

Note : In the previous verse (الطلاق مرتان الخ) it was told that the husband had a right to revoke the woman in a good manner or absolutely abandon her till the extent of two divorces. Now in this verse it is told that this right is valid only till the period of Iddat. After the expiration of Iddat this right shall become void. So, one should not doubt that this verse is repeated.

385. There are many profound reasons and wise expediencies in marriage, divorce, I'la, Khula, revocation, Halalah, etc. Hence to deal with these injunctions under false pretences and absured selfish desires tantamounts to jesting with the Divine Injunctions, e. g. a man revokes the divorce for the purpose of teasing the woman, etc., So, you should know that God knows everything and such pretences cannot but turn out loss and injury to the pretender. God save us from such pretences and such selfish desires. Here is also a warning to those loose thinkers and scholars who twist the verses and distort their meaning.

SECTION 30

232. **And when you divorced your women, then they completed their term (Iddat), so now you should not prevent them remarrying their (previous) husbands, when they agree together according to usage.[386] This instruction is given to that of you who has faith (Eman) in Allah and the Last Day.[387] In it for you is great purity and much holiness. And Allah knows and you do not know.[388]**

٢٣٢. وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ○

386. A husband pronounced divorce on his wife once or twice and did not revoke her within the period of Iddat. After the expiration of the term of Iddat the husband also sent the message of remarriage along with other persons. The woman also agreed to remarry the first husband, but the brother of the woman got enraged and prevented her from doing so. At this the current verse came down, in which it is ordered that the pleasure and well-being of the woman must have foremost consideration and the remarriage should be held according to her will. Others should not interfere.

This address or Order is of general nature and universal application to all such persons who prevent the woman from remarriage, including the first husband who divorced her. Consequently, the first husband of the woman and her heirs or guardian (Wali) are forbidden to prevent the woman from remarriage. She is at liberty to remarry either the first husband or any other man. None should interfere. But if she does anything against the Rule as she may marry a man who is out of her kufu (كفو) she can be prevented from doing so. In the verse "according to usage" (بالمعروف) implies this right of prevention.

387. The aforementioned laws are meant to instruct the Believers because only those persons benefit from this instruction who have faith (Eman) in their hearts. The instruction is general but in singling out the Muslims under this verse there is an implicit contempt for and menace to the non-believers i.e. those who do not obey these orders do not actually believe in Allah and the Last Day.

388. The purity and godliness which is found in the marrying of women and in letting them remarry, is never imaginable in preventing them from marriage or re-marriage. Similarly, the purity and godliness which is found in the remarriage of woman with the first husband, provided she is inclined towards him, is never conceivable in her marriage with other than her first husband. God knows what is in their hearts and knows well their future loss and gain and you do not know.

233. And women bearing children shall suckle their children two years completely, for such as desire to fulfil the period of suckling.[389] And the father shall feed and clothe those women according to usage—no one is charged but according to his capacity—neither the mother shall be put to loss for her child, nor should he to whom the child belongs (father) for his child,[390] and the same is obligatory on the heirs.[391] Now, if the parents desire to wean the child within two years by mutual consent and consultation, there is no sin upon them;[392] and if ye people wish your children to be suckled by a nurse, then there is no sin on you when you give away what you had settled to give according to the usage.[393] And fear God and know well that Allah Sees all your actions thoroughly.

٢٣٣- وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ
لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ۭ وَعَلَى الْمَوْلُوْدِ
لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ۭ لَا تُكَلَّفُ
نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَاۗرَّ وَالِدَةٌۢ بِوَلَدِهَا
وَلَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ
فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا
جُنَاحَ عَلَيْهِمَا ۭ وَاِنْ اَرَدْتُّمْ اَنْ تَسْتَرْضِعُوْٓا
اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَّآ
اٰتَيْتُمْ بِالْمَعْرُوْفِ ۭ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ
اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

234. And those people of you who die and leave behind them their wives, those women shall wait by themselves four months and ten days.[394] So when they fulfil their term (Iddat) then there is no sin upon you in that they do for themselves according to rule.[395] And Allah is Informed of your actions.

٢٣٤- وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا
يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَّعَشْرًا ۚ
فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا
فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ بِالْمَعْرُوْفِ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
خَبِيْرٌ ○

389. The mother is ordered to suckle her child for two years and this term is appointed with those parents who want to fulfil that period, otherwise reduction in this period is also lawful as pointed out at the end of this verse. This Order applies both to the married and the divorced and also applies to that divorced woman whose term of Iddat is over, with this difference, however, that feeding and clothing the married and the divorced woman under Iddat are obligatory on the husband in all circumstances, whether they suckle the child or not, and after the period of Iddat is over, the husband shall have to pay for suckling only. This verse leads to the

inference that the maximum period for which it is binding on the mother to suckle the child, or the period for which the husband shall have to make payment to the mother for suckling the child is two years. It is not known from this verse, however, that in general the period of suckling is not more than two years.

390. The father of the child shall have to feed and clothe the mother of the child in all circumstances (whether she suckles the child or not, whether she lives with him or not etc.) so far as she is her wife : and if divorced so far as she is under Iddat (whether she suckles the child or not) ; and in the third case, i.e. after the period of Iddat, he shall have to pay for suckling and is not bound to feed or clothe her. And the parents of the child should not harass one another because of the child, e.g. the mother should not refuse to suckle the child without reason or the father should not separate the child from the mother to get the child suckled by another woman or he should not straiten her feeding and clothing.

391. If the father does it is incumbent on the heirs to feed and clothe the mother of the child during the period of suckling and they should not harass her. Here the heir is that heir who is also Mahram (with whom marriage is unlawful).

392. If the parents desire to wean their child within two years they can do so with mutual consent and agreeement with due consideration of the child's welfare. There is no sin in doing so, (e.g. the milk of the mother is not good for the child).

393. Ye Men ! if you want to get your children suckled by women other than the mothers of the children for some reason or under some necessity, there is no sin in it. But for this reason you should not curtail anything from what is due to their mothers, and give them what you had promised according to usage. It can also mean that you should not cut anything from what is due to the suckling woman.

394. It is aforementioned that the term of Iddat in case of divorce is three monthly courses. In this verse the term of Iddat in case of death of the husband is described four months and ten days. If within this period it is known that the woman is not pregnant she would be permitted to marry after Iddat, otherwise after delivery. Its details will come in Sura Talaq. As a matter of fact the term of three monthly courses or four months and ten days is appointed to know and wait for pregnancy.

395. When the widows fulfil their Iddat (those who are not pregnant full four months and ten days and the pregnant ones till fulfilment of the period of pregnancy) there is no sin upon them if they remarry according to the Rule of Shariah. For these widows the use of scents and decoration are lawful.

235. And there is no sin upon you in that you express by indirect indication the offer of marriage with those women or hide in your heart. God knows that you will verily rehearse those women, but do not make with them a secret promise of marriage except that you say something to them according to the rule of Shariah. And do not resolve on marriage till the term (Iddat) comes to its end.[396] And know well that God knows what is in your hearts, so be fearful of Him and know that Allah is Forgiving and Clement.[397]

٢٣٥. وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ
النِّسَآءِ أَوْ أَكْنَنتُمْ فِي أَنفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ
سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّا
أَن تَقُولُوا قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ
حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ
مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ
غَفُورٌ حَلِيمٌ ○ ع ٣٥ ١١

SECTION 31

236. There is no sin on you if you divorce the women while as yet you have not touched them and nor appointed any dower (Mehr) and give them some provision—the capable according to his capacity and the straitened according to his means—the provision according to the rule—incumbent on the good-doers.[398]

٢٣٦. لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ النِّسَآءَ مَا لَمْ
تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَمَتِّعُوهُنَّ ۚ
عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ ۖ مَتَاعًا
بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُحْسِنِينَ ○

396. The substance of this verse is that when the woman gets out of her marriage at the divorce or at the death of her husband, then it is not lawful for anyone to marry her, or make a clear promise or contract with her, or send a clear proposal of betrothal during the period of Iddat. But if he keeps the intention of marrying with her after the Iddat is over, or if he indirectly signifies his intention to her so that any other man may not proceed before him, then there is no sin upon him. For example, he may say these words to the woman, "Everyone shall keep you with love and honour, or I have an intention to marry somewhere". But on no account he should clearly send his message to her or clearly express before her the intention of marrying her.

397. God knows what is within yourself. So refrain from sinful intentions, or if some sinful intention occurred to you, you should beg pardon from God. Allah is no doubt Forgiving. If the sinful is not seized and punished for his crimes he should not be care-free because Allah is Clement and does not make haste in punishment.

398. If at the time of marriage the dower was not mentioned or fixed and the marriage concluded without the dower, the marriage is lawful. The dower can be appointed afterwards. But in such a condition if the husband divorced the woman before touching her (before cohabitting her) or before valid retirement, then the dower shall not be incumbent on the part of the husband. But it is incumbent on him that he should give something to the woman, at least three clothes—a shirt, a head cover and a sheet—according to his capacity and with pleasure.

٢٣٧. وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۖ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنْسَوُا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

237. And if you divorce them before you have touched them and you had appointed unto them the dower (Mehr), then half of that which you appointed became obligatory, unless the women forgo it or that man remits it in whose hand is the knot of marriage, i.e. husband. And ye men, if you forgo it is nearer piety and forget not to be bountiful one to another. No doubt Allah Sees well what you do.[390]

399. If the dower was fixed at the time of marriage and the divorce was pronounced before touching, then half of the dower shall be incumbent on the husband. It is, however, better for the woman or man (in whose power is to maintain or break the tie of marriage) that they should mutually forgo or remit each other. Man's remission is that he should hand over the whole amount of the dower, which was fixed, to the woman : or if he had paid off the whole dower he should not take back half of it but part with the whole. Woman's forgoing is that she may forgo even that half she was entitled to. Again it is said that if the man remits or forgoes, it is nearer piety, because Allah has given him superiority and given him the authority to maintain the marriage and to divorce the woman. And the fact is that marriage in itself prescribes the whole dower. Now, if the husband tries to withhold even that half dower which is obligatory on him simply because he has not touched her and consummated the marriage it is not befitting piety, while the poor woman did nothing short of his will and the initiative was undertaken by the husband himself. Due to these reasons it is more worthwhile on the part of the husband to forgo or remit.

Note : From the viewpoint of dower and consummation of marriage there are four forms of divorce, as follows :—

(1) No dower and no consummation.
(2) The dower is fixed but consummation does not take place. The order for both these forms of divorce is known from the above two verses.
(3) The dower is fixed and the consummation takes place. In this case the whole dower shall have to be paid and it is described elsewhere in the Holy Quran.
(4) The dower was not fixed and the divorce was given after touching.

In this case equivalent dower (مهر مثل)—the dower customary among the people of that woman—shall have to be paid.

And these very four forms shall also come out in the case of Husband's death, but the order in the case of death is different from that of divorce :—

(1) The dower was not fixed and the woman was not touched and the husband died.
(2) The dower was not fixed and the husband died after touching her.
In both these forms equivalent dower (مهر مثل) shall have to be paid in full.
(3) The dower was fixed and the husband died after touching the woman.
(4) The dower was fixed and the husband died without touching her.
In both these forms the fixed dower shall have to be paid in full.

238. Be you watchful over all the prayers and over the middle prayer and stand before God with due respect and devotion.[400]

٢٣٨۔ حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ۚ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ○

239. Then if you have fear of any one, so perform the prayer afoot or mounted. Then when you are in peace and security so remember God as He has taught you that which (aforetime) you did not know.[401]

٢٣٩۔ فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ○

400. The 'middle prayer' signifies the prayer of A'sr which is in between the day and night. The reason for greater emphasis on it is that the people are generally engaged in their worldly affairs at this time.

'Stand with due respect and devotion' means one should not make such movements while praying as may show that he is not praying. Such movements spoil the prayer as eating or drinking or talking with some person or laughing.

Note : The description of Prayer along with description of Divorce appears to be a digression from the running subject. But it is not a digression in its real sense. It is a very prudent translation from one important subject to a very important subject. The discussion of Prayer is introduced all of a sudden, either because the people may not forget the worship of God by engrossing in worldly affairs and mutual dissensions, or because it is difficult for the slaves of low desires to act with justice, due to overwhelming greed and parsimony, and that especially in times of sorrow and divorce. It is too difficult. Again, in this condition it was hard to expect from them to act upon the instructions—(1) وان تعفو (If you forgo) and (2) ولاتنسوا الفضل بينكم (Forget not to be bountiful to one another)—so its cure is described that the proper observation of Prayers is a good remedy, because prayer is very effective in the obliteration of evils and the attainment of excellent qualities.

401. When it is the time of fighting or the fear of enemy, prayer can be performed while on the back of an animal or even afoot with indication, even though the face is not towards Qiblah.

240. And those of you who die and leave behind their women, must make testament for their women's provision for one year without turning them out of the house;[402] then if those women go out of their own accord there is no sin upon you in that those women do some good thing for themselves. And Allah is Mighty, Wise.[403]

٢٤٠- وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا ۚ وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ ۚ فَاِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ○

241. And for the divorced women the provision according to rule—incumbent on the pious ones.[404]

٢٤١- وَلِلْمُطَلَّقٰتِ مَتَاعٌ ۢ بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُتَّقِيْنَ ○

242. Thus Allah expounds unto you His Commands so that you may understand.[405]

ع ١٥ ٢٤٢- كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ○ ع

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402. This Order was given in the beginning but after the revelation of the Verse of Inheritance, in which the share of woman was also fixed and the term of Iddat in case of death of husband fixed for 4 months and 10 days, the order in the current verse was abrogated.

403. If the women go out of the house of their own free will before the expiry of the year, in order to do something according to Shariah as remarriage or wearing fine garments or using scents, then there is no sin upon you, O heirs!

404. Formerly it was ordered to give one suit of dress in case of that divorce in which neither the dower was fixed nor the husband had touched the wife. Now, in this verse that Order is applied to all, with the difference that the giving of one suit to all the divorced women is voluntary and not obligatory, but in the former case it is obligatory.

405. As God has elaborated here His Laws touching, marriage, divorce and Iddat, in the same way He expounds His Commands and Verses so that you may understand and act upon. Here the Laws of marriage and divorce are over.

riage. Similarly, the purity and godliness which is found in the remarriage of woman with the first husband, provided she is inclined towards him, is never conceivable in her marriage with other than her first husband. God knows what is in their hearts and knows well their future loss and gain and you do not know.

SECTION 32

243. Did thou not see to those people who got out of their houses, and they were thousands, for fear of death, then God ordered them, 'Die', then He revived them. In fact God is bounteous to the people but most of the people do not thank.[406]

٢٤٣۔ اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ثُمَّ اَحْيَاهُمْ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ○

244. And fight in the way of Allah and know that Allah without doubt Hears well, Knows well.

٢٤٤۔ وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

245. Who is it that will lend Allah a goodly loan, then He may multiply it for him many times? And it is but Allah Who straitens and it is He Who amplifies and unto Him you shall be returned.[407]

٢٤٥۔ مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗٓ اَضْعَافًا كَثِيْرَةً ۭ وَاللّٰهُ يَقْبِضُ وَيَبْصُۜطُ ۠ وَاِلَيْهِ تُرْجَعُوْنَ ○

406. This is the story of some past people. Several thousands of them ran away from their native land bag and baggage, for fear of their enemy, and they did not have the courage of fight with them. It is also said that they had the fear of some epidemic and did not rely on fate. While on their way to their destination they all died and after seven days they came to life by the prayer of their prophet, so that they might repent and refrain in future. This story is related here so that the Muslims may not abstain from spending their wealth and sacrificing their lives in the way of Allah because of the love of wealth and life, and they should know well that if God sends death, there is no way to get rid of it, and if He wills life He can revive the dead instantly—to save a living man from death is noting before Him. In the presence of these facts it is not worthwhile on the part of the servants to disobey the Orders of God e.g. to abstain from Jehad for the safeguard of life, to abstain from expending in the way of God for the protection of wealth or to abstain from doing good to others. Such acts are not only irreligious but also fully stupid.

407. When you have come to know that your life and property are within the power of God, you should fight with Unbelievers for His sake in the cause of religion. You should also know that God is All-Hearing and He knows the pretensions of hypocrites and knows their designs. You should expend in the way of Allah of your wealth and do not fear poverty, because abundance and scarcity are in His control and all shall have to return unto Him.

A goodly loan is that in which a forcible or peremptory demand is not made and which is not followed by reproach or injury or recompense or contempt, and the meaning of giving to God is to expend in Jehad or for the poor and the needy.

٢٤٦- اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ مِنْۢ بَعْدِ
مُوْسٰى ۘ اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ
فِيْ سَبِيْلِ اللّٰهِ ۭ قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ
الْقِتَالُ اَلَّا تُقَاتِلُوْا ۭ قَالُوْا وَمَا لَنَآ اَلَّا نُقَاتِلَ فِيْ
سَبِيْلِ اللّٰهِ وَقَدْ اُخْرِجْنَا مِنْ دِيَارِنَا وَاَبْنَاۗىِٕنَا ۭ
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا مِّنْهُمْ ۭ
وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ○

246. Did thou not see to a party of the Bani Israeel after Moosa (Moses),[408] when they said to their Prophet, 'Appoint for us a king so that we may fight in the way of Allah.' The Prophet said, 'Might it be that if you are ordered to fight then you may not fight at that time'? They said, 'What is wrong with us that we may not fight in the way of Allah and we are expelled from our houses and from our sons'. Then when they were ordered to fight they all turned back except a few of them. And Allah Knows well the sinners.[409]

408. This story which is just described fully vindicates the Divine Power of Grasp and Expanse—He can raise the beggar to kingship and pull down a king to beggary and can make the weak strong and vice versa.

409. For some time after Hazrat Moosa (عليه السلام) the Bani Israeel kept righteous and straightforward, but when their intention changed a disbeliever-king, Jaloot by name and one from amongst their enemies, vanquished them and expelled them from their township and plundered them and enslaved them. Some of them ran away to Bait-ul-Muqaddas. At that time Hazrat Ashmueel (عليه السلام) was the Prophet. They asked him to appoint a king for them so that they might undertake Jehad, in the way of Allah, under his command.

247. And their Prophet said to them, 'Lo! Allah has appointed Taloot King for you'. They said, 'How can he govern us and we are more entitled to kingship than he and he (Taloot) is not given abundance in wealth'. The Prophet said, 'Indeed God has chosen him over you and given him more abundance in knowledge and body. And Allah bestows His kingdom on whom He will and Allah is All-Embracing, All-Knowing.'[410]

٢٤٧- وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ
مَلِكًا ۚ قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۚ قَالَ إِنَّ
اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَ
الْجِسْمِ ۖ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

248. And said to Bani Israeel their Prophet, 'The token of Taloot's kingship is that there shall come unto you the box wherein is peace (sakinah) from your Lord and some remains of those things which were left by the Children of Moosa and Haroon, the angels will bear that box. And there is no doubt that in the box there is a perfect sign for you if you have faith'.[411]

٢٤٨- وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن يَأْتِيَكُمُ
التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ
آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي
ذَٰلِكَ لَآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ۝ ع ١٦ ٣٢

410. The people of Taloot had no king in their dynasty before that time. He was a poor labourer. The Bani Israeel thought that such an ordinary man was not entitled to kingship because of their wealth and property. The Prophet said that kingship was not a privilege of any particular man and the basic qualities required for kingship were wisdom and good physique with good stature and Taloot was superior to them in those two characteristics.

Note : When the Bani Iraeel heard this they asked the Prophet for some other sign for his kingship so that they might be fully satisfied and have no doubt about his kingship. The Prophet prayed to God and the second sign of his kingship was described.

411. There was a box with the Bani Israeel which they had possessed through posterities. This box contained some holy relics of Hazrat Moosa (عليه السلام) and other Prophets. The Bani Israeel put this box in the front line in times of war and God gave them victory by its auspices. When Jaloot conquered them he also carried away that box. When God willed to bring it to the Bani Israeel He made it a cause of trouble and epidemic to the Unbelievers. Five cities of those Unbelievers were ruined and laid waste. At last they put that box on two bullocks and drove them away. The Angels drove those bullocks to the door of Taloot. When the Bani Israeel observed that sign they came to believe in his kingship. Taloot fought against Jaloot and the season was very hot.

SECTION 33

249. So when Taloot set out with the army he said, 'Surely God tries you by a river, so whoso drinks its water he is not of mine, and whoso does not taste it he is certainly of mine, save him who scoops up with his hand'. Then all of them drank of its water except a few of them. So when Taloot crossed it and the believers along with him they began to say, 'We have no power today to fight with Jaloot and his forces'. Said those who thought they would have to meet Allah, 'How often a small company has overcome a large company by the order of God and Allah is with those who are patient.'[412]

٢٤٩۔ فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ ۚ وَمَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْٓ اِلَّا مَنِ اغْتَرَفَ غُرْفَةً ۢ بِيَدِهٖ ۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ۗ فَلَمَّا جَاوَزَهٗ هُوَ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖ ۗ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ ۗ وَاللّٰهُ مَعَ الصّٰبِرِيْنَ ۝

250. And when they came upon Jaloot and his forces they said, 'O Our Lord pour into our hearts patience and keep our feet firm and help us against this unblieving people'.

٢٥٠۔ وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۝

412. They all got ready to go for Jehad with Taloot out of greed (for booty, etc.). Taloot announced that the young men who were free from responsibilities could go with him. Eighty thousand came forward at this announcement. Afterwards Taloot put them to a trial. At the first station there was no water. At the second station they found a river and Taloot ordered that whoever would drink more than a handful of water would not accompany him. In this way only three hundred and thirteen souls were left and all others deserted. These three hundred and thirteen soldiers were those who did not drink more than a handful of water and their thirst was quenched, and those who drank more, turned more thirsty than before and could not march forward. (Their bellies got puffed up).

251. Then the believers routed the forces of Jaloot by the order of God, and Dawood (David) slew Jaloot (Goliath); and God gave Dawood the kingdom and wisdom and He taught him whatever else He willed. And but for Allah's repelling the people, one by the other, the land would have been corrupted and disturbed, but Allah is Very Kind and Beneficent to the people of the world.[413]

٢٥١۔ فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ وَقَتَلَ دَاوٗدُ جَالُوْتَ وَ اٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ○

252. These verses are Allah's which We recite to thee correctly and thou art decidedly (undoubtedly) one amongst Our Messengers.[414]

٢٥٢۔ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَاِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ○

413. Among those three hundred and thirteen souls were also Hazrat Dawood (علیہ السلام), his father and his six brothers. Hazrat Dawood came across three stones in the way. These stones asked Hazrat Dawood to pick them up as they would kill Jaloot. When the war began Jaloot himself came out and said, "I alone suffice all of you. Come on before me" Hazrat Ashmueel (علیہ السلام) called in the father of Hazrat Dawood and told him to show him his sons. He presented his six sons who were of high stature but did not present Hazrat Dawood because he was of a smaller stature and he grazed the goats. Hazrat Ashmueel called him and asked him whether he would kill Jaloot. He answered in the affirmative and then went out before Jaloot, and shot those stones with a catapult. The whole body of Jaloot was covered with armour except the forehead. The three stones struck at his forehead and passed through the head. Jaloot died and his forces ran away and the believers got victory. Afterwards Taloot married his daughter with Hazrat Dawood, and after the death of Taloot Hazrat Dawood became the King. It shows that the order of Jehad stood obligatory in all times and there is a great mercy and benefaction of God in this order. The fools say that war does not behove the Prophets.

414. This story of the Bani Israeel which is mentioned before with different stages as the coming out of thousands and their sudden death and their revival, the coming of Taloot to power etc.—all these events are the signs of Allah which are recited unto you and definitely you are one of the Messengers of God—as there have been Prophets in the past ages, similarly you are also His Messenger without doubt, that you describe those stories of the past ages correctly, though you have never gone through them in any book, nor you have heard them from any mortal.

253. These all Messengers—amongst them We gave excellence to some above some others, of whom there is one to whom God spoke and there are some whom Allah heightened in degrees. And We gave Jesus, son of Mary, clear miracles and give him power with the Holy Spirit.[415] And had God willed those, who came after those Messengers, would not have fought one against the other after clear orders had come to them, but differences arose amongst them, then some of them embraced Eman and some turned Kafir, and had God willed they would have not fought one against the other, but God does whatsoever He determines.[416]

ق ٢٥٣- تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ مِنْهُمْ
مَنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ۭ وَاٰتَيْنَا
عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ
وَلَوْ شَاۗءَ اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ مِّنْۢ
بَعْدِ مَا جَاۗءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ اخْتَلَفُوْا فَمِنْهُمْ
مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۭ وَلَوْ شَاۗءَ اللّٰهُ مَا اقْتَتَلُوْا
ع ٣٣ وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ۝

415. Amongst the above-mentioned Messengers there are some to whom God gave excellence above others. There are some to whom God spoke as Adam and Moses (be peace upon them) and raised some in degrees, i.e. there were Messengers sent for a certain people, or for a particular town or city or country. But the Messenger for the guidance of the whole world is the Last Prophet Muhammad and his supreme excellence owes to his universal Prophethood.

Jesus Christ was given clear miracles as bringing the dead to life, the healing of the blind and the leper, etc. He was given great powers with the Holy Spirit—Gabraeel—who was appointed by God to help Hazrat Eisa in all miraculous demonstrations.

416. The Prophets mentioned above showed various miracles and brought clear signs and commands for guidance. Some people believed but some were not satisfied and created immense differences Similarly, the Last Prophet came with brilliant signs and the most resplendent Word of God—the Holy Quran—but some people also differed from him and resorted to strife and wars.

In the great scheme of the universe the people should differ because it is the will of God who has created mankind to test their wisdom. If God had willed they would have not differed and not divided into Momin and Kafir (Believer and Disbeliever) and would have not fought one against the other. But God is Absolute and Independent and does whatsoever He desire and determines, and His actions are never devoid of wisdom. Whatsoever He does, He does prudently and wisely.

SECTION 34

254. O Believers! expend some of what We have provided you before the coming of that Day wherein there is no buying and selling, no friendship and no intercession.[447] And those who are Kafir—they are the real evil-doers.[418]

٢٥٤۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّلَا شَفَاعَةٌ ۭ وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ○

417. This Sura enormously comprises the Divine Laws about Worship of God and mutual transactions of mankind. Obedience to these commands is heavy on and unpleasing to Nafs. Of all deeds the most difficult for Nafs are those related to the expenditure of wealth and the sacrifice of life. And the Divine Commands are generally those connected with wealth and life. It is generally seen that the main cause of sins is very often the love of life and wealth, or else their consideration. In other words the root of all sins is the love of wealth and life, and the source of all virtues is deliverance from their love. If the love of wealth and life is purified obedience to Divine Commands shall be easier. This is why after describing those Divine Laws Jehad and Expenditure, in the way of God are related. First it was ordered قاتلوا فی سبیل اللہ الخ (Fight in the way of God———) which enjoined Jehad and then من ذا الذی یقرض اللہ (Who is that to lend Allah———) enjoined Expenditure of wealth. Further, the story of Taloot threw light on the importance of Jehad, and the present verse lays emphasis on Expenditure. And because expenditure of wealth is widely spread in various departments of human transactions and the worship of God, so it is elaborated to a great extent and force. This is why most of the ensuing sections deal with the expenditure of wealth. The substance, however, is that the time of practical action is now (in the life of this world). Hereafter neither the deeds are sold, nor anyone will give on account of friendship, nor anyone can free the seized by force unless the Seizer Himself releases.

418. The Unbelievers wronged themselves by their own self-will to their own misfortune that they will neither avail themselves of any friendship nor intercession in the Hereafter.

Note : Intercession shall be allowed for the Believers only (Tr.)

٢٥٥- اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۭ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۭ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَاۗءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَـــُٔـوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ○

255. Allah—there is no God but He, the Living, the Sustainer of all,[419] slumber can not seize Him nor sleep. To Him belongs what is in the heavens and the earth. Who is such as to intercede with Him save by His leave? He knows what is before the creatures and what is after them; and they all can not comprehend anything of His knowledge but as much as He wills, there is space in His Throne for all the heavens and the earth, and it is not a bit heavy for Him to hold them, and He is Above all, the Glorious.[420]

419. The previous verse too shows the dignity and glory of God. Now after it that verse, wherein the Oneness of Divine Self and its dignity and holiness is described with extreme glory and clearness, is sent down. Its name is Ayat-al-Kursee (آیۃ الکرسی). It is one of the glorious verses of the Holy Quran according to Tradition, and much excellence and thawab is quoted from the Holy Prophet thereto.

The real fact is that God has described in His Word (the Holy Quran) three different subjects in a mingled way at various places :—

(a) The Knowledge of Divine Oneness and Attributes,

(b) The Knowledge of Divine Commands and

(c) The Knowledge of Stories and Events

The knowledge of stories and events primarily aims at the enunciation and support of Divine Unity. It also reflects the significance and necessity of the knowledge of the Divine Commands. Moreover, the Knowledge of Divine Unity and the Knowledge of Divine Commands are so mutually joined with each other that one appears the cause and sign for the other. The Divine Attributes are the root and source of the Laws of Shariah, and the Laws of Shariah are the fruits and off-shoots of the Divine Attributes. So obviously the Knowledge of Divine Unity will be definitely supported and helped by the Knowledge of stories and by the knowledge of Divine Laws, and the Knowledge of Divine Laws will be necessarily emphasised by the Knowledge of

Divine Oneness and the knowledge of the stories and events. Moreover, the necessity, rather reality and originality, of the Divine Laws will be proved by the knowledge of Divine Self and Divine Attributes and the knowledge of the stories and events. And this method, which is a compound of three methods, is extremely excellent, easy and acceptable ; firstly because the adoption of one way become monotonous, while translation from knowledge to the other knowledge is just like recreation from one garden to the other garden; secondly the combined method will easily clear the reality, source, fruit and result all at once, and the obedience to the Divine Commands under this method will be done with eagerness, readiness, ardour and insight. This is why the said method is extremely fine and beneficial and in the Quran it is oft-used. Just see here that first the Commands and Laws are elaborated, afterwards the stories are narrated with due requirement so as to make us observe with our own eyes the benefits and results of the said laws and commands. Finally the Ayat-al-Kursee, which is a distinguished verse in relation to Tauhid and Attributes, is described making indelibly firm the root of Divine Laws in the hearts.

420. In this verse (Ayat-al-Kursee) the Divine Unity and the glory of Divine Attributes is described i.e. God is Existent from eternity and no one is His associate. He is the Originator of all creations. He is pure from all deficiencies and all kinds of change and defect. He is the Owner of all things. He has perfect knowledge of all things and full control over them, and He possesses the supreme glory. No one has a right or courage to intercede with Him save by His order and permission. There is no affair, in the performance whereof, He may feel difficulty or heaviness. He is above all things and He is beyond the wisdoms of all. Before Him all are insignificant.

Two important results follow from the above description of Divinity. Firstly the Sovereignty and Lordship of God is recognized as a principle, and the subjectivity and servility of mankind is established as a corollary. It shows, therefore, that obedience to and confirmation of the Divine Laws, mentioned or unmentioned, is obligatory and incumbent upon all mankind, and that the Divine Laws are above doubt and are pure from any kind of flaw or fluctuation. Secondly the deeds and affairs of every individual are so numerous that their total becomes so great that its record appears to be impossible and beyond control, much less to speak about their recompense in the Hereafter. So God has described some of His Divine Attributes in Ayat-al-Kursee which remove the doubts of the doubters i.e. His Knowledge and power are so perfect that nothing can stand beyond it. Whose knowledge and power are so infinite and everlastingly invariable, it is no difficult for Him to maintain the full record of the human deeds and affairs (or the affairs of the whole universe) and recompense accordingly in this World or Hereafter.

256. There is no compulsion in regard of religion. No doubt the guidance has become distinct from error;[421] now whosoever rejects the misleaders and believes in Allah—he has caught hold of a ring strong that is not apt to break, and Allah hears/knows all things.[422]

٢٥٦- لَآ إِكْرَاهَ فِي الدِّينِ ۖ قَد تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ○

257. Allah is the Helper of the Believers, brings them forth from shadows into light; and those who turned disbelievers—their comrades are satans, they bring them forth from light into darkness. These are those people who are the dwellers of the Hell, they shall dwell therein for ever.

٢٥٧- اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ○ ع ٣٣

421. When the arguments of Tauhid have been described clearly that the Kafir is left with no excuse, then what is the need of converting anyone to a Muslim by force ? The wise man should himself understand, and the Shariah does not support and enjoin forceful conversion i.e. the Quran and Divine Constitution do not order to make anyone a Muslim by force and fear. افانت تکرہ الناس حتی یکونوا مومنین is the clear Quranic verse which means : "Will thou force the people till that they become believers ?" And he who pays the Jizziyah shall become secure i.e. his life and property shall become secure.

422. When guidance and error have become distinctly clear, so whosoever accepts guidance leaving the error aside—he has caught hold of such a ring which has no fear of slipping or breaking. And God hears well the external words and knows well the intention and the condition of heart. No one can hide his bad intention or infidelity from God.

SECTION 35

258. Hast thou not seen the man who disputed with Ibraheem about his Lord for the mere reason that God had given him kingdom. When said Ibraheem : 'My Lord is He who gives life and causes to die.' He said : 'I also give life and cause to die.' Ibraheem said : 'God brings the sun from the east, so bring thou it from the west', then that Kafir got confounded. And God does not show the right path to the unjust people.[423]

٢٥٨ - اَلَمْ تَرَ اِلَى الَّذِىْ حَآجَّ اِبْرٰهٖمَ فِىْ رَبِّهٖٓ اَنْ اٰتٰىهُ اللّٰهُ
الْمُلْكَ اِذْ قَالَ اِبْرٰهٖمُ رَبِّىَ الَّذِىْ يُحْىٖ وَيُمِيْتُ ۙ
قَالَ اَنَا اُحْىٖ وَاُمِيْتُ ۭ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ يَاْتِىْ
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ
الَّذِىْ كَفَرَ ۭ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝

423. In the previous verse there was description of the Momin and Kafir (Believer and Unbeliever) and a narration of the light of Eman and the darkness of Kufr. Now some examples are given to illustrate Eman and Kufr. In the first example the story of King Namrud is described. This king made the people bow down before him because of pride in his royal power. When Hazrat Ibraheem came in his court he did not bow before him. When asked Hazrat Ibraheem said, "I do not bow down before anyone save my Lord." Namrud said, 'The Lord is I.' He said, 'I do not call the ruler as Lord. Lord is that who gives life and causes to die.' Namrud called two prisoners, killed the innocent and released the outlaw, and said, 'Lo ! I cause to die whomsoever I desire and cause to live whomsoever I do not want to cause to die. At this Hazrat Ibraheem made that proud fool answerless by the argumentation of sun-rise and sun-set, but he was not guided i.e. in spite of being gone answerless he did not believe in Hazrat Ibraheem. He was confounded and could not give any answer to the second argument of Hazrat Ibraheem, although there was room for another foolish answer like the previous one (e.g. he could declare the East as West and the West as East).

259. Or, hast thou not seen the man who passed by a city and it was fallen down upon its turrets, he said: 'How will God give life to this city after it is dead ?' Then God kept him dead a hundred years, then raised him up. God said, "How long hast thou tarried here," He said: "I tarried a day or a little less than a day." Said He : "Nay ! thou hast tarried a hundred years. Look now at thy food and drink which have not spoiled, and look at thy ass, and We desired to make thee a sign for the people ; and look at the bones how We set them up and then clothe them with flesh". So when shined upon him this state he said out, "I know that undoubtedly God is powerful over everything."[424]

٢٥٩ أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا
قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ
عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ
بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ
نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ ۚ قَالَ
أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

424. This man was Hazrat Uzair, a Messenger of Allah. He knew Taurat by heart. Bukhtnassr was the infidel king. He destroyed Baitul Maqdis and took away many men from Bani Israeel as captive together with Hazrat Uzair. When Hazrat Uzair was released he saw a city in ruins on his way to Jerusalem. He said to himself how God would again give life to that city lying in complete ruins. At this very place his soul was contained and his ass died too. He kept in this condition for a hundred years. No one saw him there, nor anyone could know about him. Perhaps the people would have thought that Bukhtnassr had killed him and so they did not make a search for him. Meanwhile Bukhtnassr died and some other ruler populated that city and Jerusalem again. Then after a century Hazrat Uzair was again given life. His food and drink were lying near him and they had not spoiled but the ass had died, only the skeleton of bones was standing. This ass was given life again before Hazrat Uzair. During this period the Bani Israeel were set free and they resettled in Jerusalem and that city. When Hazrat Uzair came to life again he saw them populated. When Hazrat Uzair saw all this he said that after observation he knew this fact more assuredly that God is powerful over all things. It means that observation strengthened his faith (not increased). It does not mean that Hazrat Uzair had an immature Eman in the Divine Attributes. (He had full and mature Eman before this event too. But maturity and fulness have degrees—maturity before observation and maturity after observation. For example, a man knows through geographical books about the density of Amazon forests. This bookish knowledge will develop into observational knowledge when he himself goes to the Amazon Belt and sees the forests by his own eyes. The quantum of knowledge is the same but the nature of knowledge is changed. The knowledge after self-experience or self-observation is much more profound and powerful. Similarly, the Eman after self-experience and self-observation becomes more powerful and qualitatively deeper than the one before observation and experience. In Sufism, which is generally based on expiricism, this reality is visualized. In short, there are degrees of Eman and they are attained according to the individual conditions. This illustration, however, proves that when God can raise up Hazrat Uzair after lying dead a hundred years He can raise up the whole mankind lying dead thousand years. (Tr.)
Consequently Hazrat Uzair saw by his open eyes what he believed by his inwards eyes.

When Hazrat Uzair reached Jerusalam no one could recognize him because he

260. And remember when said Ibraheem, 'My Lord ! show me how Thou wilt give life to the dead, 'He said, "Hast thou not believed," He said, 'Why not, but that my heart may be at rest.'[425] Said He, 'Take four birds and twist them to thee, then put a part of their bodies on every hill, then call them, they will come to thee running.[426] And know that Allah is undoubtedly Al-mighty, All-wise '[427]

٢٦٠ وَإِذْ قَالَ إِبْرٰهِمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتٰى ۖ قَالَ
أَوَلَمْ تُؤْمِنْ ۖ قَالَ بَلٰى وَلٰكِنْ لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ
فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ
عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعْيًا ۚ وَاعْلَمْ أَنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ۝

was young and the children of his former life got old. When he recited the Taurat before them then they believed that he was Uzair, the Prophet. Bukhtnassr had burnt all the books of Bani Israeel including the Taurat.

425. The substance is that belief was really perfect but Abraham wanted eye-belief which is based on observation.

426. Hazrat Ibraheem according to the Divine order brought four birds—peacock, a cock, a crow and a pigeon. When they were tamed to his call he killed them. On one hill he put their heads, on the second hill he put their feathers, on the third hill he put their trunks and the legs on the fourth hill. Then standing at a distance in front of them he called one of the birds. His head rose above in the air, then the body joined with the head, then the feathers and legs joined with the body and the bird came to him running. Similarly the other birds came to him running.

427. Here two confusions can arise. Firstly, how the different dead parts of the birds could come to life ? Secondly why the condition of four birds was set, and why they were butchered in different specific parts in this fashion and put on the hills in a particular arrangement ? The animation of scattered parts of a dead body seems impossible to human mind and apparently no perspicuous purpose is served by such conditions. These whims are uprooted by the two outstanding Divine Attributes—Al-mighty and All-wise. Al-mighty shows God's absolute power over all things. He can do any thing He wills. All-wise cannot do any thing against wisdom. If man reaches not the wise secrets of the Divine Commands and Divine Actions it is the fault of human mind.

In Ayat-al-Kursee the Divine Attributes of knowledge, power etc. were described, afterwards the above three stories narrated to show that God can guide whomsoever He wills and can lead astray whomsoever He wills. Death and life are entirely in His control. In the coming verses the excellence of Jehad and Expending in the way of Allah is described and some other rules and conditions are explained in addition to the previous laws. The hinderances in Jehad and Expenditure can be easily removed, partially if not completely, by the belief in the knowledge and power of God and by knowing the prodigies of Nature.

SECTION 36

261. The likeness of those who expend their wealth in the way of Allah is as the likeness of a grain that sprouts seven ears, in every ear a hundred grains and Allah multiplies unto whom He will, and Allah is All-embracing, All-knowing.[428]

٢٦١۔ مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

262. Those who expend their wealth in the way of Allah, then after expending make not reproach nor injury, for them only is their reward (Thawab) with their Lord and there shall be no fear upon them, neither shall they sorrow.[429]

٢٦٢۔ اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّلَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

263. Responding with soft words and forgiving is better than the alms which is followed by injury. And God is Free of all wants and is Most Forbearing.[430]

٢٦٣۔ قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۗ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ۝

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428. Even the expending of a little wealth in the way of Allah has a great reward (Thawab) as a grain of corn grows seven hundred grains and Allah multiplies for whom He will upto seven thousands and even more. And Allah is Most Bestowing and knows well the intention of every expender and knows the quantity and nature of the wealth spent in His way and deals accordingly.

Note : Nature of the wealth means whether the wealth is earned through evil means or good means and whether the item of wealth given is good, ordinary or simply a scratch and rubbish. Reward is proportional to the sincerity of intention, the quantity and nature of wealth spent and the occasion of expenditure. (Tr.)

429. Those persons who expend in the way of Allah and after spending neither put a burden of kindness on the recipient by the tongue nor injure him by taunt or contempt or taking service, for them only is the reward full, and such people shall have no fear of cut in their reward, neither shall they suffer the grief of loss.

430. Softly replying to the beggar and forgiving him at his obstinate repetitions or foul style is better than the charity which is followed by taunt or injury or reproach to the recipient. And Allah is All-sufficient and needs not the wealth of anyone. One who expends in His way expends for his own benefit. And Allah is most Forbearing that He does not haste in punishing the injurer and the reproacher.

264. O Believers ! void not your charity by reproach and injury as one who expends his wealth to show off to men and believes not in God and the Last Day.[431] So the likeness of him is as the likeness of a smooth rock on which is some soil and a torrent smites it and leaves it barren. Such people donot get the reward of what they earned. And Allah does not show the straight path to the Kafirs (Unbelievers).[432]

٢٦٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ
وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ
بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۭ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ۭ لَا يَقْدِرُوْنَ
عَلٰي شَيْءٍ مِّمَّا كَسَبُوْا ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ○

265. And the likeness of those who expend their wealth to seek the good pleasure of God and confirming their hearts is as the likeness of a garden upon a high plain on it fell a torrential rain so it yielded its fruit two-fold. If no torrent smites it, then only dew is sufficient. And Allah Sees well the things you do.[433]

٢٦٥- وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَاۗءَ مَرْضَاتِ
اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۢ بِرَبْوَةٍ
اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ لَّمْ يُصِبْهَا
وَابِلٌ فَطَلٌّ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

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431. The reward (ثواب) is lost if the recipient of alms is injured or reproached. The reward is also lost if the charity is given to show off to the people that they may regard him a generous man. As for this saying 'that he does not believe in Allah and the Last Day' is not the condition of making the alms void, because the alms become void by the show-off only though the expender may be a believer. This condition is merely added to make them know that show-off is not worthy of a Momin. On the other hand this character is befitting a Hypocrite.

432. Foremerly charity is similarized with a grain yielding seven hundred grains. Here the Quran declares that right intention is the primary condition. If someone gave charity for show-off its similitude is as some one sowed a grain on a stone, with a little soil upon it, which is swept away by a torrential rain, so how can any yield be expected from such a grain ? Similarly what reward can the sanctimonious formalists gain from their charities ?

433. Heavy rains denote enormous charity and the dew denotes a little charity. Confirming hearts means confirming their hearts for the expectation of Thawab—they are firmly sure of Thawab from their Lord. So if the intention is sincere and correct enormous charity shall get enormous Thawab and a little charity shall benefit too, as a garden growing on a fertile land catching heavy rains fructifies enormously. But when the intention is insincere and wrong enormous expenditure shall spoil enormous wealth and the output shall be enormous loss, because in spending enormous wealth the ostentation shall also be greater and as such the loss shall be greater, as a grain thrown in a little soil on a hill, the greater the rains, the greater the loss

266. Would any of you wish to have a garden of palms and vines, rivers flowing beneath it, all other kinds of fruit in the garden for him too, then old age smites him, and his children are weaklings, then befell on the garden a whirlwind with fire in it whereby the garden burnt. This way God teaches you His verses so that you may reflect.[434]

٢٦٦- اَيَوَدُّ اَحَدُكُمْ اَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ ۙ وَ
اَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ ۖ فَاَصَابَهَآ اِعْصَارٌ
فِيْهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ
الْاٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ۝ ع

SECTION 37

267. O Believers ! Expend of the good things from your earning and of the things which We have produced for you from the earth, and intend not the impure (unholy) thing of it that you expend it, although you will never take it yourselves save that you close an eye on it ; and know God is All-Independent, All-Laudable.[435]

٢٦٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَ
مِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۖ وَلَا تَيَمَّمُوا
الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ
تُغْمِضُوْا فِيْهِ ۗ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ۝

434. This is the similitude of those who spend their wealth in charity to show-off or reproach after expenditure or injure the recipients e;g. a man prepared a garden in his youth and strength so that he would benefit in old age and weakness, then when old age came and he stood in intense need of its products, the garden burnt in the very period of intense need. It means charity is just a fruitful garden turning out its benefit in the Hereafter. When the owner had a bad intention the garden burnt away, then how its fruit which is Thawab can be obtained ? God this way teaches you His verses in a lucid style so that you may think over and understand.

435. The second condition for the acceptibility of charity before God is that the wealth spent should have been earned through lawful means. The thing given in the way of God should be neither unlawful nor doubtful, it must be pure and excellent. Bad thing should not be given in the way of Allah, such thing which he would not himself accept but with a bad heart and a shy attitude. And know that God is absolutely Independent of you and your alms and offering. He is the possessor of eminent qualities, if you give in His way good and excellent things with the virtue of heart and the sincerity of love He will accept them with pleasure.

268. The Satan promises you destitution and bids you unto indecency and God promises you His pardon and His bounty. And God is very Abounding, Knowing all things—[436]

٢٦٨- اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَآءِ ۚ وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

269. Confers wisdom upon whomsoever He will, and whoso is given wisdom he has received immense good. And none but the wise receive the advice.[437]

٢٦٩- يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ۗ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ۝

436. If this idea strikes someone that he will become destitute if he spends in charity and does not find his heart intent on spending in the way of God even at the Divine admonitions, and evading the Divine promise is bent on and sure of the Satanic promise, then he should be firmly assured that the idea is from the side of the Satan. He should not say that he has never seen the face of the Satan, much less to speak of his biddings.

And if this idea comes into the heart that sins are forgiven by spending in alms and charity and the wealth also grows and is blessed, then he should understand that the idea is from the side of God and he should thank God. And no scantiness is there in the treasures of God. He knows well the interior and exterior of everyone. He knows well the intention and deed of every soul.

437. God gives wisdom in matters of Religion to whomsoever He will and gives understanding in spending alms i. e. with what intention, of what wealth, to whom and how the alms should be given to the indigent? And whosoever is given wisdom he is really endowed with a great blessing and an immense good.

270. And whatever you spend as charity or vow any vow surely God knows it and the evil-doers have no helpers.[438]

271. If you expend of charity openly what an excellent thing it is, and if you conceal it and give them to the needy that is better for you, and He will remove from you some of your sins and Allah is well Aware of your deeds..[439]

٢٧٠۔ وَمَآ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَاِنَّ
اللّٰهَ يَعْلَمُهٗ ۭ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ○
٢٧١۔ اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِىَ ۚ وَاِنْ تُخْفُوْهَا وَ
تُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۭ وَيُكَفِّرُ عَنْكُمْ مِّنْ
سَيِّاٰتِكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

438. God has complete knowledge of all the sections of mankind. He knows well the intention of the alms-giver. He knows well how much charity is given aud how it is given, public or hidden, with the love of God or simply under human sentiments of sympathy. He knows well the dedication of vow—whether it is dedicated to God or it is dedicated to an idol, saints or Prophets. Vow should be dedicated to God only. The dedication of vow to other than God is tantamount to polytheism. Those men who act against the Order of God either in the expenditure of alams or in the dedication of vow—shall have no helpers in this world and in the next world. Vow is dedicated to the idols or some saints commonly with this intention that they will help the man who dedicated the vow to them in hour of need. So God says that such men have no helpers and their idea that the idols or saints shall render them some help in times of disaster is absolutely wrong. Such men should fear the chastisement from God at their actions of polytheism (shirk).

Note : Vow should be dedicated to God and no one else. Vow dedicated to God should be fulfilled. Its fulfilment is obligatory. It is a sin to break it. Vow to other than God is unlawful but becomes lawful if it is made with such words, 'I shall give offerings to God on behalf of that saint, or the reward of this vow may be transferred to that saint'.

439. Man is excessively prone to egotism, ostentation and show-off. These are low desires. Divine Commands are sent to liberate mankind from low desires and worldly sentiments. Man wants a grand position in society. He wants that he should be respected, esteemed and glorified. Hence hidden good is safer than the public good. But the good cannot become universal if it is always done privately or always hidden from the people. Islam wants to promote virtue in all directions. This is why public charity is also good if it is given with a good intention—the good pleasure of God. Public good has persuasive effects. Generally actions are more effective than grand sermons. Consequently both public and private charity are good but the consideration of time, occasion and benefit is important.

272. Thou art not responsible for guiding them, but God guides whomsoever He will, and whatever wealth you expend it is for your own self, till you expend seeking the pleasure of God, and whatever charity you expend it shall be repaid to you in full and you shall not lose your share.[440].

٢٧٢- لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ۗ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَآءَ وَجْهِ اللّٰهِ ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ○

440. Formerly the alms were not given to the Non-muslims. These were confined to the orbit of Muslim society. The motivity of this practice was not ugly. The fundamental aim of Islam is to liberate mankind from the Divine Wrath and the chastisement of Hell. Salvation from the miseries of this world and the next world rests in Eman and Islam. Confinement of free-will offerings to the poor Muslims was, as a matter of fact, a secret device to draw the poor Non-muslims to Eman and Islam. But Allah willed a generous scope of free-will offerings. So this verse was sent down. Its main emphasis is on the absolute sovereignty and power of God. It is beyond human power to change the heart of man for Eman and Islam. It is God alone who gives Eman and Islam. The main job of the Holy Prophet is to give the Divine Message openly, clearly and wisely. If the people do not accept His message the Holy Prophet shall not be held responsible for their denial. And as such the circle of expenditure of alms is widened. Now the Non-muslims can be given charity too. This practice is, nevertheless, more effective from the viewpoint of conversion through the material door. The charity must, however, be given for the pleasure of God and not under low desires of fame, name and self-satisfaction.

273. Charity is for those needy people who are restrained in the way of Allah, unable to journey in the land, the ignorant supposes them rich because of their abstinence, thou shalt know them by their face—they do not beg of men importunately. And whatever you expend of useful thing surely God knows it.[441]

٢٧٣- لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْـَٔلُوْنَ النَّاسَ اِلْحَافًا ۗ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ۝

441. For the propagation of Islam a group of proficient scholars and holy saints was required in the Muslim Society. Their life ought to be dedicated to Islam only. When busy in the grand service of Islam they can't pay heed to the economic activities. The divided attention could not bring about perfect results. Hence Muslim Society is bound to serve such persons engaged in a glorious work. A great reward is promised for the charity or wealth given to such persons restrained in God's work. They are not supposed to be greedy or covetous for worldly wealth. Had they been covetous for wealth they would have not dedicated their services to a materially non-productive business. They would have also struggled for material and economic progress. Ashab-e-Suffa (اصحاب صفّه) had left their home and property for the company of the Holy Prophet and in order to learn Religion and get purification and fight against the evil-doers. Today it is incumbent on the Muslims to help such persons—students memorizing the Quran, learning Islamic sciences, or Scholars teaching the the Muslim community or Saints purifying the Muslims and training them spiritually. Such souls have distinct colour and can be known by their enlightened faces, their self-mortified behaviour, their contented gesture not begging of men importunately. Their contentment bewilders the igorant man and he supposes them rich and does not serve them. A wise man knows them and serves them and gets reward from God. This guidance is given by the Holy Quran so that true servants of Islam may be distinguished from the false traders. God knows all, He knows the real servants of Islam and the false traders. He knows the nature of the free-will offerings. He knows well on whom the wealth is expended i.e. whether it is given to the poor and needy fellows, or it is given to the saints and pious personalities, or it is given to the fraudulent traders acting as the servants of Islam, or it is given to the poor students of Islam.

Note : Today this section is generally being neglected because we have gone far away from Islam and God. We spoil our money in various satanic activities. We give subscriptions to very many absurd institutions and clubs. We donate to the Red Cross Society under the spirit of national or human service but do not spend in the way of Allah. (Tr.)

SECTION 38

274. Those people who expend their wealth in the way of Allah in night and in day, secretly and openly, they have their reward (Thawab) with their Lord and no fear shall be upon them and neither shall they grieve.[442]

٢٧٤۔ اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

442. The holy Quran desires to purify man from vice and create virtue. Charity and freewill offerings are elaborately described in the previous verses because they create the virtue of honourable and generous dealing with one another. Greed for wealth is the main cause of mischievous and dishonest transactions among mankind. Those who expend their wealth in the way of God will naturally be cured from this unholy disease—the love and greed for wealth. Such men will never spoil their Eman for the sake of small gains and shall enter into generous latitudes of sacrifice, sympathy and benevolence. Modern man is characterized by commercial morality and as such only commercial latitudes control his transactions, but a man purified by Islam shall follow the course of human morality. Those men who can't spend a single penny in the way of God on the poor can't claim human morality and benevolence. Charity changes insincerity into sincerity, harshness into benevolence, and serves as an atonement for the defects left and mistakes committed in our virtuous deeds due to human frailties. This is why many verses were sent down to disclose the importance of charity and free-will offerings and a great reward is promised in both the worlds. When charity is good, usury must be bad, because charity is the converse of usury and interest. If the former vindicates human sympathy and benevolence, the latter is althgether cruelty, oppression, exploitation and mercilessness. When usury or interest is a vice, how it could be legalized by the Holy Quran. Now the condemnation and prohibition of the practice of usury and i terest, with a reasonable context of the excellent virtue of charity, is highly palatable. The degree of virtue in charity is equivalent to the degree of vice in usury and interest.

Note : Riba means usury or interest. Usury and interest were both common in the days of the Holy Prophet. The Orientalists have misinterpreted the word 'riba' by confining it to usury alone and excluding the commercial and banking interest which is prevalent in modern times. Encyclopaedia of Islam have generally distored the technical meaning of the Quranic terms and so it has done with the word 'Riba'. It is an effort to spoil the basic ideas of the Mulim Society. Some of the pseudo-Islamits have followed the footsteps of the Orientalists and spoiled most of the Muslims. A horrible chastisement awaits those who agglomerate falsehood with Truth. (Tr.)

275. Those people who eat usury (interest) shall not rise on the Day of Resurrection but as he rises whose senses are spoiled by the Satan by touching. That is because they said, 'Trafficking is also like usury (interest); whereas God has permitted commerce and has forbidden usury (interest).[443] Then to whom came the admonition from his Lord and he desisted, for him is what is gone before and his affair is committed to God, and whosoever reverts to usury (interest)—such people are the inhabitants of the Hell dwelling therein for ever.[444]

٢٧٥۔ اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِىْ
يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ۚ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا
اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ
الرِّبٰوا ۭ فَمَنْ جَاۗءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى
فَلَهٗ مَا سَلَفَ ۭ وَاَمْرُهٗٓ اِلَى اللّٰهِ ۭ وَمَنْ عَادَ فَاُولٰۗىِٕكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

443. Those who devour usury or interest shall rise from their graves on the Day of Resurrection as a mad man or a haunted fellow. They will be chastised in this way because they made lawful and unlawful equal on the wrong argument that both Trade and Usury bring back profit, although there is a great difference between Riba and Trade as God has made Trade lawful and declared Riba as unlawful.

Note: The profit in Trade is against the commodity as a cloth worth one dollar is sold in two dollars. But the interest is that where the profit accrues without return e.g. one dollar is sold for two dollars. In the case of trade because cloth and dollar are different things and aim at different benefits and purposes, hence true equation between them is impossible. For the sake of buying and selling there is no way to equate the piece of cloth with the amount of two dollars except by the mutual needs of the Buyer and Seller, and they may be far different in form and character e.g. A may stand in need of one dollar but may not require a piece of cloth worth ten dollars, while B may stand in need of one yard of cloth worth one dollar in the market, but may not require ten dollars at that particular hour of need. So if a piece of cloth worth one dollar is sold in two dollars it cannot be usury, because here the profit is not without return, and if it is sold in one thousand dollars then also it is not usury because material equation being impossible between the Buyer and Seller so only the needs of the Buyer and Seller can serve as a rough scale of equation between the two. The needs of human beings being manifold beyond calculation, so how can interest be established? But if one dollar is sold for two dollars the material equation is possible i.e. one dollar against one dollar and the dollar in excess against what? Because this dollar in excess is without return, hence it is interest and according to Shariah this transaction or trafficking is unlawful.

444. The intrest which you took before the prohibition of usury, you are not ordered to return to the owner in this world i.e. you have no right to demand the amount of interest which you had given to the money-lender before prohibition. Hereafter it is the will of God—He may forgive him if He will by His mercy. But if the money-lenders do not desist after the prohibition and go on taking the interest, they are the people of the Hell. And the punishment of presenting arguments before the Divine Command is that which is mentioned above.

276. يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ۗ وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ○

276. Allah blots out usury (interest) and augments alms (charity).[445] And Allah is not pleased with any ingrate sinner.[446]

277. اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

277. Those who believed and performed good deeds and established Salat (prayer) and gave zakat regularly—for them is their reward (Thawab) with their Lord, and no fear shall be upon them, neither shall they sorrow.[447]

445. Allah blots out the wealth of interest, not only that even the capital wealth is lost as a Tradition says, 'To whatever extent the wealth of interest may grow its final result is poverty.' The interest-wealth is devoid of blessing while the charity-wealth increases with God's blessing, its reward is enhanced as mentioned in the Traditions.

446. The wealthy money-lender who takes interest is really guilty and ingrate because he does not thank God at the bounty of wealth given to him. He should have given money to the poor and needy as charity or else without interest. When he gives not as charity, neither lends without interest, then what a bigger unthankfulness of God's bounty would be than this.

447. This verse admires the Momins and condemns the Usurers. The excellent qualities of the Momins and their reward is described in this verse in contrast to the qualities, conditions and dealings of the Usurers. The Momins obey the Command of God while the Usurers present a sad contrast. In other words the Usurers are not true Believers.

278. O Believers ! fear you God and give up what is outstanding (remaining) of the usury (interest) if you really have faith in His Word.[448]

٢٧٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰٓوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

279. But if you donot give up then be ready for war with Allah and His Prophet ; and if you repent then for you is your capital. Neither you do wrong to any one, nor anyone to you.[449]

٢٧٩- فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ○

280. And if the debtor is narrow-handed let him respite till ease. And if you remit as charity it is far better for you, if you have prudence.[450]

٢٨٠- وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ۚ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

281. And fear you the Day wherein you shall be brought back to Allah, then every soul shall be paid in full what he earned and they shall not be wronged.[451]

٢٨١- وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ اِلَى اللّٰهِ ۗ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ع ○

448. Before prohibition the interest which you had taken is bypast. But the interest after prohibition you should never demand.

449. If the interest which you had taken before is subtracted from your capital money it is wrong to you, and if you demand the interest of the post-prohibition days it is your wrong.

450. When the prohibition of usury has come down and its taking and giving is abolished you should not make pressing demand to the debtor, but grant him respite, and if willing forgive the debt.

451. Hereafter all the deeds shall be reckoned, and punishment and r shall be given. So everyone now should be prepared i.e. either he may d deeds or bad deeds, take interest or give alms.

SECTION 39

282. O Believers ! when you contract a debt amongst yourselves for a fixed period, write it down. And let a writer write it down between you justly and refuse not the writer to write as God taught him, so must he write down, and the debtor dictate and fear God his Lord and diminish not an aught of it.[452] And if the debtor is under-wisdom or weak or unable to dictate himself, then let his guardian dictate justly.[453] And call in two witnesses to witness from your men ; if there are not two men then one man and two women from such folk as you like them as witnesses, that if one of the two women forgets the other may remind her.[454] And the witnesses should not refuse when summoned. And be not loth to write it down, whether the transaction be small or great, with its stated date. It has full justice in the sight of God and more upright for testionony and likelier that you would not fall in doubt.[455] unless it is a transaction hand to hand, you take and give between you, then there shall be no sin upon you if you do not write it down. And take witnesses when you enter into a transaction hand to hand and harm not the writer nor the witness;[456] and if you do such it is a matter of sin in you and fear you God, and God teaches you and God knows everything.

٢٨٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ بِدَيْنٍ اِلٰٓى
اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ۭ وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ
بِالْعَدْلِ ۠ وَلَا يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ
اللّٰهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِيْ عَلَيْهِ الْحَقُّ
وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ شَيْـــًٔا ۭ فَاِنْ كَانَ
الَّذِيْ عَلَيْهِ الْحَقُّ سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ
اَنْ يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ۭ وَاسْتَشْهِدُوْا
شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ
فَرَجُلٌ وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاۗءِ
اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا الْاُخْرٰى ۭ
وَلَا يَاْبَ الشُّهَدَاۗءُ اِذَا مَا دُعُوْا ۭ وَلَا تَسْـَٔـــُٔوْٓا اَنْ
تَكْتُبُوْهُ صَغِيْرًا اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ۭ ذٰلِكُمْ اَقْسَطُ
عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا تَرْتَابُوْٓا اِلَّآ
اَنْ تَكُوْنَ تِجَارَةً حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ
فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ۭ وَاَشْهِدُوْٓا اِذَا
تَبَايَعْتُمْ ۠ وَلَا يُضَاۗرَّ كَاتِبٌ وَّلَا شَهِيْدٌ ۭ وَاِنْ تَفْعَلُوْا
فَاِنَّهٗ فُسُوْقٌۢ بِكُمْ ۭ وَاتَّقُوا اللّٰهَ ۭ وَيُعَلِّمُكُمُ اللّٰهُ ۭ
وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

452. Formerly the excellence of alms together with their laws were described. Afterwards usury, its unlawfulness and its vice were mentioned. Now that transaction is described in which there is a debt and for some future period. About it it is known that such a transaction is lawful. But because such a transaction is made for a future

period there is the possibility of forgetfulness, mistake or dispute, so it is imperative to manage it in such a way that no dispute or contention may arise in future. The only way for such a transaction is to write it on a paper in which the stated term should be described, the names of the parties and the details of the transaction clearly written. And the writer should write justly according to the order of Shariat without fail. Either the debtor should write himself or dictate to the writer without doing the least harm to the other.

453. If the debtor is simpleton and has not enough wisdom to understand the matter, or is very old, or very young, unable to dictate, then the heir, guardian or Mukhtar of the debtor should dictate the whole matter justly to the point.

454. And you should have at least two male witnesses or one male and two female witnesses to that matter, and the witnesses should be desirable i.e. should be trustworthy and reliable.

455. When the witness is summoned to witness or give evidence he should not refuse or evade. And the people should not be indolent or loth to write it down, whether the matter is big or small, because there is full justice in it and full reliance on the witness is also possible in writing, and full satisfaction from error, forgetfulness and detriment to anyone's right also lies in a written document.

456. If the transaction is hand to hand either through barter or cash payment, without any credit, then there is no sin if it is not written, but at this time too the witnesses should be made so that any future dispute may be resolved easily. The writer and the witness should not harm i.e they should not harm the debtor and the creditor, they should be just both ways.

283. And if you are upon a journey and you donot find a writer then a pledge in hand. Then if there is a mutual confidence the trusted one should deliver the trust in full and fear God his Lord. And do not conceal the evidence and whoso conceals it then no doubt his heart is sinful. And God knows well your actions.[457]

٢٨٣۔ وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا فَرِهٰنٌ
مَّقْبُوْضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي
اؤْتُمِنَ أَمَانَتَهٗ وَلْيَتَّقِ اللّٰهَ رَبَّهٗ ۗ وَلَا تَكْتُمُوا
الشَّهَادَةَ ۚ وَمَنْ يَّكْتُمْهَا فَإِنَّهٗ اٰثِمٌ قَلْبُهٗ ۗ وَاللّٰهُ
بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝ ع ٣٩

SECTION 40

284. To God belongs all that is in the heavens and the earth. And if you open what is in your self or hide it, God shall reckon with you for it, then forgive whom He will and chastise whom He will. And Allah is Powerful over everything.[458]

٢٨٤۔ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبْدُوْا مَا فِيْ
أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ۖ فَيَغْفِرُ لِمَنْ يَّشَآءُ
وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

457. If you make a contract of debt while in journey and you do not find a writer to write the document, then the debtor should put some thing as a pledge with the creditor.

Note : In journey the necessity of pledge in hand would be more than in stay, hence the order of pledge is given in journey, otherwise in stay and in the presence of writer pledge is lawful according to Tradition. And if the creditor relies on the debtor and as such does not demand the pledge in hand, it is incumbent on the debtor to repay the demand in full and fear God and should not breach the trust.

458. In this Sura because the principles and offshoots concerning worships and affairs of body and wealth, orders and injunctions of everykind, are elaborately described, and perhaps due to this very reason it is given the name of Sanam-ul-Quran (Hump of the Quran), hence it is appropriate that the servants should also be given full warning and education so that they may abstain from indolence and carelessness in obeying the said orders. It is for this purpose that describing the orders at the end of the Sura this verse is sent down as an admonition and stress subjecting all the servants to obey the afore-mentioned orders. Moreover, those persons are also fully warned who resort to fraudulent devices and self-created contrivances in matters of divorce, marriage, Qisas, Zakat, trade and usury etc. and make lawful what is unlawful knavishly and stubbornly. Just see ! He who is entitled to our worship must be our Owner, He who can reckon our external, internal and all secret affairs must know all things and He who can reckon all of our affairs and punish or rewards them He must have power over all things. So these three attributes i. e. Ownership, Knowledge and Power are described here as they have been described in Ayat-al-Kursee. Consequently the Holy Self of God is the Owner and Creator of all things, His Knowledge is encircling all and His Power is over-whelming all, then how can a servant get salvation by disobeying God in any open or secret affair ?

285. The Messenger accepted what was sent down on him from his Lord and the Muslims too. All of them believed in God and in His Angels and in His Books and in His Messengers, they say, "We make no division between any one of His Messengers", and they spoke out, "We heard and accepted we want thy pardon, Our Lord and unto Thee is our return."[459]

٢٨٥- اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ
كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ ۫ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ ۫ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۫
غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ○

459. From the above verse when it was known that even the ideas of the heart shall also be seized and accounted for the Followers of the Holy Prophet were greatly perplexed and frightened. They were much shocked and no verses had been so shocking to them. They complained to the Holy Prophet. The Holy Prophet said: "قولوا سمعنا واطعنا —Say we heard and we obeyed—whether you see suspicion or difficulty but you should not hesitate in the least in accepting the Divine Word, and bravely say : سمعنا واطعنا i. e. We heard and we obeyed". When the Followers obeyed the order of the Holy Prophet those words with delight came out of their tongues involuntarily. They mean : "We believed and we obeyed the command of God i.e. leaving our perplexity and difficulty we express our readiness and consent to obey the Divine Word." God was pleased with these words, then these two verses were sent down, i.e., 285 and 286. First in the verse 285 God praised the Eman of the Holy Messengers and the Eman of his Followers (Who had encountered with the said suspicion) whereby rest and peace increased in their hearts and the perplexity was removed. Then in verse 286 it is said that no soul is charged but according to his capacity, so now if someone finds some ideas or flash of sin in his heart but does not act upon it, there is no sin upon him. Moreover, forgetfulness and mistake are also forgiven. In brief, it is clearly told that things which are beyond the power of man to abstain from e.g. thought of bad work, the temporary whims and fancies, forgetfulness or mistake, shall not be accounted for. Of course, what are within the power and intention of man shall be accounted for. Now the shock or perplexity or suspicion which had struck the Followers at the above verse should also be interpreted on the basis of the said principle i. e. the shock or suspicion which the Followers had received was beyond their control and power, so it was also pardonable. Glory to God ! The aforementioned suspicion, perplexity or shock are fully obliterated for all times.

Note : 'We do not divide the Prophets one from the other ' means we believe in all the Prophets as against the Jews and Christians who believe in some Prophets and disbelieve in some others.

286. God charges no soul but to its capacity. To him is given what he earned and on him befalls what he did. O' our Lord ! take us not to task if we forget or mistake ; O' our Lord ! put not upon us load heavy, such as thou didst lay upon those before us; O' our Lord : and make us not bear the burden beyond our power ; and pardon us and forgive us and have mercy on us, thou art our Lord (Protector) and help us against the people of the Unbelievers (kafirs).[460]

٢٨٦. لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا مَا كَسَبَتْ وَعَلَيْهَا
مَا اكْتَسَبَتْ ؕ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ
مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ
وَاعْفُ عَنَّا ۟ وَاغْفِرْ لَنَا ۟ وَارْحَمْنَا ۟ اَنْتَ مَوْلٰىنَا
فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ع

460. At the revelation of verse 284 the Sahaba were much perplexed, so for their consolation the last two verses were sent down. And from till the end such a satisfaction was given that no chance of any difficulty was left, because the main purpose of the prayers we are ordered to pray is that : "No doubt Thou hast every kind of right to sovereignty and divinity over us, but our Lord by Thy grace and mercy such orders for us may be sent in the obedience whereof, we may not suffer difficulty and heavy toil, nor we may be seized at mistake and forgetfulness, nor such hard orders may be sent which were given to the past nations, nor orders beyond our power may be appointed for us, and despite this facility if some fault is committed it may be forgiven and pardoned and let mercy be done to us." (According to Tradition all these prayers were accepted.) "And when after the difficulty, which had occurred to the Sahaba, we have been freed from all sorts of difficulties (in Religion) one kindness may be done more that we get dominance over the Unbelievers, otherwise manifold miseries at their hands will destroy our peace and the past difficulties which were removed by the grace of God shall be again hovering over our head to our dissatisfaction in the presence of their domination."

———:o:———

SURA AAL-E-IMRAN—SENT DOWN IN MEDINA VERSES--200 SECTIONS—20

In the name of Allah, Who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif Lam Mim,

١. الٓمّٓ ۝١

2. Allah : there is no God but He, The Alive, The Sustainer of all.[1]

٢. اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۝

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1. The most important subject of the Holy Quran is Tauheed. God is ONE and has no partner. He is Alive and death cannot come to Him. He has no spouse and as such no son. But history of mankind is full of wrong ideas and preposterous beliefs. Those people who were given Divine Guidance went far away from the right path and invented numerous theories against Tauheed. The Christians forged the Theory of Trinity against the Oneness of God. Hence Quran repudiated the Faith of Trinity and invited the Christians to embrace Tauheed and denounce Trinity which is nothing but polytheism. When the Holy Prophed denounced all kinds of polytheism together with the faith of Trinity, the Christians could not tolerate this new onslaught against their cardinal faith. The message of Tauheed reached the remotest corner of Arabia. The Christians were generally concentrated in Yemen. There were great scholars and religious leaders who were supported and patronized by the Roman Kings and Feudal Lords. In short, an honourable Deputation, consisting of sixty prominent Christians, started from Najran to meet the Holy Prophet and discuss religion. Three prominent personalities headed this Deputation viz. (1) Abdul Massieh A'qib as Head of the Deputation, (2) Aayyuhim-al-Sayyid as a Counsellor and (3) Abu Harethah bin Al-Qamah as a learned scholar and an Archbishop of the Deputation. Abu Harith originally belonged to an Arab tribe Bani Bakr bin Vael but afterwards became a staunch Christian. He was given great honour by the Roman Kings. Grand monasteries and temples were constructed by the Roman Lords in his honour. He was made an Archbishop and his authority in Christian Religion was accepted.

This Deputation came to the Holy Prophet and talked about religious matters. Mohammad bin Ishaq has elaborately described this discourse in his Book of Seerah. The first half of Aal-e-Imran covering about ninety verses was sent down concerning this event. The fundamental faith of the Christians was that Jesus was either actually God, or the son of God or one among three gods. The attributes of God (الحی القیوم) alaining pure Divine Unity in the very first verse of the present Sura clearly repudiate the said belief of the Christians. The Holy Prophet said to them, "Do you not know that Allah is Living and the death shall never come to Him. He has given existence to all creatures and has been since sustaining them, providing what is necessary for life and its maintenance, by His absolute power. On the contrary, Jesus shall taste of death and go into perdition. And it is obvious that one, who cannot sustain his own existence, cannot preserve the life of others."

Note : The Holy Prophet used future tense for the death of the Holy Christ and did not use past tense because Jesus Christ now exists in heaven and shall come down on the earth when the great Dajjal will appear. Jesus Christ was neither slain nor crucified but God made him ascend into the heaven. When he again comes down the Christian World will recognize him and realize their mistake bequeathed to them by their forefathers. This is why the Holy Prophet used future tense about the death of the Holy Christ and did not use past tense before his death. (Tr.)

3. He sent down upon thee the Book truthful, confirming the past scriptures and sent down The Taurat and the Gospel.

٣۔ نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۙ

4. Aforetime for the guidance to the people[2] and sent down the judgments;[3] no doubt. Those who rejected the verses of God, for them is terrible chastisement, and Allah is All-Mighty, Vengeful.[4]

٤۔ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ؕ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ۝

2. Book means the Holy Quran, sent down at the right time with Wisdom and Knowledge, confirms the past Books as the Taurat and the Gospel, which were beforehand informing the people of the coming Book (Quran) and the Quran-Bearer (Last Prophet) and giving them Divine Commands and Injunctions appropriate to their respective ages. In other words it is made clear that no Heavenly Book bore the idea of the Divinity and Sonship of the Christ in any form, because the Heavenly Books are unanimous in the basic Principles of Religion and no Book ever supported or described the polytheistic faith.

3. God sent such things suited to their respective ages which decided between Right and Wrong, Lawful and Unlawful, Truth and Falsehood. They include the Heavenly Books, the Miracles of the Prophets and other super-natural Signs together with the Quran which is sent down in the last.

4. Allah is the absolute Sovereign of the Universe. Therefore He has a right to punish the criminals who deny His signs and reject the Prophets or take His Messengers as gods other than God. The criminal can not flee from His Sovereign State, the Universe, and cannot subdue God. Obviously Jesus Christ cannot be a Sovereign like God because he could not overcome the miscreants who were chasing him to kill. He could not inflict vengeance upon the scoundrels. On the contrary, God is powerful to venge and punish whenever He deems fit. In short, the Holy Christ cannot be God. He cannot be Son of God too because a son belongs to the father's species. So the son of God must necessarily possess the divine attributes. But we see Jesus was not All-Mighty, was not Vengeful, was not All-Knowing. It is utter blasphemy, therefore, to call humble creature the son of an Absolute Being. It is blesphemy against God and Jesus both, a blatant lie and a daring falsehood. Such people are liable to grievous punishment.

5. Nothing whatever is hidden from God in the earth and neither in the heaven.

6. It is He who makes your form in the womb of mother as He will. There is no God but He, the All-Mighty, the All-Wise.[5]

٥ إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ○

٦ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ○

5. The Christians had put this question to the Holy Prophet that when Jesus had no father, then who his father was. This verse is a good answer to their question. God makes figure or map of man in the womb of mother by His infinite Wisdom and Power according to His Will, male or female, ugly or beautiful, i.e. a drop of water is made to undergo so many stages of creation and development. The knowledge of such a Being cannot be imperfect and no mortal, who has himself passed so many stages in the darkness of womb and like common children eats and drinks and is subject to other human wants, can claim that he is the son of God. That is a daring claim or word which comes out of the mouths of the Christians, they do not utter but falsehood. God is All-Mighty, therefore does not require the help of a son, and He is All-Wise therefore does everything with perfect wisdom. He created mother Hawwa (Eve) without mother and Jesus without father and Adam without mother and father. Neither His infinite power can be delimited, nor His wisdom can be encircled.

7. It is He Who sent down upon thee the Book, wherein are some verses whose meaning are clear, they are the root of the Book, and others symbolic whose meanings are either not known or not fixed. So those in whose hearts is swerving, follow the symbolic verses for the purpose of spreading error and for the reason to know the meaning, and no one knows their meaning save God. And those firmly rooted in knowledge say, We have believed in it, all are sent down from our Lord, and (by directing) only those possessed of wisdom understand.

٧- هُوَ الَّذِيْ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ
هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِيْنَ فِيْ
قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ
الْفِتْنَةِ وَابْتِغَآءَ تَاْوِيْلِهٖ ۚ وَمَا يَعْلَمُ تَاْوِيْلَهٗٓ اِلَّا
اللّٰهُ ۘ وَالرّٰسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ ۙ
كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ○

8. 'O our Lord ! make not our hearts to swerve after that Thou hast guided us and bestow on us mercy from Thee, Thou art the Giver of all things.'[6]

٨- رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ
لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ○

6. When the Deputation of the Christians felt that they were almost defeated in argumentation they expostulated with the words كلمة الله (Word of God) and روح الله (Soul of God) used by the Quran for Jesus Christ. In response to their expostulation Quran gave a beautiful and wise principle which, if understood sincerily and soundly, removes thousands of doubts, differences and controversies. The Holy Quran with all other Heavenly Books has used two kinds of verses. There are Verses which are known as Muhkamat (محكمات) whose meaning or sense is clear or fixed, either because the grammar and composition of words and sentences has no ambiguity, or because the meaning are ascertained and fixed by the Traditions and

the unanimity of Sahaba or the great Muslim scholars, or by the established principles of Islam. These verses, as a matter of fact, are the root and the fundamental floor of the whole firmaments of the teachings of Islam and Quran. The other verses are known as Mutashabehat (متشابهات) which are highly sensitive to human understandging, and while going deep down the Reader does not catch reality and is susceptible to doubt or uncertainty or ambiguity. The right method is that the meaning of the Mutashabehat should be balanced with those of the Muhkamat. If the meaning of the former do not tally with the meaning of the latter, they should be rejected and only those meaning should be taken which appose with the Muhkamat. If we do not reach the right conscience of the speaker, in spite of our hard struggle and deep contemplation, we should not cross the border in the vanity of our wise knowledge. There are so many mystries in the material world which we have not discovered though we have made much researches. The mystries, however, of the spiritual universe are far distant to comprehend. So we should also cast them into the ocean of spiritual mystries but dare not derive wrong conclusions against the clear verses of the Quran. For example, the Quran has declared "Jesus was but our servant on whom We conferred our blessing", or "The likeness of Jesus is the likeness of Adam, We created Adam by mud then We said to him, 'Be' and he was," or "This is Jesus, the son of Marry, the right word in which they are doubting. It does not behove God to adopt a son. He is pure from every defect." These and other verses of the Quran provide a negation of the Divinity or Godship of Jesus. Now a man who shuts his eyes to all these clear verses and sticks to the Mutashabehat (متشابهات) as كلمة الله (word of God) and روح الله (Soul of God) and derives from them such superficial meaning which are totally against the Muhkamat (محكمات), logically he has a swerving heart. Such people want to misguide the common men who are not learned or who are not strong in Eman. They misinterpret the Mutashabehat in order to spread dissension. Only God knows their real meaning and informs as much as He wants whomsoever He wills. Those who are firmly rooted in Knowledge consider both types of verses as correct. They believe that both have come out of the same fountain of Knowledge and they cannot contradict each other. This is why they turn the Mutashbehat to the Muhkamat and then derive the meaning, and they leave to Allah what is beyond their comprehension saying 'Allah knows better, we are concerned with Eman only in God's verses.' They are not led astray by self-vanity in knowledge. They are always restless and implore God for His mercy more and more lest the earned wealth should be spoiled and the hearts may turn perverted after straight guidance. It is said in a Tradition that the Holy Prophet often prayed
(O' Turner of the hearts make my heart steadfast on Thy Religion) in order to instruct the Ummat. يامقلب القلوب ثبت قلبى على دينك

9. 'O our Lord! Thou art the Gatherer of mankind one day wherein is no doubt. Verily Allah does not do against His promise.'[7]

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ۝٩

SECTION 2

10. No doubt, those who are disbelievers (Kafirs), their wealth will never avail them, and neither their children aught against God. And they are the fuel of the Hell.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ۝١٠

11. As manner of the people of Pharaoh and those before them, they called lies to Our verses, then Allah seized them for their sins and God's chastisement is severe.[8]

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ۝١١

7. That day shall surely come when all the matters, about which the perverted men quarrelled, will be decided justly ; and every criminal shall be punished for his swerving and obstinacy. This is why we are averse to their path and ask for Thy mercy and ask to make us constant and firm in Thy Religion, We have choosen the path against the perverted men not because of any bad intention or selfishness but for the sake of success and prosperity in the Hereafter.

8. These verses are primarily addressed to the Christian Deputation from Najran who stood as a prominent representative body of the then Chrsitendom. According to Imam Fakhruddin Razi when this Deputation started for Medina the Archbishop Abu Harethah bin Alqamah was riding on a donkey. By chance his donkey tumbled. At this his brother said, تعيس الابعد (Curse to Muhammad).' Abu Haretha bin Al-Qamah said, لعنت امك (Curse to thy mother). Karz bin Al-Qamah, his brother, wondered at this remark and asked why he said so. Abu Hareth said, "By God, we know well that this man is the same Prophet which is awaited for long, and who is mentioned with good tidings in our Books.' Karz asked, "Then why do you not obey him ?" Abu Hareth replied, "If we believe in Muhammad (صلى الله عليه وسلم) all the wealth and honours, which the Roman Kings and Rulers have given us, will be taken back."

Kurz became silent and kept these words in his heart and eventually these very words led him to Islam. Kurz became one of the Followers of the Holy Prophet (peace be on him). Verse 10 perhaps refers to this very story meaning thereby that those people, who do not beleive after the Truth is made clear by arguments, for fear of loss of property or wealth or children, they should know that these things can neither save them from the chastisement in this world, nor bring them salvation in the next world. If they want further exposition they should contemplate on the punishment given to Pharaoh and his people and to the company of the Unbelievers who fought against the Muslims at Badr. The comforts of this life are temporary. The future prosperity lies in the fear of God and the obedience to the Last Prophet. If they reject they can be caught like the people of Pharoah and the party of Abu Jahl. In the present and the following verses, though the address is towards the Najran Deputation, yet other Unbelievers, Jews and Polytheists, etc. also come under it.

12. Say to the Unbelievers that now you shall be vanquished and driven towards the Hell and what a bad abode it is ![9]

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ ۭ وَبِئْسَ الْمِهَادُ ○

9. Now the time has come when all of you—Jews, Christian and Polytheists—shall surrender before the forces of Islam. This is the punishment (abasement) of this world and the hot house is prepared in the next world. It is said that when Muhammad (صلی اللہ علیہ وسلم) returned from Badr victorious he invited the Jews to Islam otherwise they would meet the fate of Quraishites. The Jews said, "O Muhammad ! You should not be deceived by the victory over some unexperieneed young chaps of Quraish. If you fight against us you will know who we are (we are brave and well-experienced soldiers) "? At this, these verses were revealed. It is also said that the Jews had somewhat inclined towards Islam seeing the victory of the Muslims at Badr, but then declined saying, "Let us wait and see what happens in future." Next year at the temporary defeat of Muslims in the Battle of Uhad their hearts hardened and their ambitions rose high, broke the covenant with the Muslims and made preparations for war. Ka'ab bin Ashraf, the leader of the Jews, went to Mecca with sixty riders and met Abu Sufyan and other Meccan leaders. He said to them, "We are all one and the same. We should make a United Front and wage a war against Muhammad." At this these verses were revealed. However, within no time the Arabian Peninsula was cleansed from the Polytheists, the Jews of Quraiza. who had broken the contract, were slain, the Bani Nazir were exiled, the Najran Christians granted to pay annual Jezziyah with humiliation, and about one thousand years the proudest nations of the world recognized the supremacy of the Muslims all over the world.

13. قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ؕ فِئَةٌ تُقَاتِلُ
فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ
رَاْىَ الْعَيْنِ ؕ وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ؕ اِنَّ
فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ○

13. There has already happened before you an event when two companies encountered, one company fighting in the way of Allah and the other company is of the Unbelievers, they saw them twice their number with clear eyes. And God gives power of His help to whom He will. Surely there is a lesson in it for those who have eyes.[10]

10. In the Battle of Badr the number of the Unbelievers was one thousand. They had seven hundred camels and one hundred horses. On the other side the Muslims were three hundred and thirteen with seventy camels, two horses, six armours and eight swords. Each group appeared the double of itself to the other. The Unbelievers were full of awe to see the opponent as double of their number and the Muslims expected victory over them being confident of God's declaration that the Muslims will be given victory over their enemy twice in number. Likely they would fear if they had seen the actual number of their enemy which was three times. But sometimes the two parties saw each other less in number as described in Sura Anfal. In short, the victory of a weak and resourceless group over a heavy odd with a huge war potential, confirming the prophecies made in Mecca, provides an extra-ordinary lesson for those who have eyes.

14. Captivated is man by the love for his likings as women,[11] sons, heaps of gold and silver, horses of mark, cattle and tillage. It is but availing in the life of the present world and with God rests the best abode.[12]

١٤۔ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ○

11. These things are not essentially harmful or bad if a man does not forget God in their allurement. They are harmful when a man does not remember God. The Holy Prophet has said, ما تركت بعدى فتنة اضرّ على الرّجال من النساء

"No fitnah (فتنه) after me shall be greater than that of women harmful for men."

Ofcourse if the aim and object is to gain piety and children, then she is not bad. On the contrary, she is desirable. This is why the Holy prophet has said, "The best wealth of this world is a good wife, gives pleasure when looked at, obedient when ordered to do something, and when absent from the house she guards the possessions of her husband and wards off evil for her piety. Similarly all other things described in the verse are good or bad according to intention and use of those things. But because the majority of mankind is commonly absorbed in luxuries and comforts and does not remember Allah, hence زين للناس is used in order to express generalization.

12. These things—women, sons, treasures of gold and silver, bank balance, horses with natural or artificial marks, sheep and cattle, and agricultural wealth—cannot bring about everlasting success and prosperity. They are things of worldly benefit. Future success and an excellent abode is with God. So we should try to achieve His good pleasure and nearness. In the ensuing verse it is told how to get His good pleasure and what is that excellent abode and to whom it shall be given ?

15. Say : 'Shall I tell you of a better (thing) than that : for the God-fearing with their Lord are gardens underneath which rivers flow, therein dwelling for ever, and spouses purified and the good pleasure of God, and in God's sight are the servants:'[13]

16. Those who say ; 'O our Lord ! we have accepted Eman so forgive us our sins and save us from the chastisement of the Hell ;'[14]

17. Those who are patient, truthful, obedient expenders and seekers of God's forgiveness in the late hours of night.[15]

١٥. قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا
عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ
اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

١٦. الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ ۝

١٧. الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنفِقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝

13. All the actions and conditions of mankind are in the sight of God. Every soul shall be punished or rewarded just according to his bad or good actions. The seekers of worldly luxuries and the abstainers from temporary worldly merriments both shall be brought to their last abode. It can also be said that the kindness and mercy of God is focussed on the pious souls, which guards them against the captivating delusions of the world as a Tradition says, "When God loves His servant, He prevents him from the world as you prevent your patient from water etc." Consequently, the paradise and its comforts are far better than the worldly luxuries, and God's good pleasure is the supreme blessing. The Paradise too is pursued because it is the place of His good pleasure.

14. This verse shows that forgiveness of sins is subject to Eman. Eman is the primary condition for the acquittal. The sins of the Kafirs cannot be removed because he is devoid of Eman. Consequently, the Jews and Christians are both wrong in their expectation of Salvation with the rejection of the Quran and the Holy Prophet.

15. After embracing Eman they constantly follow the way of Allah and endure patiently all those miseries and disasters which come in the way of God. They obey the orders of God sincerely. They are true of tongue, sincere of heart and pure in their intention. They expend the wealth given by their beloved Lord in His way according to His directions. They seek the forgiveness of God in the late hours of night. It is a very peaceful time but to get up in such hours is very difficult and is heavy on nafs (self). This is why the salat of Tahajjud has a great excellence. The whole atmosphere at this time is full of the special mercy of God and in these moments the prayer is generally accepted. They pass a greater portion of the night in worship and towards dawn they seek the forgiveness of God saying, "O God ! forgive us our sins and the shortcomings left in our worship by Thy grace and kindness."

18. God bears witness that there is no god but He[16]—and the angels,[17] and men of knowledge too[18]—He is the Ruler of Justice, there is no God but He, the All-Mighty, the All-Wise.[19]

١٨۔ شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

16. In the beginning the Christians of Najran were addressed and in a very impressive way they were invited to believe, refuting the Divinity of Jesus and declaring pure Oneness of God. In the middle those obstructions were described which prevent a man from Eman (despite the exposition of Truth) as wealth and children, comforts and luxuries, women and gold etc. After a brief enumeration of the excellent qualities of the Believers the subject of Tauheed is repeated. What hesitation can be there in believing in the Oneness of God when God Himself has been a witness to this fact through the Heavenly Books ? And His Book of the Universe is giving witness too. Each and every page of this Book is constantly declaring that no one can have a right to Divinity and no one is entitled to be worshipped except God. وفی کل شیٔ لہ ایۃ تدل علی انہ واحد

(And in every thing there is a sign of God ; each and every thing of this Universe is providing a proof of His ONENESS).

سنریھم اٰیاتنا فی الافاق وفی انفسھم حتیٰ یتبین لھم انہ الحق

(And now We shall show them Our Signs in the universe and in their own souls till it shall become clear to them that it is absolutely truthful). It means the main subject of the Quran, Tauheed, is an Absolute Truth (which is now widely proved by the scientific researches also).

17. The angels are innocent creatures of God. Their witness cannot be against the witness of God. The angels never deviate from the path of truth and righteousness. They glorify God with Tauheed and Tafreed (Oneness).

18. Men of knowledge have always proclaimed Tauheed and have always denounced Polytheism. Now-a-days a word against Tauheed is considered absolute ignorance. The scientists and philosophers, in one way or the other, proclaim the Reality of Tauheed and have rejected the idea of many gods. Even the Polytheists of today (as the Hindoos of Bharat) believe that scientific principles never support the polytheistic ideals.

19. Two things are necessary for the implementation of justice—must be Powerful that no one can evade or disobey the judgment, and secondly must be Wise that the judgment may be balanced and wisely pronounced. God has supreme power and supreme wisdom so there can be no doubt that He is an Absolute Judge. When He is All-Mighty, All-Wise and Absolute in Judgment, it is beyond thinking that He may load one man with all the crimes of the world and punish him for their crimes in order to acquit mankind of their sins. He is Just and Wise and is above all such insolent utterances. The Faith of Atonement so firmly rooted in the Christians is quite absurd.

19. Doubtless the religion which is with God is only Islam—surrendering and obeying[20]—and the people of the Book did not differ but after they had known well, because of grudge and envy against one another,[21] and whoso rejects the commands of God, so God is swift at reckoning.[22]

١٩۔ إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ○

20. The meaning of Islam is 'complete surrender' and 'total submission', hence the Religion of Islam is called Islam. A Muslim, if he is really a Muslim, completely surrenders himself to God and observes total submission to His Will and Command. The religion of all the Prophets sent on earth is Islam. They invited their peoples in their respective ages to complete obedience to the command of God. They laid special emphasis on the Oneness of God and prevented them from polytheism. They instructed them to worship God only and denounce other gods save God. The Oneness of God (Tauheed) is the cardinal principle of all heavenly religions. Now Islam in the most perfect form is the Religion of Muslims. The Holy Prophet is the Last Prophet and no Prophet is to come till the last day of the world. Hence Islam comprises the most comprehensive instructions and knowledge applicable in time and space. The past Religions were not universal in character. They were meant for a particular people or for a particular period. But Islam is meant for all the peoples of the world and for all periods. This is why it is universal, most comprehensive, most perfect and immune from abrogation. Moreover, it consists of the basic teachings of all past Religions together with those profound principles and deep knowledge which were especially given to the Holy Prophet. However, it is being declared to the Najran Deputation specially and to all peoples and nations of the world generally that Religion can be the name of only one thing—that a man should surrender himself by the depth of his heart to God alone and obey His Command whenever it comes through His Messenger. Formerly, Moses and Jesus were sent and it was obligatory to believe in them and follow their teachings and now

the most honourable Prophet is sent for mankind, so the peoples of the whole world should gather under his banner if they want salvation. The Holy Quran is the last Message and the Holy Prophet is the Last Prophet. Now those people who devise sons and grandsons of God, worship the pictures of Jesus and Mary and worship the wooden Cross, devour the pig, take man as God or make God as man, slay the Prophets and the Pious Saints, struggle for the annihilation of Divine Religion, reject the most honourable Prophet who came according to the prophecies of Moses and Jesus, deny the glorious Message which he brought to mankind, or those idiots who bow down before the stones, trees, stars, moon, sun, and make their low desires as the criteria of Lawful and Unlawful, can not be called Muslim, neither they are the followers of Ibraheem and his creed. God forbid ! No! Never such people can claim that they are the true and obedient servants of God. When the Holy Prophet said to the Deputation, "Become Muslim." They answered, "We are Muslim—we obeyed and surrendered to God." The Holy Prophet said, "You told a lie. How your Islam (submission) can be correct while you believe in Trinity and devise sonship for Him, you worship the Cross and devour the pig."

21. Islam is a clear and bright Religion. If the prophethood of Moses and Jesus and the heavenly origin of the Taurat and the Gospel can be proved by strong reasons and arguments, the prophethood of Mohammad (صلی اللہ علیہ وسلم) and the divine origin of the Quran can be proved by still stronger arguments, better reasons and living signs. Nevertheless, the Taurat and the Gospel confirm the Truth of Mohammad (صلی اللہ علیہ وسلم). They are themselves a bright witness to his prophethood. The ideology of Tauheed is a clear subject and the idea of Trinity is self-contradictory and a sand-pillar having no sound base. It is a prepostrous ideology unsupported by any scientific principle of knowledge. As for those People of the Book who oppose the glorious facts of Islam and disobey the heavenly teachings of the Quran and the Holy Prophet, although they have known the Truth through their own Books and through History, nothing can be said about them except that they are behaving under the sentiments of enmity, hatred, jealousy and the greed for wealth and worldly status. Abu Heretha bin Alqama in his private thinking recognized the the Holy Prophet, and this is why he gave out this fact to his brother Kurz bin Alqamah who finally embraced Islam. The history of the differences of the Jews and Christians culminating in fierce bloodshed and terrible wars shows that it was not due to misunderstanding or ignorance, but the main cause of these turmoils was the love of gold and silver and the ambition of worldly power.

22. Naturally such people are entitled to punishment in this world and necessarily in the other world.

20. Even then if they dispute with thee, say, 'I have surrendered my face to the command of God and also those who are with me.'[23] And say to the People of the Book and to those who have no Book, 'Whether you do surrender too,' then if they surrendered they got the path straight, and if they turn their face thou art responsible only to deliver. And in God's sight are the servants.[24]

٢٠. فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلّٰهِ وَمَنِ اتَّبَعَنِ ۗ
وَقُلْ لِّلَّذِيْنَ أُوتُوا الْكِتٰبَ وَالْأُمِّيّٖنَ ءَأَسْلَمْتُمْ ۚ
فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكَ الْبَلٰغُ ۗ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ۝

23. As aforementioned the Christians of the Deputation said, "We are also Muslims". Here it is said that such a fictitious submission (Islam) is not wanted. Real Islam is that which is held by the Holy Prophet and his Followers. It is already described that Islam is the name of 'utter surrender' and 'total submission'— the servant should absolutely give himself over to God. So, see how the Holy Prophet and his Followers have sacrificed their life , property, homeland, kith and kins, and other lovable objects of life in battling with polytheism, idolatory, immorality, sins and transgressions to seek the good pleasure of God, and how they are keeping an eye on the Divine Commands ever coming to them from God. On the contrary, you see your own condition that in your solitary meetings you acknowledge that Mohammad (صلی اللہ علیہ وسلم) is upright but you donot believe in him lest your wealth and honour may be lost. So if they do not come to the right path and embrace Islam, even after the Truth is made clear to them, let them mind their business, we have, however, surrendered ourselves to God.

24. Just think ! Have you become the loyal servants of God as we have become ? or else now do you surrender ? If you do so you have come to the right path and become our brothers, otherwise our duty was to bring home to you the right path and to tell you the ups and downs, and that we have done. Further, all the servants and their outer and inner deeds are in the sight of God. He will deal with them accordingly.

Note : Ummiyeen (اُمِّیّٖن) are those persons who are illiterate or ignorant. The Pagan Arabs were known by this name because they had no knowledge of the Heavenly Books.

SECTION 3

21. Those people who deny the commands of God and slay the Prophets without right and slay those who bid to justice from amongst mankind—so thou givest them the good tidings of a painful chastisement.

٢١۔ اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ حَقٍّ ۙ وَّيَقْتُلُوْنَ الَّذِيْنَ يَاْمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ○

22. It is they whose labour is set at naught in this world and in the other world, and none is their helper.[25]

٢٢۔ اُولٰٓئِكَ الَّذِيْنَ حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۡ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ○

23. Hast thou not seen those people who got some of a portion of the Book,[26] they are called to the Book of God that the Book should decide between them and then a party of them turn away heedless.[27]

٢٣۔ اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُدْعَوْنَ اِلٰى كِتٰبِ اللّٰهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُوْنَ ○

25. According to a Tradition the Bani-Israeel had slain forty-three Prophets and one hundred seventy or one hundred twelve pious Saints in one day. Here it is stated to the Christians from Najran and other Unbelievers that the bloodshed of the Prophets and the Pious Souls with a relentless atrocity is not an ordinary matter. Such people shall meet a terrible chastisement and be deprived of prosperity in both the Worlds. Their labour is waste and their struggle is fruitless and they shall have no helper when they will be chastised in this world or in the next world.

26. The People of the Book had got a small portion of the Taurat and the Gospel left unchanged. The unchanged part was the real portion of the Heavely Books. Hence they bore a part and not the whole of the Heavently Books. Or, they were given a small or partial understanding and not the comprehensive understanding of the Divine Knowledge. Their understanding was reduced because of sins and transgressions.

27. When they are invited to the Holy Quran, which came in confirmity with the prophecies of your recognized Books and which is the rightful judge of your differences, a section of your scholars turns his face wilfully. They should know, nevertheless, that invitation to the Quran, as a matter of fact, is invitation to their own Books—the Taurat and the Gospel. It is also probable that here Book of Allah connotes the Bible or the Taurat meaning thereby that if you donot want our judgment, at least, believe in the judgment of your own Books. But alas ! they are so much victimized by their low desires that they donot even accept the judgment of their own Books. They do not pay heed to the prophecies of their Books, nor do they honour their commands and injunctions. Is it not a fact that they had wilfully deviated from the order of stoning the fornicator given in the Taurat ? (Ref. Surah Maedah).

24. That is because they say : 'The fire of the Hell shall never touch us except for a number of days,' and their forgeries have deluded them in their religion.[28]

٢٤۔ ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدٰتٍ ۖ وَغَرَّهُمْ فِيْ دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ○

25. But how will it be when We shall gather them on the Day that there is no doubt in its coming and every soul shall be paid full what it earned[29] and they shall not be wronged.[30]

٢٥۔ فَكَيْفَ اِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۚ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ○

28. The main cause of their transgressions and sins is that they are fearless of punishment. Their elders had forged this lie that even the most sinful of them shall not undergo the chastisement but for several days. (Ref. Surah Baqarah). They had forged similar lies e.g. (1) We are the beloved sons of God (2) We are the beloved children of the Prophets (3) God has promised Jacob that He will not chastise his children but a little. These absurd lies have been generally forged by the Jews, and so far as the Christians are concerned they set aside all sorts of reckoning or accounting by forging the Doctrine of Atonement. God forbid us from the vices of our souls.

29. But they will know the real fact that they were in dark error when they shall be gathered on the Day of Resurrection and insulted before their forefathers and their posterity and get full their payment of their deeds. Neither the forged ideas, nor the affinities with Pious Souls shall do them an aught. and neither will they recollect the Doctrine of Atonement.

30. They will be punished not for the imaginary crimies, but for those deeds whose criminality shall be recognized by themselves, and the punishment shall not exceed the crime and even the smallest virtue shall not be wasted.

26. Say : 'O God, Master of the Kingdom, Thou givest the kingdom to whom Thou wilt and seizest the kingdom from whom Thou wilt, Thou exalteth whom thou wilt, in Thy hand is all good ; surely Thou art powerful over everything.'

٢٦۔ قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

27. 'Thou maketh the night enter into the day and maketh the day enter into the night, Thou bringest the living out of the dead and Thou bringest the dead out of the living and Thou providest whom Thou wilt without reckoning.[31]

٢٧۔ تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ ۫ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۫ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ○

31. This a very beautiful and impressive prayer which implies a wise answer to the Archbishop of the Najran Deputation, who had said to his brother Kurz that they would not like to believe in the Holy Prophet Muhammad (صلی اللہ علیہ وسلم) because they would be deprived of the glory and wealth given to them by the Roman Lords.

This prayer is a warning instruction to all such souls who do not come to embrace Islam for fear of wealth and dignified ranks of the world. The wealth and prosperity they are hankering after and the dignity and honour they are covetously seeking from the worldly kings should not loom large in their minds because God is the Real Owner of Sovereign Power and Royal Dignity. He gives the worldly kingdom and honour to whomsoever He wills and takes back from whomsoever He wills. Is it not possible that the Roman Kingdom and Persian Empire might be given to the Muslims ? Why not ? These worldly wealth shall be surely transferred from the Jews and Christians to the Musalmans who are now placed in adverse circumstances. The Jews and Hypocrites are now laughing at the Muslims, passing taunting remarks, that a people who is afraid of the attack from the Quraishites and is digging pits around Medina against their invasion may dream of the Persian and Roman Thrones and Treasures! Lo! against their expectations the Persian Treasures and Roman wealth were thrown at the feet of the Muslims within a short period. When God has the power to transfer the sublime glory and supreme excellence of spiritual ascendency from the Bani Israeel to the Bani Ismaeel, it is not strange if the material Kingdom might be given to the wandering people of the Arabian Peninsula. These verses in the form of prayer, as a matter of fact, bear a prophecy that the World Revolution is ahead and no power on Earth can check this Revolution. A secluded people living in Arabia is going to become the masters of the then imperial powers and royal dignitaries. The opposing forces shall be doomed to abasement and humiliation because of their sins and crimes and vices. The people should derive these brilliant facts from the daily variations of the universe. Sometimes the days are longer and sometimes the nights are longer. Different seasons have different days and nights. It is God Who changes the seasons. It is God who cuts the hours of nights and joins them with the days and vice versa. It is God who brings the dead to life as an egg brings forth a chicken. It is God who creates a learned people from an ignorant folk. It is God who creates a barren people from genius souls. God is All-Mighty, All-Powerful. Hazrat Shah Sahib says, "The Jews were proud of their glory. They thought that it would continue among them for ever. They were unaware of God's power. He bestows honour on whomsoever He wills ; He gives kingdom to whomsoever He wills and deprives of it whomsoever He wills, and humiliates whomsoever He wills and raises eminent people from the ordinary souls (as the Arabs) and raises wretched souls from the dignitaries (as the People of the Books) and God provides material and spiritual food to whomsoever He pleases without reckoning." God is All-Mighty, All-porwerful.

28. Let not the Muslims take the Non-Muslims as friends leaving the Muslims, and whoso does that belongs not to God in anything, but under circumstances that you guard against them, and Allah makes you fear His Self and unto God is the return.[32]

٢٨- لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ
الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ
فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ۗ وَيُحَذِّرُكُمُ
اللّٰهُ نَفْسَهٗ ۗ وَاِلَى اللّٰهِ الْمَصِيْرُ ○

32. When the reign of power, honour, kingdom and the universal revolutions are absolutely in the hand of God it is not worthwhile on the part of the Muslims, who have correct belief in God, to make friendship with the enemies of God leaving aside the friendship of their Muslim brethren. The enemies of God and the Holy Prophet can never become the friends of the Muslims. One who is led away by this folly has no love for and connection with God. God is the centre of all love and hope to a Real Muslim. And only such people are entitled to God's support and patronage who are sincerely attached with God. Friendship with the enemies of God is rebellion against God. A rebellious people cannot expect God's favour and His bounty. Of course, the taking of security measures to the extent of administration and planning in a national and constitutional manner for the sake of self-protection against the mighty harm of the Unbelievers, shall be an exception to the rule of the Abandonment of Intimate Relations as the متحرفا لقتال او متحيزا الى فئة ومن يولهم يومئذ دبره is an exception to the rule of (See verse 16, Sura Anfal).

It means it is not lawful for a Muslim fighter to turn his back in the battlefield except that he makes some dodge or tries to join with the other company. Similarly in the present verse the exception of الا ان تتقوا منهم تقاه (See also Sura Maeda, Verse 51).

Note : There is a difference between Friendsip and Courtesy. Courtesy is allowed but friendship is not allowed. Friendship bears the sentiment of love, and courtesy bears the colour of morality. Sometimes, political circumstances compel a Muslim State to make friendly relations with a Big Power of the Unbelievers for the sake of security and protection. It is allowed to the extent of security and protection and not to the extent of love and affection. Cultural relations are never allowed. The culture of the Muslims is totally different from that of the Non-Muslims. This verse should not be misunderstood, nor should be misapplied. This verse should not be sacrified at the altar of political expendiency or specific predilections. A Momin should fear only God and no one else. God is All-Mighty, All-Powerful. He is more powerful than the total power of the Non-Muslims of the whole world. As such nothing should be done which is against the good pleasure of God. The good pleasure of God is better than the good pleasure of the Non-Muslims. In making friendly relations the Muslims should not trespass the principles of Islam, neither should they regard unreal danger as real danger. They should not follow 'wishes', but follow the Principles enunciated by Islam. Every soul will have to appear before God Who knows the inner intentions and the hidden fears of His creatures, and before God no pretension will be of any avail to the pretenders. A strong Muslim acts upon 'determination' (عزیمت) and not upon 'permission' (رخصت). The fear of God should be greater than the fear of His creatures.

29. Say : 'Whether you hide what is in your breasts or publish it, God knows it, and He knows well what is in the heavens and what is in the earth, and God is powerful over everything.[33]

29. قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ؕ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

30. The Day every soul shall find what it has earned of the good brought forward before him and what it has done of evil, it will wish if there would have been a long distance between it and that Day, and God makes you fear His self, and God is very kind to His servants.[34]

30. يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَمَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا بَعِيْدًا ؕ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ وَاللّٰهُ رَءُوْفٌ بِالْعِبَادِ ○ ع

33. When God knows the hidden intentions of the heart and is powerful over every thing, a criminal cannot run away from punishment. He may run away from the coercive power of the state but he cannot run away from the encircling power of God.

34. Every soul shall stand on the Day of Resurrection before God and all his actions and deeds shall be brought forward. That time the criminals will wish would that Day be far away from them, or there would have been a great distance between their deeds and themselves that they might not reach them! This is also His kindness that He has warned you of the terrible events of that Day that you may manage safeguard from the wrath of God beforehand by avoiding the path of evil (particularly the intimacy with the Unbelievers) and keeping to the path of virtue.

Note : This is the main style of the Holy Quran that it describes the subject of fear with the subject of hope and the subject of hope with the subject of fear. To keep balance here also the Quran ends this verse with the words, "God is gentle to His servants", meaning thereby that if you forsake vice fearing God, His kindness is again ready to welcome you ; there is no chance to disappoint. Come here ! We tell you a door entering which you can not only become entitled to His forgiveness and mercy but can also become His beloved. This door is 'following the footsteps of the Holy Prophet :'

قل ان كنتم تحبون الله فاتبعونى يحببكم الله ويغفر لكم ذنوبكم ط والله غفورٌ رحيم

SECTION 4

31. Say : 'If you love God then follow me, so that God may love you and forgive you your sins. And God is All-Forgiving, All-Compassionate.'[35]

٣١۔ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

32. Say: 'Obey the Order of God and the Messenger, then if they turn away so God has no love for the Unbelievers.[36]

٣٢۔ قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ○

35. After forbidding the love and friendship with the enemies of God, the criterion of the Love of God is described. The main criterion of God's love is the following of the Holy Prophet. The degree of love is proportional to the degree of following. Whosoever follows the footsteps of the Holy Prophet he is true in his love ; otherwise his love is false. The greater the following, the greater the true love. The greater the true love, the greater the following, with the result that God will also love such servants. And by the grace of God's love and by virtue of following the Holy Prophet, the past sins shall be forgiven and all kinds of spiritual and material blessings shall be showered.

Note : The above verses dealt with Tauheed, this verse is an excellent description of the Prophethood of Muhammad (صلی اللہ علیہ وسلم) and a generous invitation to his obedience. This verse also implies that the Holy Prophet is the greatest lover of God because men of arts are invited to follow the Master of Arts and men of science are invited to follow the Master of Science. If the Holy Prophet were not the greatest lover of God, the lovers of God would have not been invited to follow him. This verse also shows that he is the greatest beloved of God because his following draws God's love for his follower. When his simple following begets belovedness, how much beloved the Prophet himself would have been to God. (Tr.)

36. The Jews and Christians said, "We are the sons of God and His beloved ones." This verse shows that an Unbeliever (Kafir) cannot become the beloved of God. If really you want to become the beloved of God, you should obey the commands of God and obey the Holy Prophet and follow his footsteps, who is the most beloved of God. The Najran Deputation had also said that they adored and respected the Christ for the respect and love of God. This verse is a good retort to them. In the ensuing verses the story of some of the selected servants of God (who are lovers and beloved both) is described and the biography of Jesus is elaborated in regard of the Najran Deputation which is an introduction to the story of the Last Prophet Mohammad (صلی اللہ علیہ وسلم).

33. Verily God chose Adam and Noah and the House of Abraham and the House of Imran[37] above all world.

34. Who were descendants one of another, and God is All-Hearing, All-Knowing.[38]

٣٣۔ اِنَّ اللّٰهَ اصْطَفٰٓى اٰدَمَ وَنُوْحًا وَّاٰلَ اِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ۙ

٣٤۔ ذُرِّيَّةًۢ بَعْضُهَا مِنْۢ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۚ

37. Imran is the name of Hazrat Moosa's father. It is the name of Mary's father too. Muslim Scholars have said that here Mary's father is meant as the ensuing verse اذ قالت امرات عمران الخ shows. The name of this sura is perhaps due to this connection because the story of the family of Imran II is described with extensive detail.

38. All are the creatures of God—Earth, Heaven, Sun, Moon, Stars, Angels, Jinns, rocks and animals. But the compendium of physical and spiritual qualities which is put in Hazrat Adam is not given to any other creature of the Universe. Hazrat Adam was given a special distinction when the angels were ordered to bow down before him and it was shown to the whole Universe that Hazrat Adam was more respectable than any other creature in the Universe. This special dignity of Hazrat Adam which we call 'Prophethood' was not only confined to the person of Hazrat Adam alone, but it was translated to Hazrat Noah (علیہ السلام) and from Hazrat Noah to Hazrat Ibraheem (علیہ السلام). After Adam and Noah a new situation arose that the whole mankind were the children of these two honourable persons. No family was outside their progeny. Before Hazrat Ibraheem Prophethood was scattered among different families. But after Hazrat Ibraheem Prophethood was confined to his children alone—Hazrat Ismaeel and Hazrat Ishaq. Why ? It is God's determination, Who gave to Hazrat Adam supreme excellence among His creatures in the Universe, He gave supreme excellence to the Children of Hazrat Ibraheem among mankind on this globe. Hazrat Adam was selected in the Universe and Ibraheem's family was selected among mankind on Earth for the rank of Prophethood. Here it is stated that Mary is one of the children of Ibraheem and as such Jesus is one of the children of Ibraheem. He is not a child of God as the Christians think. The lineage is the same and a branch of Ibraheem's posterity. God has got no such lineage. He is above all sense of posterity, He is neither begotten nor begets any one. He is neither father, nor mother of any soul. He is pure and above all such relations. He is the Creator of the Universe, He is the Creator of Hazrat Adam, He is the Creator of Hazrat Eisa. He is not the father of Hazrat Eisa. He is All-Hearing and All-Knowing. He has not selected Hazrat Adam in the Universe at random, nor selected Hazrat Ibraheem's family for Prophethood at random, nor created Hazrat Eisa without father at random. All His actions are determined with perfect wisdom and knowledge.

35. When the wife of Imran said, 'O Lord, I vowed to Thee what is in my womb keeping free from all, so accept from me, Thou art the Real Hearer, All-Knowing.'[39]

٣٥۔ اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ اِنِّیْ نَذَرْتُ لَكَ مَا فِیْ
بَطْنِیْ مُحَرَّرًا فَتَقَبَّلْ مِنِّیْ ۚ اِنَّكَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ ○

39. The name of Imran's wife is Hanna Bint-e-Faqooza. She had vowed according to the custom of that time, "O God I dedicate my child in my womb to Thy name," meaning thereby that the son born would be dedicated to the service of the church and the worship of God and would be free from all wordly engagements as marriage, economic activity etc. She said, 'My Lord ! accept from me my vow." In other words she was praying for a male child with a private politeness because God knows the hidden intentions of the heart and knows well the sincerity of purpose and will. She was asking for a son because girls were not accepted for this service.

36. Then when she gave birth to it she Said : 'O Lord, I have given birth to it a female,'[40] and God knows well what she gave birth to—the son is not as that daughter—[41] and I have named her Maryam (Mary) and give her and her offspring in Thy protection from the Satan, the outcast.'[42]

٣٦۔ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ○

40. But when a girl was born she was sorrowful because there was no custom to accept girls for the service of the church.

41. This is a parenthical clause and the word of God which means that she did not know what she gave birth to. God really knows the value of this girl. The male child which she desired for could not reach this child. This girl is herself blessed and lucky and in her holy self is hidden the self of a great and blessed soul.

42. God accepted her prayer. Tradition of the Holy Prophet says that when a child comes out of the mother on the Earth, the Satan touches him/her but Jesus and Mary are exceptions. Comparing with other Traditions it means that a child is born with the original right nature which manifests itself in youth at the maturity of wisdom, but sometimes the original right nature is overshadowed by the environmental factors and external effects as the Holy Prophet has said, 'Man is born with the original right nature (which is Islam) but the jew parents make him jew, the christian parents make him christian and the majoosi parents make him majossi. As the seed of Eman and obedience is inherent in the nature of the born child, though he knows not what is Eman and has no perception of the environment, similarly the negative effects start at the very birth of the child with the satanic touch. This world is a wrestling ground of positive and negative, good and evil forces. But it is not always necessary that every new child is affected by the satanic touch. If there is an exception (like Mary and Jesus) to this rule that every born child is touched by the Satan, there must also be such examples that despite the satanic touch they are not affected wrongly. All the Prophets are innocent. Their innocence is a charge of God. So if they have undergone this satanic touch at the time of birth (and they are not exceptions like Mary and Jesus) it is also above doubt that this satanic touch must have not exercised any negative effect on their pure souls. The only difference between Mary/Jesus and other Prophets is that the former have not passed this stage and the latter passed but without any adverse effect. Such partial excellence cannot prove absolute superiority. According to a Tradition some girls were singing. The Holy Prophet turned his face from them. Hazrat Abu Bakr (رضی اللہ عنہ) came but the girls went on singing. Afterwards Hazrat Umar (رضی اللہ عنہ) came and the girls ran away. The Holy Prophet remarked, "The Satan leaves the way on which Umar walks." This Prophetic remark does not indicate the superiority of Hazrat Umar to the Holy Prophet himself. (With the procession of a King even the thieves and pick-pockets do join, but when they see the Kotwal they run away stealthily. It does not mean that the Kotwal is superior to the King. Tr.) According to a Tradition of Bukhari only Jesus has been mentioned as born without the Satanic touch. The tradition of Hazrat Abu Huraira describing the Satanic touch outwardly applies not to the interpretation of the present verse.

37. Then God accepted her with a gracious acceptance and grew her with a good growth and gave her to the charge of Zakariyya.[43] Whenever Zakariyya came to her in the hut he found some provision before her. Said he, 'Ye Maryam ! where did you get it from ?' Said she, 'It comes from God. God gives provision whom He will beyond expectation.'

٣٧. فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّ اَنْۢبَتَهَا نَبَاتًا حَسَنًا ۙ
وَّكَفَّلَهَا زَكَرِيَّا ؕ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ
وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَكِ هٰذَا ؕ
قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ
بِغَيْرِ حِسَابٍ ○

43. The newly born child was though a girl but God accepted her more than a male child ; and the priests of Baitul Maqdis accepted her against the traditional custom. Moreover, Mary was made beautiful and was given an excellent acceptance. She was given in the charge of Hazrat Zakariyya. God brought her up very well morally, physically and mentally. She was made pious, holy and pure from all characters against chastity. She was a pure and perfect woman. (She was stainless, innocent and matchless. She was a woman of excellent glory and those who call her profane, as the jews, are the most wretched and unholy souls among mankind. She gave birth to a marvellous child who showed marvels while he kept on Earth and will show marvels again before the end of this world. Tr.). When a difference arose among the priests about her charge, Hazrat Zakariyya won the quill so that she might get moral and spiritual training from him. Hazrat Zakariyya and her maternal aunt loved her very much and looked after her very carefully. When she grew young a hut near the mosque was reserved for her, where she worshipped in the day and passed the night with her maternal aunt, the wife of Hazrat Zakariyya.

38. Then and there prayed Zakariyya unto His Lord ; called, 'O my Lord! give me of Thy goodness a child pure and holy. Undoubtedly Thou art the Hearer of prayer.[44]

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِن
لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ○ ٣٨

39. The angels then called to him when he stood at salat in the hut, 'Allah gives you the good tidings of Yahya (John)[45] who shall confirm a Word of God[46] and shall be a chief, and shall not go to woman[47] and shall be a Prophet from the righteous.'[48]

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ○ ٣٩

44. According to the Muslim Scholars 'Rizq' here means material food or provision. It is said that Mary got fruits un-seasonal, fruits of the hot season in Winter and fruits of the winter season in Summer. According to Mujahid 'Rizq' here indicates spiritual food in the form of Divine Booklets. However, the blessings and extraordinary signs began to appear as an indication of her glory and excellence, and their repeated observation made Zakariyya to question about them. "Where do you get these things from ?" he asked her. "God provides these things beyond imagination and beyond thought of mankind," she replied. Hazrat Zakariyya had become quite old and his wife was barren. There was apparently no expectation of children. When he saw extraordinary bounties being bestowed upon Mary and unseasonal fruits being given without any material means, he thought he might also get a fruit unseasonal, i.e. he might get a child in old age by the mercy and kindness of God. So there he prayed for a child.

45. The prayer of Hazrat Zakariyya was granted and good tidings of a son were given to him and the son was named Yahya (عليه السلام).

46. Here 'Word of God' means Hazrat Messieh (عليه السلام) who was born by the Order of God without a father. Hazrat Yahya told the people beforehand that Jesus would be born in an extraordinary way.

47. 'Hasur' (حصور) means abstaining very much from tastes and lusts. He was very much absorbed in worship and meditation. (The heavenly rays of Divine Enlightenment had rarefied the lascivious passions which cause temptation towards woman. It does not mean he was impotent. Prophets are never impotent because impotency is a physical deficiency and the Prophets are pure from physical and spiritual deficiencies. In other words Hazrat Yahya was passionless but not powerless. Tr.) It was a peculiar state of Hazrat Yahya, which does not frame any positive law for the Ummat of the Holy Prophet whose sublime distinction lies in the association of spiritual ascendency with the social perfection.

48. He will reach the pinnacle of glory and guidance which is Prophethood and possess excellent politeness.

40. Said he, 'O Lord ! how can I have a son when old age has reached me and my wife is barren.' Said God, 'Thus Allah does whatever He will.[49]

41. Said he, 'O Lord ! appoint for me a sign.' Said God, 'Sign for thee is that thou shall not speak to men for three days except by signs.[50] And remember your Lord and celebrate glory evening and morning.[51]

٤٠ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ
وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۝
٤١ قَالَ رَبِّ اجْعَل لِّي آيَةً ۚ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ
النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَاذْكُر رَّبَّكَ كَثِيرًا
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ۝

49. God's power is unlimited. His will is independent and is not bound by the known laws of the Universe. Though the general practice of Divine Will accords with the famous laws of cause and effect, but it is also the practice that God sometimes creates things against the known laws in an extraordinary way. Hazrat Zakariyya got son in an extraordinary way, Mary got fruits etc. in an extraordinary way without any material source. All these extraordinary events were, as a matter of fact, an introduction to that great and glorious Sign which was going to appear from the glorious soul of Mary without the touch of any human soul. In other words the extraordinary birth of Hazrat Yahya given in the words : كذلك يفعل الله ما يشاء was a preface of the words : كذلك يخلق الله ما يشاء which follows in connection with the miraculous birth of Hazrat Yahya.

50. Hazrat Zakariyya asked God to show some sign of pregnancy so that he should glorify Him more and more, and feel fresh happiness to see the signs of the nearness of delivery and be absorbed in thanking His bounty extensively.

He was told that when he felt himself speechless (unable to speak to the people but with tokens) for three days and nights, while the tongue remembering God freely, he should know that his wife became pregnant. Glory to God !

Glory to God ! He appointed such a sign that it served the purpose of a sign in itself as well as the purpose of the information i.e. thankfulness for the bounty, was also achieved in its perfect form. In other words, save remembrance and thanks, his tongue could not speak any other word even though he desired.

51. Hazrat Zakariyya was ordered to remember God very much at that time and be absorbed in glorification and divinization morning and evening. It seems his speechlessness was involuntary so that he might be wholly engaged in remembrance and meditation, but to be engaged in remembrance and meditation was not in itself involuntary. this is why he was given the order to glorify and remember extensively.

SECTION 5

42. And when the angels said, 'Maryam, God has chosen thee and made thee pure (and good) and chosen thee above all women of the world.'[52]

٤٢۔ وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ ○

43, 'Maryam, worship thy Lord and lie prostrate,[53] and bow with those who bow (in salat)'.[54]

٤٣۔ يٰمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاسْجُدِيْ وَارْكَعِيْ مَعَ الرّٰكِعِيْنَ ○

52. The story of Hazrat Zakariyya and Hazrat Yahya, which comprises some important principles and shows the dignity of the House of Imran and serves as an introduction to the story of Mary and Jesus, is over. Now again the story of Mary and Jesus is described after a necessary digression from the central theme—the birth of Jesus without a father. The dignity of Jesus connot be established without duly describing the purity and dignity of Mary, the Chosen. So the angels said to her, "God has chosen you from the first day of your birth. You were a girl but God accepted you in dedication. He bestowed upon you a variety of His bounties and blessings, brought forth metaphysical and supernatural highlights. God made you pure and gave excellent morals. God gave you external and internal virtues. God gave you chastity and propriety. God made you worthy of mosque-service against the prevalent custom. God made you superior to other women of the world in that you have a sublime potency of a very great Prophet." Jesus appeared without a human touch from her body, which must be excessively pious and exceedingly holy, and this excellence is her exclusive qualification and no woman in the world is endowed with this significant character. (The physical body was as though metamorphosed into a spiritual body. This peculiar character of Hazrat Maryam confounded a large crowd and they began to divinize her. But Divinity is far above spirituality. Despite all high spiritual traits she was essentially a human soul. Tr.)

53. When God gave such a great dignity and reverence it was incumbent on her part to bow down before God with humbility and sincerity and worship Him with a greater zeal so that the great purpose should materialize whereof she was a medium.

54. Mary was especially ordered to perform the prayers with the prayer-team, otherwise Jama'at prayer is not obligatory for women.

44. These are the tidings of the Unseen which We send unto thee.[55] And thou wast not with them when they were casting their pens that who would take Maryam in (his) guardianship, and thou wast not present with them when they disputed.[56]

٤٤۔ ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۭ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۠ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ○

45. When the angels said, 'Maryam, Allah gives thee the good tidings of a Word from Him whose name is Messieh, Eisa, son of Maryam, illustrious and dignified in this world and in the next world and one of the nearest and dearest to God.[57]

٤٥۔ اِذْ قَالَتِ الْمَلٰۗىِٕكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ○

55. This verse proves that Mohammad (صلی اللہ علیہ وسلم) was the Prophet because such correct events cannot be described by any mortal except a Prophet. The Holy Prophet had no associations with the jews or the christians. The jews were the enemies of christians and they uttered nonsense against the personality of Jesus Christ. The Christians had gone astray and their knowledge about Jesus was damaged. Consequently it cannot be said that the Holy Prophet had learnt something from the christians and described it in the Holy Quran adding something by his own wisdom. The Divine Revelation infromed him of all exact events, otherwise he did not observe those events by his own eyes.

56. When Mary was accepted, the priests began to quarrell about her custody. Finally, the quills were thrown in a stream. Mary was given in the charge of that man whose quill moved upward against the current, and this man was Hazrat Zakariyya, the Prophet.

57. Hazrat Eisa is described as Kalemat-u-Allah (کلمۃ اللہ) at very many places in the Quran and the Tradition. Kalemah means 'word'. There are numberless Words of God as given in Sura Kahf —' the Words of God are so many that they cannot be exhausted even if the oceans were used up as ink, even though like oceans were brought to help'. (verse 110). Jesus is termed as Word of God in this sense that his birth took place in a supernatural way without a father only by the Order of God against the known laws of cause and effect. When some event occurs against the general laws it is construed directly to the Act of God, as the Holy Quran says : وما رميت اذ رميت ولكن الله رمى (سورہ انفال۔ رکوع ۲) " And thou (Muhammad) threw not when thou didst throw, but Allah threw". (verse 17, Sura Anfal). Originally Messieh

was Mashuh or Mashuha in Hebrew language which means 'the Blessed'. Dajjal is also known as Massieh ; but it is an arabic word and it does not mean 'blessed'. The other name of Messieh is Eisa. In Hebrew language it was originally 'Aishu' which means a 'Chief' (Sayyid).

It is notable that Quran has used the words 'Massieh, Eisa, son of Maryam' not simply as a good tidings of a son, which is being given to Mary, but as an information that Massieh being fatherless shall be called or known with reference to his mother. This appellative 'Son of Mary' in the first instance shows the prodigious creation or sign of God's power, and in the second instance shows the dignity of Mary, who received the great honour of being the mother of such a great son. Mary might also be puzzled by this tiding thinking that the world would blame her and cast slanders at the birth of child without a father, so the words وجيهاً في الدنيا والاخرة were added which mean that the child shall be honourable and illustrious in both the worlds, and the slanders and blames of the worldly people shall be set aside totally to her entire satisfaction. Wajih (see verse 69, sura Ahzab) means a person well-esteemed in Allah's sight and who is above the slanders of the worldly people as Moses (be peace on him) was slandered by some of his people but God made him innocent of their charges. Similarly Jesus shall also be made innocent of the charges of the ignorant enemies or the ignorant friends, e.g., some people would cast slanders and blame the pious Mary of a loose character, some would contrive God or some human being as the father of Jesus, some would say that he was slain or crucified, some would say that Jesus is the son of God or would suggest for him Divinity. All such absurd charges shall be nullified by God and Jesus shall be made quite innocent of their preposterous assumptions, and his honour shall be well-established in this world and in the next world before all human souls. The dignity and honour, which Jesus got after his birth and his prophethood, shall be perfected when he again comes down to the Earth as a Loyal Commander of the Last Prophet Muhammad (صلى الله عليه وسلم) against the great Dajjal appearing in the world before Qayamat. This is the unanimous belief of the Muslims. Finally on the Day of Resurrection the blessings and bounties given to him shall be enumerated, and he will be questioned whether he had told the people to worship him and his mother, and he will respond in a very wise and courteous style that he had not done so (vide Sura Maedah), and in this manner his glory and honour shall be exposed before the whole humanity at large. He is not only well-esteemed and illustrious in this world and in next world but shall be one of those who are specially nearest to God.

46. And he shall speak to men in the cradle and in mature age and is one of the blessed and lucky ones.[58]

٤٦۔ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَّمِنَ الصّٰلِحِيْنَ ○

47. She said, 'O Lord ! How shall I have a son and no man has touched me.' 'Even so,' God said, "Allah creates what He will, When He decrees a thing He does but say to it, 'Be' and it is."[59]

٤٧۔ قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّلَمْ يَمْسَسْنِيْ بَشَرٌ ؕ قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ؕ اِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○

48. And He will teach him the Book, the Wisdom, the Taurat and the Gospel—[60]

٤٨۔ وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ

58. He will possess excellent morality and sublime character and shall be highly virtuous. First in the cradle and afterwards in his youth he shall talk wondrous things. These words were meant to console Mary who could think that Jesus might get glory in his youth, but in his childhood period she would certainly become a taunting stock and there would be no way to acquittal. So she was consoled that she might not worry just after the strange birth because he would himself speak in the cradle to the surprise of the people, and she would have not to give any explanation about his birth. Some of the perverts say that this was simply a consolation to Mary that the child would not be dumb but speak to the people like all children to childhood and youth. But it is nonsense and against the Quran and Tradition.

59. When Mary got the tidings of a son she was highly surpirsed. So she asked how could she give birth to a child in a virgin state. She got the answer that the child would be born in that very state without the touch of human being. She should not wonder at his birth against the famous laws of the world, because God does whatsoever He wills. He can create whatsoever He wills and howsoever He desires. Whenever He wants to do anything He simply wills the thing is done. Neither He is dependent on matter, nor He is bound by the known laws of cause and effect.

60. God will teach him writing, or will teach him general knowledge of the Heavenly Books, and specially the Taurat and the Gospel and will teach him deep Wisdom. Book and Wisdom may also mean the Holy Quran and Sunnah, because Jesus after descension will adjudicate according to the Holy Quran and the Sunnah and it is only possible when he has got the deep knowledge of the Holy Quran and the Sunnah. (God knows better)

49. And will make him Messenger unto Bani Israeel : 'Verily I have come to you with signs from your Lord, that I make for you out of clay the figure of a bird, then I breathe into it, then it becomes a flying animal by God's leave.[61] And I heal the blind and the leper and bring the dead to life by God's leave,[62] and I inform you of what you have put in your houses.[63] Verily in that there is a full sign for you if you are believers.'

٤٩- وَرَسُولًا إِلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ أَنِّي قَدۡ جِئۡتُكُم بِـَٔايَةٖ مِّن رَّبِّكُمۡ أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيۡرَۢا بِإِذۡنِ ٱللَّهِۖ وَأُبۡرِئُ ٱلۡأَكۡمَهَ وَٱلۡأَبۡرَصَ وَأُحۡيِ ٱلۡمَوۡتَىٰ بِإِذۡنِ ٱللَّهِۖ وَأُنَبِّئُكُم بِمَا تَأۡكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمۡۚ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لَّكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٤٩

61. The word 'creation' here is used in a verbal sense and not in the real sense. As a Tradition says, احیوا ماخلقتهم (give life to that which you created), or the Quran says that God is the Best of creators (احسن الخالقین), here creation does not mean the real creation which is the act of God alone. Consequently, creation is also spoken on other than God in a limited outer sense, otherwise in its real sense no one is a Creator except God. This is why, perhaps in this verse أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ طَيۡرَۢا is used and not أَنِّيٓ أَخۡلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيۡـَٔةِ ٱلطَّيۡرِ Jesus did not say that he created a bird from mud but said that he made the figure of a bird from mud and breathed into it and then the figure became a living bird. However, it was a miracle which was shown at his hand. It is said that this miracle appeared while he was a boy in order to vindicate his own birth by the breath of Gabrael and shut the mouth of the blasphemers. Angelic and spiritual traits were the peculiar conditions of Hazrat Eisa (علیہ السلام) and his miracles were covered with the angelic and spiritual colour. But if man is superior to angels, as they were ordered to bow before Adam, then the

one who is endowed with all spiritual and human perfections shall be superior to Hazrat Eisa, and obviously this sublime perfection is found in the personality of the Holy Prophet—Hazrat Muhammad (صلی اللہ علیہ وسلم).

62. This was an era of the Hakims and Doctors. Hazrat Messieh was given such miracles which would prove his superiority to their most distinguished proficiency. No doubt, to give life to a dead soul is the attribute of God as the condition of بِاِذْنِ اللّٰہ (by the leave of God) shows, but because Hazrat Messieh was its agency so he construed the action of reviving to his own self extensively. To say that the Holy Quran and the Holy Prophet have declared once for all that no dead soul shall be revived from eternity to eternity is an absurd claim without reason. If the Holy Quran says that God restrains that soul upon whom death is appointed and leaves away the one upon whom death is not pronounced (Sura Zumar) but to argue on this basis that He cannot return the restrained soul is not correct. He who restrains can also set free. Remember that miracle is that which is demonstrated against the general Laws of Nature to confirm the prophethood of a Divine Messenger. So to argue on the basis of those verses (which generalize the Laws of Nature) about invalidity of miracles is, as a matter of fact, a negation of miracle itself and an acknowledgement of self-ignorance. If miracle comes according to the general laws it cannot be called a Miracle. That Hazrat Messieh was born in a miraculous way and he showed various miracles to the people, is the Unanimous Belief of the Ahle Sunnat. Those who deny these miracles are mere perverts whose hearts are swerving and they follow the Mutashabehat without comparing them with Muhkamat.

It is a blasphemous perversion if someone twists the external meanings of the Muhkamat and says that they are simply expressive of metaphers and symbols and they do not comprise any factual realism. It is also a heinous blasphemy to negate the miracles arguing on the basis of those verses which generalize the Laws of Nature. Realistically miracle is also the Sunnat of God meaning thereby that God shows some supernatural freaks and prodigies against the external laws in order to testify the prophethood of the Divine Messengers. Consequently only the perverts and the swerving hearts wrongly represent the established meanings of the firm verses of the Holy Quran. The Holy Prophet has advised the Muslims to ward off such perverted thinkers.

63. Jesus was also given the miracle of knowledge about hidden things. He informed the people of some past and future events. This was a miracle of knowledge.

50. 'And I declare that the Book before me—the Taurat—is truthful, and for that I may make lawful some of those things which were unlawful(forbidden) unto you, and I have come to you with sign from your Lord so fear God and obey me.[64]

٥٠. وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِيْ حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۖ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ○

51. Surely Allah is my Lord and your Lord so worship Him. This is the straight path.[65]

٥١. اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۗ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ○

64. Jesus said to the people, "I confirm the Taurat and declare that it is the Book of God. I am directed by God to change some of the minor laws of the Taurat keeping in tact the fundamental principles and basic Laws."

Note : Abrogation is allowed by God according to His own Will according to time and space. Abrogation means change. Hazrat Eisa abrogated some laws of the Taurat and made some strict laws lenient according to the directions as came from God. In other words some past laws were perfected and some were abrogated according to time and space. The fundamental laws and the basic commands on which the edifice of Religion is based were not changed. The change, however, in the Islamic Shariah cannot be made because the Holy Prophet Muhammad (صلی اللہ علیہ وسلم) is the Last Prophet and the change in Religion requiries new Prophet and new Revelation. Moreover, Islam is the most perfect Religion and needs no change or development. Hazrat Eisa after descension will not bring any change in Quran and Sunnat but follow them with prophetic wisdom. (Tr.)

65. Jesus Christ said to his people to fear God and obey him because they had seen all those signs which he had shown them and those signs were a sound proof of his righteousness. He primarily emphasised on Tauheed as the basic principles, because Tauheed is the root of all roots in Religion. He told them to regard God as their Lord and his Lord. It means he never allowed them to forge the relation of sonship between God and himself as the modern Christians hold so dearly, because this relation is a tremendous forgery and is against the very principle of Divine Oneness. He said to them emphatically to worship God alone because the only straight path to the good pleasure of God is Tauheed, Piety and Obedience to the Messenger of God.

52. Then when Jesus perceived the unbelief (Kufr) of Bani Israeel, he said, 'Who is to help me in the way of Allah?' The Havarees (disciples) said, 'We are to help God, We believed in God, witness thou that we accepted the command of God.'[66]

53. 'O Lord! we believed in what you have sent down and we obeyed and followed the Messenger, enroll us therefore amongst the Believers.'[67]

54. And devised those unbelievers and devised God and the device of God is the best.[68]

٥٢۔ فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِيْٓ
اِلَى اللّٰهِ ۭ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا
بِاللّٰهِ ۚ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ ○

٥٣۔ رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا
مَعَ الشّٰهِدِيْنَ ○

٥٤۔ وَمَكَرُوْا وَمَكَرَ اللّٰهُ ۭ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ○ ع

66. When Jesus Christ received a hopeless response from the Bani Israeel he made a general appeal to help the Divine Religion. The Havarees responded to this appeal fervently and promised to help God i.e. promised to help him in the propagation of the Divine Religion which Jesus Christ had presented before them.

Note : Havari means washerman. One day Hazrat Eisa passed by some washermen who were washing clothes. He said to them, "Why you wash the clothes? Come with me and I shall teach you the washing of hearts. Two of them accompanied him. They were known by the name of Havari. All other disciples who came afterwards were also known by this name. (Now Havari has become a technical word which means the one who helps God i.e. the Divine Religion of Islam. Tr.)

67. The Havarees first confirmed the Divine Religion before Jesus Christ and then turned towards God. They declared their confirmation again and asked God to enlist them among the Believers so that their Eman might be registered and they might not turn to Kufr again.

68. مکر (Makr) means 'a secret and private device.' It is good if it is designed for a good purpose. It is bad if it is designed for a bad purpose. This is why in the words ولایحیق المکر السیئ of the Holy Quran (see verse) 'makr' is qualified by the adjective 'bad' (سَيِّئُ). And here in this verse God is described as خیر الماکرین which means God is the best of devisers or planners. The enemies of Jesus Christ were making criminal plans against him. So their 'makr' was bad. God was making secret plan to save Jesus Christ. So His plan was good. The Jews hated Jesus Christ and called slanders against him. They rejected him totally and made secret plans to kill him as they had made similar wicked plans to kill the Holy Prophet. The jews approached the King and made him believe that Jesus Christ was a Heretic and wanted to change the Taurat and thus make the people 'irreligious'. The King was enraged and ordered his arrest. So God says that the jews with the King were making a dirty plan against Jesus, and He was devising to save Christ and spoil the plots of the jews. No doubt, the device of God is best and strongest which no one can break down and defeat.

SECTION 6

55. When said God, 'Jesus ! I will take thee to Me and will raise thee to Me and I will purify (acquit) thee of the Unbelievers and I will set thy followers above those who reject till the Doom's Day, then unto Me shall you return, then will decide between you in the matter you quarrelled upon.

٥٥- إِذْ قَالَ اللّٰهُ يٰعِيسٰى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ
وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلٰى يَوْمِ الْقِيٰمَةِ ۚ
ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ○

56. So those who turned rejectors (kafir) I will chastise them with a terrible chastisement in the World and Hereafter, and none is their helper.

٥٦- فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا
فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَمَا لَهُمْ مِنْ نّٰصِرِينَ ○

57. And those who believed and did good deeds, He will pay them in full their wages, and God is not pleased with the unjust.[69]

٥٧- وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيهِمْ
أُجُورَهُمْ ۗ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِينَ ○

69. The King appointed some jews to arrest the Christ and severely punish him and finally crucify him that others might fear and dare not embrace his creed. God consoled Jesus Christ that He would destroy all their plottings against him. They were planning to set at naught the glorious purpose which was designed by his birth and Prophethood and thus devalue the bounty in his person. But they would not succeed in their wicked scheme. They wanted to arrest, punish and put him on the cross, while God was planning to put him in the Heaven far above their reach. They wanted to punish and humiliate him and prevent the people from his obedience. But their wicked hands would never reach him and God would give him greater dignity by his heavenly ascension, and would produce from amongst mankind millions of his followers who would always be set above his disbelievers till the moment before the Doom. It means the believers of Christ (whether Muslims or Christians) shall always be predominant over the disbelievers of Christ (Jews, Hindus, Communists, etc.) in the world. Afterwards a time will come when the two groups (Believers and Unbelievers) will turn to His Command. At that time all their differences shall be settled and all dissensions shall be extirpated. When that time shall come ? The

verse shows that this time shall start from the end of the life of this existing world. All the infidels shall be under a very severe chastisement. No power shall come to their help. On the contrary the believers shall be in peace and they would be recompensed fairly in this world and in the next world. The infidels shall be totally exterminated.

It is a unanimous belief of the Ummate-e-Muslima that when the jews fully prepared their wicked scheme, God took up Jesus Christ in the heaven. According to repeated Traditions of the Holy Prophet when the world will be filled with Kufr and Satanism before the Doom (Qayamat) God shall send the Holy Christ again in this world as a great Loyal General of the Last Prophet Muhammad (صلی اللہ علیہ وسلم) to show the intimate relation of the past Prophets with the Last Prophet. Hazrat Massieh (علیہ السلام) shall slay the Dajjal and his followers, the Jews. The jew shall get no protection whatsoever. Even the trees and rocks shall call, 'This is the Jew standing behind us, slay him'. The Holy Christ shall break the Cross and rectify the wrong and preposterous beliefs of the Christians and lead the world on the path of Eman and Islam. At that time all religious differences shall be settled and extirpated and only ONE DEEN (Islam) shall prevail. This is the time about which the Quran says : وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ (There is not one group of the People of the Book but will assuredly believe in him before his death)—Sura Nisa, Section 22. (See delails there).

In brief ثم الی مرجعکم الخ is not confined to the next world alone but belongs to both the worlds as the words فی الدنیا والاخرۃ indicate. Moreover, the words الی یوم القیٰمۃ denote the period just before the Doom (Qiyamat). The Traditions of the Holy Prophet say that before the Last Day a blessed period shall come when all the differences shall be removed and only shall ONE DEEN (Islam) prevail. Praise to God from eternity to eternity.

Note : Some important points about the current verse should be kept in mind. The word توفّی by the commons is used in the meaning of causing death and taking life, but according to the scholars it means 'drawing completely and taking fully'. Accordingly the word توفّی is also applied to death because in death no particular organ of life is taken but the whole life is taken by God. So if the life together with body is taken then the word توفّی is applied in its complete and primary sense, but if the soul without body is taken it is also توفّی as the Holy Quran says, "Allah draws the souls at the time of dying and those who yet not die draws them in sleep, then keeps that for which He has ordained death and sends back others till an appointed moment." (verse 42, Zumar). This verse shows that توفّی has two different states, one in the state of sleep and the other in the state of death. As a matter of fact

توفّی has different degrees. One is that which is known as Death and the other is that which is known as 'Sleep'. Quran has applied the word on both Sleep and Death.

(Draws you in the night and knows what you do in the day (verse 60, Ana'm) In this verse of Sura Ana'm توفّی is used in the meaning of sleep.

If the word توفّی can be applied to the drawing of soul without body as in the case of Death and in the case of Sleep, it can also be used in drawing the soul together with body. If in Sura An'am توفّی is used to denote sleep and in Sura Zumara is used to denote both Death and Sleep, there is no wonder if توفّی is used in Aal-e-Imran to denote the drawing of both Soul and Body, especially when it is a fact that for the first time the Quran has used the word of توفّی both in the case of Death and Sleep. The people were ignorant of the reality of Death and Sleep before the advent of the Holy Quran. The Holy Quran for the first time in the history of knowledge has thrown light on the reality of Death and Sleep by using the word of توفّی . So it has a genuine right to use this word توفّی in case of drawing the soul together with the body as done in the case of Jesus's Ascension. There can possibly be three types of Ascension (1) Ascension of Soul without body. It is not any peculiar character to be narrated in the case of Jesus' Ascension because it is a common rule. (2) Ascension of Body without soul. This case is meaningless or rather absurd. (3) Ascension of Soul together with body or ascension of body with soul. This is naturally a peculiar ascension and can be rightly stated in Jesus' case. Then only the words رافعك الیّ give their correct meaning and justify their use after the word توفّی . This is the unanimous belief of the Ummat-e-Muslima that Jesus Christ was drawn to the heaven with the living body. Ruhul Ma'ani, Ibne Kathir, Imam Malik, Ibne Abbas, etc., have the same opinion and no past scholar can be quoted to hold a contrast. (Mohammad Ali of Lahore has wrongly interpreted this verse and wrongly quoted the pious scholars. Tr.)

The miracles which were demonstrated at his hand have a close resemblance with his heavenly ascension. If he could make a mud-bird fly into the sky merely by the force of his breath, why could he not fly into the Heaven by himself by the order of God ? When he could heal the lepers and cause a dead body to live again, it is no wonder if he himself lives thousand years with the angels in the Heaven (to come down again on earth to defeat the evil forces and to defeat the victories of matter and the achievements of Science, as he had done before). Many pamphlets, books and articles have been written on this subject but the best book on this subject is Aqeedat-ul-Islam (عقیدۃ الاسلام) written by Anwar Shah Sahib Kashmiri, a great scholar of Hadith and a son of Deoband.

58. This We recite unto thee of the verses and of a narrative exact.

٥٨. ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ ○

59. Truely the likeness of Jesus before God is as Adam's likeness, He made him of dust, then said unto him, "Be" and he was.[70]

٥٩. اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ○

60. The truth is that which God says, so be not of the doubters.[71]

٦٠. اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ○

70. The Christians of the Najran Deputation quarrelled with the Holy Prophet on their belief that 'Jesus is the son of God and not the servant of God', and finally asked if Jesus was not the son of God then whose son was he. At this the current verse was sent down that Adam had neither father nor mother, no wonder if Christ had no father (Muzehul Quran). On the Christian assumption Adam should be asserted as the Son of God but no one holds this belief.

71. What God has said about Jesus Christ is absolutely correct and there is not the minutest doubt in it. The reality without exaggeration or diminition is revealed.

61. Then whoso disputes with thee about it after that the real facts have come to thee, say : 'Come now, let us call our sons and your sons, and our women and your women, ourselves and yourselves and pray to God humbly and invoke the curse of God solemnly on those who are liars.'72

٦١- فَمَنْ حَآجَّكَ فِيهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ
فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا
وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ
فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ○

72. God ordered that if the Najran Christians did not accept after so many arguments and clear facts, they should be invited for a 'Mubahela' (which means invoking curse for those who were false in those fundamental assertions about Jesus Christ). The practical form of Mubahela was so devised that both the contending parties should gather at an appointed place with their-selves and their children and humbly pray that God's curse should be laid on those who were liars. This form of Mubahela, in the first instance, would show to what extent the parties were firm in their beliefs and regarded them righteous. When the Najran Deputation heard this challenge they asked time for consultation. In private consultations their wise and experienced members said, "You have believed and known by your hearts that Muhammad is the Messenger of God and he has given exact and decisive facts about Jesus Christ. You know that God has promised to raise a Prophet among the Bani Ismaeel. It is very probable that he is the promised Prophet. So the result of facing a Prophet can be nothing but total destruction and a grievous chastisement from Heaven. The curse of a Prophet can translate from this generation to the future generations also. It is better to make peace with them and return home, because we cannot fight against the whole Arabia." With this resolution they went to the Holy Prophet. The Holy Prophet was coming out with Hasan, Husain, Fatema and Ali (رضی اللہ عنہم). Seeing their enlightened faces the Archbishop of the Najran Christians said, "I am looking such holy faces that their prayer can move the mountains even. Don't destroy yourselves by accepting the 'Mubahela', otherwise no Christian will be left living on earth." At last they forsook the 'Mubahela' and accepted to pay Jizzeyah (tax) and made a peace treaty and returned home.

In a Tradition the Holy Prophet has said if they had done 'Mubahela', a rain of fire would have fallen on them in the valley and God would have exterminated Najran and within one year all the Christians would have perished.

Note : The Quran has not told whether Mubahela can be adopted after the Holy Prophet or not, and that whether the effect of Mubahela should be the same as it would have been in the Mubahela of the Holy Prophet. From the manner of action of some predecessors and the explications of some Hanafi Jurists it appears that the constitutionalism of Mubahela still survives, but in those things which are absolutely final. It is not necessary that women and children should also be called in the Mubahela, nor it is necessary that the same kind of chastisement (as mentioned by the Prophet) should come on those who accept the challenge. It is a kind of separation from strife and dispute after the argument is established (accomplished). In my opinion Mubahela is not permissible with every false disputant, rather it should be done with a perverse liar.

Hazrat Ibne Kathir says :

ثم قال تعالیٰ امراً رسوله صلعم ان یباهل من عاند الحق فی امر عیسیٰ بعد ظهور البیان۔ واللہ اعلم

62. No doubt, this only is the true narrative (of the facts about Jesus) and there is no God but Allah[73] and certainly it is God who is the All-Mighty, the All-Wise.[74]

٦٢۔ اِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ ۗ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

63. And if they do not accept this (challenge) then God is aware of the mischief-mongers (corrupters).[75]

ع ٦٣۔ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ عَلِيْمٌ ۢ بِالْمُفْسِدِيْنَ ○ ع

73. With the invitation of Mubahela it is told that Mubahela was to be done on that : "What is described in the Quran about Jesus Christ is absolutely a correct narrative," and God is pure of all kinds of association and the relations of father and son etc.

74. By His mighty power and wisdom He shall deal with the false and the righteous according to his respective condition.

75. If these Christians neither accept the Truth after strong and clear arguments, nor are prepared for Mubahela, then know that they do not really want to research the Truth, nor they have belief in the truth of their own convictions. They simply want to create disruption and dissension. So they should know that all the miscreants are in the sight of God.

SECTION 7

64. Say: "People of the Book ! Come now to a word (fact), common between us and you, that we should worship none but God, and that we should associate none with Him, and should not take others as lords apart from Allah." If they do not accept (this offer too) then say: 'Bear witness that we are obedient to the Command.'[76]

٦٤. قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ○

76. Verse 64 of Aal-e-Imran is a very important verse epecially in consideration of modern times. There are so many evil forces working to efface Religion from the face of the Earth. Moreover, this verse demonstrates the broad outlook and generous approach of Islam towards the settlement of religions disputes. It provides a very wise method and basis to invite the religions of the world towards the one Eternal Religion based on the Unity of God. The Christians had declared that they were also Muslims when they were said to submit and yield to obedience. Similarly, the Jews and other religious sects claims that they believe in the Divine Unity, in one form or the other. Even the Polytheists say that the Supreme God is one. Consequently all those people who believe in some religion believe in the existence of One Great God. This verse invites all such people of the world and especially the Christians to maintain unity on the basis of this basic and fundamental faith—the Unity of God—provided they do not change its real spirit and original nature. The first and foremost thing is that words and actions should not contradict each other. If they say that they are Muslims and Unitarians in faith they should also prove this claim by action. They should, in the real sense, submit to the Will of God and worship Him alone. They should not associate anything with His Divine Attributes. They should not deal with the priests, saints and prophets as they deal with God e. g. they should not regard His servants as son and grand sons, nor they should regard any human being as the final authority in Religion leaving aside the clear Divine Command and Injunctions as the Jews had taken their scholars and saints as lords beside God ; اتخذوا احبارهم ورهبانهم ارباباً من دون الله

If they accept these basic ideas sincerely some sort of association can be made with them, but if they evade, then say to them, 'You are false in your claim that you are Muslim too, and beware we have surrendered to the Divine Command and are Real Muslims.'

65. 'People of the Book ! Why do you dispute concerning Abraham ? And the Taurat and the Gospel were not sent down but after him. Do you not have reason (wisdom)?'

٦٥۔ يٰٓاَهْلَ الْكِتٰبِ لِمَ تُحَآجُّوْنَ فِيْٓ اِبْرٰهِيْمَ وَمَآ اُنْزِلَتِ التَّوْرٰىةُ وَالْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ○

66. Ha ! Ye people disputed on that of which you had some information, why now dispute touching a matter about which you have no information? And Allah knows and you know not.[77]

٦٦۔ هٰٓاَنْتُمْ هٰٓؤُلَآءِ حَاجَجْتُمْ فِيْمَا لَكُمْ بِهٖ عِلْمٌ فَلِمَ تُحَآجُّوْنَ فِيْمَا لَيْسَ لَكُمْ بِهٖ عِلْمٌ ؕ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ○

77. As the calim to the Unity of God and the creed of Islam (submission) was commonly held by the Jews and Christians, similarly Hazrat Ibraheem was commonly revered as a great Prophet, and both the Jews and Christians said that Hazrat Ibraheem was on their Religion, as if he was a Jew or a Christian (God forbid). The Holy Quran declares that this assertion of the Jews and Christians was a negation of History because the Taurah and the Gospel were revealed hundred of years after Ibraheem. In this way Ibraheem was neither a Jew nor a Christian. Even Moses and Jesus were not Jews, neither were they Christians as they are now. If they say that the Shariah of Ibraheem was similar to that of the Jews and Christians, it is also wrong. How could they claim to a thing which was beyond their knowledge and which was neither mentioned in the Taurah nor in the Gospel ? So it is sheer foolishness to quarrel about a thing not known to them. They had quarrelled about such things of which they had got some knowledge, though quite imperfect, as the events connected with Jesus Christ, or the signs connected with the Last Prophet. But they must leave that thing to God alone of which they have no knowledge. Only God knows what was Ibraheem and which is that sect in the world whose creed is nearer to that of Ibraheem.

67. Neither Abraham was Jew nor was a Christian, but was Haneef (averse to all false creeds) and was Muslim (obedient to Command) and was never a polytheist.[78]

٦٧. مَا كَانَ إِبْرٰهِيْمُ يَهُوْدِيًّا وَّلَا نَصْرَانِيًّا وَّلٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ۭ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ○

78. Hazrat Ibraheem called himself Haneef or Muslim. Haneef is that who adopts one way straight and abandons all wrong paths. Muslim is that who obeys the order of God. Now they should judge themselves who is that who has adopted the path of God and left all other false ways and has surrendered himself to the command of God sincerely. Such a man or group of men should be nearer and more resembling to Ibraheem.

Note : Here in مسلماً (Muslima) Islam does not necessarily mean Mohammadan Shariah, but it has verbal sense comprising total submission, total surrender and perfect obedience to the Command of God which is the substance of all Heavenly Religions. Hazrat Ibraheem especially enlightened this name and title (Islam) by his magnificant character and sacrifice. His biography is an embodiment of Islam and Submission. In the story of the sacrifice of his son, Ismaeel, the words of the Holy Quran فلمّا اسلما وتلّه للجبين (Then when they submitted and he had flung him down on his face) reflect luminously the grandeur of his Islam and Submission. (Peace be upon our Prophet Ibraheem, upon our Prophet Ismaeel, and upon our Prophet Muhammad, and His mercy and His blessings for ever and for ever.)

68. Amongst mankind the greatest resemblance with Abraham was to those who were with him, and to this Prophet, and to those who have believed in this Prophet.[79] And Allah is the Guardian of the Muslims.[80]

٦٨۔ اِنَّ اَوْلَى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَالَّذِيْنَ اٰمَنُوْا ۗ وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ ○

79. In this verse God repudiates the claim of the Jews and Christians to Ibraheem. The Jews and Christians are wrong in their claim because the Ummat of that time had more resemblance with Ibraheem ; and afterwards the Ummat of the Last Prophet is nearer to Ibraheem ; so this Ummat in name and in path has got more resmeblance with Ibraheem and the Prophet of this Ummat resembles more with Ibraheem in face and chracter, in nature and morals, and has appeared in this world according to the prayer of Ibraheem as mentioned in Sura Baqarah—"O Lord ! And raise up in their midst a Messenger from among them who shall recite unto them Thy verses and shall teach them the Book and the Wisdom and shall purify them." (Verse 129). This is why Najjashi, the Christian Monarch of Habasha, called the Muslim Emigrants as the Troop of Ibraheem. It is why, perhaps, in Durood the words كما صليت على ابراهيم are used meaning thereby that such type of mercy be showered on the Holy Prophet and his children as was showered on Ibraheem and his children.

80. The Jews and Christians said that they were on the right path because they were on the path of Ibraheem. God said they were wrong in that claim. Secondly the Muslims had no need to follow the same arguments because arguments of this kind are required when there is no direction from the Heaven, so God is the Supporter and Protector of the Muslims that they are inspired by the Quranic Revelation through the Holy Prophet, and obey His Command. (It means the Muslims are required to see the Quran and Sunnah for argumentation. It is very unfortunate on the part of the Muslims to reason by the philosophy of modern Isms in order to justify their principles, actions and their constitutions. The final authority in all matters is the Holy Quran and Sunnah. If this belief becomes strong the Jews, the Christians, the Communists and other men in error cannot lead the Muslims astray from the path of Islam). Tr.

69. It is the wish of some People of the Book that somehow or other they may make you go astray yet none they lead astray except themselves and they understand not.[81]

٦٩۔ وَدَّتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْنَكُمْ ؕ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ○

70. 'People of the Book ! Why do you deny the word of God and you are sure about it' ?[82]

٧٠۔ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَاَنْتُمْ تَشْهَدُوْنَ ○

71. 'People of the Book ! Why do you mix falsehood with truth and conceal the truthful fact knowingly.?'[83]

٧١۔ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوْنَ الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ○ ع ١٥

81. Previously it was said واللّٰه ولیّ المومنین . Here it is told that when God is the guardian of the Believers then your guile cannot work upon them. Surely some People of the Book desire that they should also make the Muslims astray from the path of truth as they are themselves unguided, but the Muslims cannot be arrested in their snare. They are of course increasing in their own error. The harm of their perverted activities shall reach themselves which they do not understand today.

82. You believe in the Taurah etc. in which there are good tidings of the Prophet of Arabia and the Holy Quran and your hearts understand them and in your private meetings you do express your belief in them, then what prohibits you from openly expressing your belief in the Holy Quran and acknowledging the Last Prophet ? You should understand very clearly that the denial of the Holy Quran is the denial of all past Heavenly Books.

83. They had dismissed some of the laws of the Taurat, for the sake of the worldly interests, all together. In some of the verses they had brought about verbal changes, the meaning of some others were altered, and some of the facts they had concealed. They did not tell everyone about those facts as the tidings about the Last Prophet

SECTION 8

72. And said some of the People of the Book, 'Believe in what is sent down on the Muslims at the beginning of the day and become rejectors at the end of the day, perhaps they will turn them back.'[84]

٧٢۔ وَقَالَتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ اٰمِنُوْا بِالَّذِيْٓ اُنْزِلَ عَلَى الَّذِيْنَ اٰمَنُوْا وَجْهَ النَّهَارِ وَاكْفُرُوْٓا اٰخِرَهٗ لَعَلَّهُمْ يَرْجِعُوْنَ ۝

84. In this verse the treacheries and cunning devices of the People of the Book are narrated. One of them was that some of them should become Muslims outwardly in the morning and say prayer with the Muslims, but in the evening they should turn back saying that after sincere investigation and honest experience they had come to this conclusion that Mohammad was not the Prophet promised in their Book and his general conditions showed that he did not possess the remarkable personality of a Prophet or a Religious Leader. This treacherous activity was designed to deceive the common Muslims who were not strong in their faith. They thought that those weak Muslims would think there might be some defect in the New Religion—Islam—and some laxity in the New Prophet that those men of knowledge left it after embracing it. The jews were famous for their Religious Knowledge, so they thought that the weak Muslims might be easily impressed and misled without much pain. The Muslims would think if the New Religion might have been true those eminent scholars would have never denounced it after recognizing it.

73. 'And believe not but him who follows your religion.'[85] Say, 'The true guidance, as a matter of fact, is God's guidance;[86] and that is all because why others beside us were given the same which we are given, or why they prevailed over you before your Lord.'[87] Say: Excellence is in the hand of God, gives to whom He will. And God is All-Embracing, All-Knowing.

وَلَا تُؤْمِنُوٓا إِلَّا لِمَن تَبِعَ دِينَكُمْ ۗ قُلْ إِنَّ الْهُدَىٰ
هُدَى اللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ
يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ ۚ
يُؤْتِيهِ مَن يَشَآءُ ۗ وَاللَّهُ وَٰسِعٌ عَلِيمٌ ۝

85. Because it was a cunning device of the Jews to reduce the Muslims, hence they wavered in their hearts lest those Jews might be influenced by the magnetic personality of the Holy Prophet and thus leave their own religion and embrace Islam. So they were given special instructions and sermons that those Jews who went there and claim to Islam hypocritically should bear in mind that they did not become Muslims in the true sense, nay, they were Jews still, and they could believe with a true heart only in him who followed Jewism and the Mosaic Constitution.

Some of the commentators have given this interpretation of ولا تومنوا الا لمن تبع دينكم that they said to their Jew brethren that if they showed themselves as Muslims outwardly their intention should be purposed to safeguard their own co-religionists i.e. by this contrivance they wanted to safeguard the religion of their co-religionists lest they should become Muslims, or those who had become Muslims should turn back by this contrivance.

86. So they are told that guidance is given only by the grace of God. In whose heart God has cast the light of guidance by your cunning divices he cannot go astray.

87. Their satanic devices and treacherous plans were made out of envy that why such great bounties as Prophethood, Messengership, the Heavenly Book and other spiritual blessings were given to other people beyond themselves, or why others were surpassing them in the service of Religion and making them accused before God. The Jews were always making this propaganda that they were the Chosen People and had possessed exclusive hegemony in heavenly knowledge because a great Book like Taurah was given to them and a lofty Prophet like Moses was sent among them. It was no concern of the Pagan Arabs to make a claim to the heavenly reverence and spiritual ascendency. They were the supreme folk in the world and the Arabs were the ignorant people and were far inferior to them. But the prophecy of the Taurat could not be wrong, which clearly said; "God shall raise from amongst the Bani Ismaeel, the brethren of Bani Israeel, a glorious Prophet like Moses and cast His word into his mouth." The Holy Quran says, "We have sent unto you a Messenger as witness upon you as We had sent unto Pharaoh a Messenger." (15/LXXIV). So the Bani Ismaeel got this bounty and they not only surpassed the Bani Israeel but all the nations of the world in heavenly knowledge, spiritual perfection, religious struggle and moral excellence.

74. He singles out for His mercy whom He will and God's grace is mighty.[88]

٧٤۔ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

75. Some of the People of the Book are those if thou trust them with a heap of wealth they will return it to thee, and some are those if thou trust them with a piece of gold they will not restore it thee, unless ever thou standest over him.[89] This is because they have had said that there is no sin in taking (usurping) the right of the Ummis,[90] and speak falsehood against God, and they know.[91]

٧٥۔ وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ بِقِنْطَارٍ يُّؤَدِّهٖٓ اِلَيْكَ ۚ وَمِنْهُمْ مَّنْ اِنْ تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖٓ اِلَيْكَ اِلَّا مَا دُمْتَ عَلَيْهِ قَاۗىِٕمًا ۭ ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِي الْاُمِّيّٖنَ سَبِيْلٌ ۚ وَيَقُوْلُوْنَ عَلَي اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ○

88. God's treasures are not scanty and He knows best who is entitled to excellence and glory. It is He who distributes among mankind all kinds of material and spiritual bounties as Prophethood, Eman and Islam. Heavenly Knowledge and Heavenly Constitution, Religious Zeal and Moral Perfection, Temporal and Ecclesiastical Powers. He bestows His bounties as He will to whom He likes in times and space. "Allah knows very well where to place His Message." (124, vi)

89. In connection with the religious infidelity and hypocricy of the People of Book their worldly treachery is also mentioned, which throws light on this fact that those men who spoil their intention and give up integrity for a few pennies, how can they be expected to prove themselves trusty in religious matters ? There are many of them who resort to misappropriatian if only one coin of gold is put with them as trust. If demanded they will at once deny it ; and unless there is one to demand of them standing over their head they will not restore it. No doubt, there are also souls among them that if a heap of gold is trusted with them they will not commit misappropriation of a single gram. But these are those trusty souls and men of good dealings who are becoming averse of Jewism and embracing Islam e.g. Hazrat Abdullah bin Salam and others.

90. The People of the Book were so much avaricious of worldly wealth that they had changed the laws and injunctions of the Heavenly Books e.g. they had forged this law that there was no sin in seizing the wealth of the Pagan Arabs because they were ignorant people and did not possess heavenly knowledge, so heavenly law did not apply in their case, as if heavenly law was their special concern.

Note : The Western Nations had made some international laws of war and weapons which applied only to the Western Nations, but other nations of the world were not dealt with according to those so-called civilized laws. Dum dum bullets were prohibited among Western Nations but allowed against the Eastern Nations and the Islamic World. Such discriminations and discrepancies were minimized but not fully removed with the evolution of International Organizations. This character proves that there is injustice in their hearts and they are prejudical in dealing with other human beings. (Tr.)

91. They are knowingly forging against God a false thing. God has never allowed the breach of trust. Even today this is the law of Islamic Fiqh that misappropriation of a trust is not lawful whether the trust is of a Muslim or of a Kafir.

76. Why not ? Whoso fulfils his covenant and he is abstinent, so Allah has love for the abstinent.[92]

77. Those who sell God's covenant and their oaths for a little wealth[93] there shall be no share for them in the world to come, and neither shall God speak to them, nor shall He see towards them on the Resurrection Day, and neither shall He purify them ; and for them is a terrible chastisement.[94]

٧٦- بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝

٧٧- اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِي الْاٰخِرَةِ وَ لَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَ لَا يُزَكِّيْهِمْ ۪ وَلَهُمْ عَذَابٌ اَلِيْمٌ ۝

92. Why is there not sin in the breach of trust ? When the general law of God is that God loves those who fulfil the legal contracts with God and the servants, and fearing God lead the way of piety i.e. abstain from preposterous ideas, mean morals and bad deeds. The quality of honesty and integrity is also included in it.

93. Those who sell God's covenant and their oaths for a little price, and neither keep their dealings with mankind fair and honest, nor keep their covenant with God, but change the Heavenly Books and the Divine Commands out of lust for worldly power and worldly wealth, their end is described below. Hazrat Shah Sahib says, "This was the habit of the Jews that when God had taken covenant from them that they would help every Prophet coming to them, they turned away out of worldly benefit and one who breaks his oath for worldly gain shall suffer the given punishment."

94. God will not speak to such dishonest fellows in the Hereafter and will not see them with mercy and neither they will be purified. They will incur God's displeasure and they will be chastised severely. (See also Sura Baqara, Section 21)

78. And amongst them is a sect who read the Book twisting the tongue, that you may know it is in the Book, and yet it is not in the Book, and they say, 'It is from God', and yet it is not from God,[95] and they utter falsehood against God knowingly.

٧٨- وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِالْكِتَٰبِ
لِتَحْسَبُوهُ مِنَ الْكِتَٰبِ وَمَا هُوَ مِنَ الْكِتَٰبِ ۚ وَيَقُولُونَ
هُوَ مِنْ عِندِ اللَّهِ وَمَا هُوَ مِنْ عِندِ اللَّهِ ۚ وَيَقُولُونَ
عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ○

95. This is the description of the state of alteration in the Book by the People of the Book i.e. they added some things by their own will to the Heavenly Books and they read these additions in such a style that an unknowing man should fall in deception and understand that it was also the text of the Heavenly Book. And they also claimed by their tongue that it was all from God, whereas it was neither in the Book, nor had come down from God. A forged document cannot be called a Real Document, similarly the Book which is changed and filled with forged additions and credited with ommissions cannot be called a Real Divine Book. The Gospels now prevalent in the world do not tally with each other. The Muslim Scholars have made ample researches about the changes in the past Heavenly Books. (See Ruhul Ma'ani)

79. It is not for any mortal that God should give him the Book and the Wisdom and make him Prophet, then he should say to men 'Be you servants to me leaving God,'[96] rather, 'Be you godly men as you taught the Book and as that you yourselves also read it.'[97]

٧٩- مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ۝٧٩

96. In the current verse a very serious charge of the Jews against the Holy Prophet is described. In the presence of the Najran Deputation some of the Jews had asked the Holy Prophet if he wanted them to worship him as the Christians worshipped Jesus, son of Mary. The Holy Prophet said, "God forbid ! we neither ourselves worship other than God, nor bid others to do so. God has not sent me on earth for this purpose." At this the current verse was sent down. It is not incumbent on the part of a mortal who is endowed with the Book, the Wisdom and the Prophethood, that he should divert humanity from God-Worship to the worship of his own self or other things. His primary duty is to communicate the Divine Message, word and letter, to the human beings and make them the loyal and sincere servants of God. Such a man cannot deviate from the duty assigned to him by God. If he does so it means God's selection was wrong that He made him Prophet. Even the worldly governments prejudge two important qualifications at the appointment of a citizen on some responsible posts. Firstly whether he is able to understand the policy of the Govt. and capable to perform his duties according to the policy, secondly whether he is loyal or not and to what extent he can keep the people on loyalty.

No Government, King or Parliament can appoint a man viceroy or ambassador about whom there is the slightest doubt of rebellion against the Govt., or the slightest apprehension of betrayal on his part. No doubt, a worldly king or Govt. can err in the estimation of his real aims and nature but God cannot err in His selection. If God holds in His knowledge the innocence of a certain mortal, then it is impossible on the part of that individual to lead the path of error, because what is maintained or ordained in Divine Knowledge cannot turn wrong. The innocence of the Prophets is a basic character of prophethood. Innocence in knowledge is necessary because if the Prophet himself is confounded he cannot satisfy others. Innocence in action is imperative because if the Prophet is himself impious and sinful, how can the Ummat be pious and virtuous ?

From this place the Innocence of the Prophets is understood. If the Prophets are not acknowledged as Innocent, then the Divine Knowledge shall be wrong. (God forbid!) The knowledge of God cannot be wrong. His selection cannot be wrong. (This subject is elaborated by Abu Hayyan and Maulana Mohammad Qasim in their books). So when the Prophets are pure from sins, then there is no possibility of committing Shirk and Kufr on their part.

Note 1 : The Christians had said to the Holy Prophet that Jesus Christ had himself taught them the faith of sonship and divinity of the Christ. The above explanation negates this view of the Najran Deputation. Jesus was a great Prophet and he could never teach Kufr and Shirk, the greatest rebellion against God.

The above explanation also provides a lesson for those Musalmans who had asked the Holy Prophet to permit them to bow down before him as a mark of salutation. The Holy Prophet is said to have prohibited them to do sajdah before him as a mark of salutation. The Holy prophet is said to have prohibited them to do sajdah before his person.

The above explanation also provides a negation of those Jews and Christians who had made their Church Lords and Saints as gods except God.

Note 2 : Maudoodi has written in his Tafhimul Quran that Hazrat Ibraheem had committed Shirk (association) though temporarily when he had said that the star, the moon and the sun were his lords. This is a shameless lie against Hazrat Ibraheem who is the greatest upholder of Divine Unity. The Prophets are pure from the smallest sins, not to speak of Kufr and Shirk. That is a blatant lie of Maudoodi who has written a most erroneous commentary of the Holy Quran. (Tr.)

97. In Mozihul Quran Hazrat Shah Sahib says, "Whoso Allah makes a Prophet and he brings out the people from Kufr and Shirk into Islam, then how can he again teach them Kufr ? Verily he says to you : 'O People of the Book ! that religiousness which had been in you before—the reading and teaching of the Book—that is now no more in you. In my company again achieve that bygone perfection'."

It means the Jews and Christians are invited to read and study the Holy Quran in the company of its masters so that they may become real servants of God and great scholars of heavenly knowledge on the one hand and great statesmen and philosophers on the other. If they want to become great mystic the Quran shall guide them. Now the old Heavenly Books—the Taurah and the Gospel—will not do. The Holy Quran comprises the principal knowledge of these Books together with those sublime mystries which is an exclusive possession of the Holy Prophet and a special treasure of his Ummat. (Tr.)

80. And nor should say to you that you take the angels and the prophets as lords.[98] Would he teach you infidelity after that you have become Muslims.[99]

٨٠۔ وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ
أَرْبَابًا ۚ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

98. As the Christians had taken Hazrat Massieh and Ruhul Qudus, and some Jews had taken Hazrat Uzair, and some Associators had taken the angels as lords beside God. When the angels and Prophet cannot be an associate with God, much less to speak about the stone-idols and the wooden cross !

99. First he tried to make them Rabbani (men resigned to God alone) and Muslim-Unitarian, when they accepted, then will he destroy his whole labour and earning by bringing them back to polytheism and unbelief ? This thing is beyond understanding.

SECTION 9

81. And when God took compact with the Prophets : that whatever of the Book and the Wisdom I gave you, then comes to you any Messenger confirming the Book with you, you shall believe in that Messenger and you shall help him.' Said He, 'Do you agree and on that condition acknowledge My covenant?' They answered, 'We acknowledged'[100] Said He, 'Now then be witness and I am also witness with you.'[101]

٨١۔ وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ
كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ
وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِىْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ
قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ○

100. No Prophet can impart the teaching of his own worship. The worship of One God alone is taught. Nevertheless, it is the right of the Prophets that people should believe in them, obey them and tender all kinds of support and help to them. Not to speak of the common men even the Prophets were bound to help one another in the establishment of Tauheed and invite the people to worship God and God alone. God had taken a Compact with the Prophets (in the Spiritual World before this material existence) that whenever a new Prophet came he would be confirming the past Prophets on the one hand and the future Prophet or Prophets on the other, by his personal self if living or through an express instruction by his Ummat if not living. In the light of this Compact it is clear that all other Prophets would have promised to help the Last Prophet Muhammad (صلى الله عليه وسلم) and would have also taken compact with their respective Ummat to help and believe in him because it was the only person of the Holy Prophet, endowed with sublime virtues, appearing first in the Hidden World and coming last in the Material World ; and it was the blessed person of the Holy Prophet only to put a seal on the righteousness of the bygone Prophets and the truthfulness of the past Heavenly Books. Hazrat Ali and Hazrat Ibne Abbas have said that such a Compact was taken with the Prophets. And the Holy Prophet has said, "If Moses would have been living today he could not do but obey me." He is also quoted to have said that when Jesus Christ will come down he will follow the Holy Quran and his Sunnah. The leading of the Great Intercession, the gathering of all human beings under his banner on the Resurrection Day, and the leading of prayer in Baitul Maqdis of all the Prophets at the occasion of Mairaj are but the emanations of the supreme leadership and the sublime glory which the Holy Prophet received from God by virtue of the said Compact.

101. These words are simply used to denote the importance and the pre-eminence of the Compact, because there can be no document more reliable and more firm than that to which God and His holy Prophets are a witness.

82. Then whoso turns back after that—they are the transgressors.[102]

83. Do they now seek any other religion apart from God's Religion? And all are subservient to His Command, whatever is in the heaven and the earth willingly or unwillingly and towards Him all shall return.[103]

٨٢۔ فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ○

٨٣۔ اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ○

102. Now whosoever violates the Compact which God took with the Prophets and the Prophets made with their respective Ummats, he is a superlative betrayer and a great transgressor. Moses had clearly said to his people, according to the Gospel, that the Last Prophet would come from amongst the brethern of Bani Israeel, so they should follow what the Last Prophet would say to them.

103. Islam has always been the Religion of God whose meaning is 'obedience to the command.' Hence the principle is to obey the Command of God whenever it is sent through any truthful Messenger. So the Commands and Laws, which are brought by the Last Prophet Muhammad (صلى الله عليه وسلم), form today the Religion of God. Do they want to seek any other way of salvation and success leaving aside the Religion of God? They must know that they cannot achieve real success and eternal salvation leaving the Religion of God. It does not behove a man to leave and forsake obedience to the command of God at his own free will and liking, whereas the whole Universe is subservient to the command of God. When other creatures of the Universe as Angels, the Heavens, the Earth, the Rocks, the Trees, the Oceans etc. are subservient to the command of God and are bound by it, it was against reason to leave mankind lawless. Other creatures are by nature bound and man is by duty bound to obey the Commands of God. If man today does not obey God He shall be much ashamed when He returns to God as a disobedient servant in the Hereafter.

84. Say : 'We believed in Allah and what is sent down upon us and what was sent down upon Ibraheem and Ismaeel and upon Ishaq and upon Yaqub and and his children and what was given to Moosa and Eisa and what was given to all the Prophets from their Lord; we do not divide the Prophets one from the other and we are obedient to His orders alone.[104]

٨٤- قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۚ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ○

85. And whoso wants a religion other than Islam, never of him shall it be accepted[105] and that man in the Hereafter is doomed.[106]

٨٥- وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ○

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104. This verse enunciates a very important principle of Islam. The first and foremost principle of Islam is to confirm all the Divine Books and all the Divine Messengers without exception and without making any difference. According to Islam a man becomes Kafir if he rejects the Quran and the Holy Prophet. According to Islam a man becomes Kafir too if he rejects anyone of the Divine Books and any one of the Divine Messengers as Jesus Christ, the Gospel, Moses and the Taurah. Consequently a Muslim is that who confirms all the Divine Books and all the Divine Messengers sent before the Holy Prophet unto different nations. Now the Banner of Islam is in the hand of Mohammad, the Last Prophet, and a Muslim tries to collect the different races of mankind under the Banner of Islam beyond which there is no peace, no prosperity, no success and no salvation.

105. When the Religion of God (Islam) has appeared in its most perfect form, other religions or ideologies or isms cannot be accepted. It is sheer nonsense to use candles, lamps, lanterns, electric bulbs or search for the stars and moons when the sun has risen. So to say the Eras of Local and National Prophets being over, the Era of the Last and the Universal Prophet has begun, a source of all spiritual and prophetic lights in millennium ;

فانك شمس والملوك كواكب اذا طلعت لم يبد منهن كوكب

"O Prophet ! Thou art the bright Sun.
Others are candles, stars and moons.
It is foolish to follow them in thy presence."

106. He is bereft of reward and success. What a greater loss would be than that he lost the capital itself ? He destroyed the pure nature on which God had created him by his own wrong actions.

86. How shall Allah guide such people that turned infidel after embracing Eman and bearing witness that the Messenger is undoubtedly true ; and came to them signs resplendent? And God guides not the wrong people.[107]

٨٦- كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْٓا اَنَّ الرَّسُوْلَ حَقٌّ وَّجَآءَهُمُ الْبَيِّنٰتُ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ○

87. The punishment of such people is curse on them from God and of the angels and of the men, altogether,[108]

٨٧- اُولٰۗىِٕكَ جَزَاۗؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَالْمَلٰۗىِٕكَةِ وَالنَّاسِ اَجْمَعِيْنَ ○

88, Therein keeping for ever,[109] neither their chastisement shall be lightened and nor they shall be given respite.[110]

٨٨- خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ○

107. Those who adhered to Kufr intentionally after the Truth had become clear i. e. they believe by their hearts and they see by their own eyes and privately talk about the Prophet of Islam in their meetings that He is true and truthful, and they have received clear signs, strong arguments and good tidings of his Prophethood, yet the love of the worldly wealth and power, envy and jealousy, pride and arrogance are preventing them from declaring Islam and denouncing Kufr, as generally was the case with the Jews and Christians—such obstinate and inimical people cannot expect the mercy of God and cannot expect that God will show them the path of His good pleasure, success and prosperity, deliverance and salvation, or give them the way to Paradise. It is not the practice of God to guide such unjust and prejudiced transgressors to the path of Real Success. Worse is the case of those who first accepted Islam and declared that Islam is a True Religion—a step further than the former—but afterwards turned back towards their previous Kufr and became rebellions under the pressure of worldly gains and satanic insinuations. These apostates are more unjust and shameless than the former infidels, and as such are entitled to a greater curse and a worse chasitsement.

108. God, angels and the whole mankind (including themselves) cast curse on them. When they say, "Curse to the liars or the unjust", they are as such cursing themselves though they do not understand.

109. This curse will have its effect in this world and in the next world.

110. Their sorrows shall be ceaseless and undiminished and they will not be granted any holiday because their Kufr and Crimes were also continued and they had no intention to forsake them in the worldly life.

89, But those who repented thereafter and did good deads, then surely Allah is All-Forgiving, All-Compassionate.[111]

٨٩۔ اِلَّا الَّذِيْنَ تَابُوْا مِنْ بَعْدِ ذٰلِكَ وَ اَصْلَحُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

90. Those who turned rejectors after believing and then went on increasing in their denial, never shall their repentence be accepted, and they are ones who are strayed.[112]

٩٠۔ اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَاُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ○

91. Those who became disbelievers and died and they were disbelievers. then never shall be accepted from anyone of them an earthful of gold'[113] and even though he may give equal gold as ransom money. For them is a terrible chastisement and no one is their helper.[114]

٩١۔ اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّلَوِ افْتَدٰى بِهٖ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ○ ع

111. No King or Monarch pardons such heinous criminals and atrocious rebels but it is God who is All-Merciful and grants pardon, in spite of all filthy crimes and stern rebellion, to a criminal who sincerely repents on his sins and keeps to the right path. اللّٰهم اغفر ذنوبي فانك غفورٌ رحيم

"O God ! Pardon me and forgive me my sins because Thou art the Most Forgiving and the Most Merciful!"

112. Those people who turned apostate after Owning the Truth and confirming it, then increased in their kufr and apostacy, never intending to denounce their kufr or enmity against the truth and the Truthful, but always arguing and fighting with such fellows, when death approached and angels drew near to take their souls then thought about repentence and uttered some formal words showing repentence, or repented on some deeds which in their eyes were sin or crimes, but continued in the state of Kufr—such a repentence is of no avail. There is no hope of such a useless repentence being granted in the Court of God. Such people will have no way to sincere repentence. Their course is nothing but wandering astray in the valleys of aberration.

113. Gold and silver shall not do in the Court of God as they do in the worldly states. Only the wealth of Eman will do in the Hereafter. If a Kafir has as much gold as the earth and spends it as charity, it shall not be of any value before God, nor it shall be of any use in the Hereafter. A deed without the the spirit of Eman is a dead action which can not avail an aught in the eternal life of the next world. In other words the salvation of an Unbeliever (Kafir) should not be expected in any way.

114. If suppose the Unbeliever has an earthful of gold in the Hereafter and he may present it as ransom money for his release, it shall not be accepted. At another place it is said : ان الذين كفروا لوان لهم ما فى الارض جميعا ومثله معه ليفتدوا بهٖ من عذاب يوم القيمة ما تقبل منهم ولهم عذابٌ اليمٌ (مائدہ۔ رکوع ۶)

SECTION 10

92. Never shall achieve you perfection in virtue unless you expend some of your beloved thing ; and the thing you expend so Allah is aware of it.[115]

٩٢ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۚ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فَإِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ○

115. Hazrat Shah Sahib says, "The expending of a thing dearly loved by heart has a great degree of excellence, and normally there is thawab in every thing (expended in the way of God). This verse is perhaps sent in reference to the Jews because they dearly loved wealth and estates for which they did not come to obey the Prophet. So, unless they leave the very thing in God's way, they cannot attain to the virtue of Eman." (Mozihul Quran) Verily Eman is the greatest virtue. If good things dearly loved are expended Eman shall progress and good recompense shall be given. Allah knows well what type of thing, good or bad, halal or haram, hated or dearly loved, is given in His way, where it is given and with what intention it is given. If we want to achieve great degree of virtue we should expend something of that which we dearly love in the way of Allah. Formerly it was said that the wealth given by a Kafir as charity is useless. Here it is told that charity of a Momin is a source of spiritual progress, and charity of dear things is a source of greater progress, or is a source of attaining to perfection.

93. All food was lawful to the Bani Israeel save what Israeel forbade for himself before The Taurat was sent down.[116] Say : 'Bring the Taurat and read it out if you are true.[117]

٩٣ كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِيٓ إِسۡرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسۡرَٰٓءِيلُ عَلَىٰ نَفۡسِهِۦ مِن قَبۡلِ أَن تُنَزَّلَ التَّوۡرَىٰةُ ۗ قُلۡ فَأۡتُواْ بِٱلتَّوۡرَىٰةِ فَٱتۡلُوهَآ إِن كُنتُمۡ صَٰدِقِينَ ○

116. The Jews said to the Holy Prophet, "How do you claim to Abraham when you eat those things which were Haram (unlawful) for the family of Abraham as the flesh and milk of camel." God said, "All those things which the people eat today were 'Halal' in the time of Ibraheem till the Taurat was sent down. No doubt some things were made Haram in the Taurat especially for the Bani Israeel. So far as the Camel is concerned it was not originally Haram before the Taurat, but that Hazrat Israeel (Yaqub) had made it 'Haram' for his own personal self. The real fact was that Hazrat Isreel had been suffering from sciatica for a long time. He made a vow that if he was cured from that disease he would give up the use of that thing which he liked most. He recovered and so he left the milk and meat of the camel because he liked them most. Afterwards his children left them in his footsteps.

A vow which makes a Halal thing Haram is not permitted by our Shariah : O Prophet ! why bannest thou that which Allah has made lawful for thee ? If such vow is made it must be broken and expiation be given. The Holy Quran says, "O Believers ! forbid not such good things as God has permitted you and transgress not ; no doubt, God is not pleased with the transgressors. And eat of what God has provided you lawful and pure ; and fear God in whom you are believers. God does not take you to task for your rubbish oaths, but seizes you on such bonds which you have made by oaths, whereof the expiation is to feed ten poor persons with an average food you serve to your families, or to clothe them, or to set free a slave, or if any one finds not the means then fasting three (consecutive) days. That is the expiation of your oaths when you have sworn, but keep your oaths." (Verses 87, 88, 89, The Table).

Note : Formerly it was said that the achievement of spiritual glory is based on the sacrifice of things dearly held by heart. It must not be regarded a difficult task because when Hazrat Israeel could leave a thing dearly loved by him for the cure of a physical disease, the Bani Israeel (children of Israeel) ought to have forsaken their longings and possessions for the cure of spiritual diseases as kufr, lust for wealth and power, worldly gains and material glory. Moreover, it is stated that abrogation had taken places in the past Shariahs, no wonder if the Mohammadan Shariah has abrogated some old laws befitting Time and Space.

117. If the Jews say that those things had been unlawful (Haram) since Ibraheem, give them challenge to show this order in their recognized Book, the Taurah. If they do not accept this challenge then they are liars and workers of forgery. According to the Traditions they did not accept this challenge and thus one more argument in favour of the Holy Prophet was established.

94. Then whoso forges falsehood against God after that, those they are highly unjust,

95. Say : 'God has spoken the truth, so follow now the creed of Ibraheem who had been of the One and was no polytheist.[118]

٩٤. فَمَنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ مِنْۢ بَعْدِ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○
٩٥. قُلْ صَدَقَ اللّٰهُ ۠ فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ
وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ○

118. It will be highly unjust if they repeat their claim that they are the real followers of the Creed of Abraham. The People of the Book should not deny the facts which God has told clearly about Islam and the Prophet of Islam, about the lawful and the unlawful (Haram and Halal), about Ibraheem that he was the greatest Unitarian and was never of the Polytheists. The Jews and Christians should leave the worship of Jesus Christ, Hazrat Uzair and should not ascribe Divine Authority to their saints and religious scholars. They should follow Ibraheem's original religion like the Muslims and follow his creed of which the principal thing is pure Divine Unity.

96. No doubt, the first House established for the people is the very House which is in Mecca having blessing and guidance to the worlds.

97. Therein are signs clear as the station of Ibraheem and whoso entered it he got security.[119] And an obligation of God on the men is to perform Hajj of this House, that who has got capacity to make his way towards it, and whoso disbelieves—then God does not care the worlds.[120]

٩٦- إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ
مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ۚ

٩٧- فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَن دَخَلَهُ
كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ
اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَن كَفَرَ فَإِنَّ اللَّهَ
غَنِيٌّ عَنِ الْعَالَمِينَ ۝

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119. The Jews also said to the Muslims how they could claim to Abraham whereas Abraham left his native land (Iraq) for Palestine to settle there ; and then his children lived there and so many Prophets were raised among them and all of them set Baitul Muqaddas as their Qibla, far away from Mecca ; as such the Muslims did not follow Abraham and the Prophets of his Children and set Ka'aba as their Qibla far distant from the holy land of the Prophets. The answer to their objection is given in the historical perspective : Baitul Muqaddas etc. were established afterwards ; the first Holy House established for the first time in the history of mankind was that situated in Mecca. This first holy House is known by the name of Ka'aba and was appointed as sign of guidance to mankind and was appointed as place of worship and as a mark for turning towards God. the Creator of the Universe. God

from the very begginning of human history, made it a centre of the external and internal blessings and made it a fountain of guidance for the whole world. As a place of centrifugal blessings and lights all the holy houses of the Universe receive or reflect lights and blessings of this Holy House. This is the place from where the Prophet of the Universe was raised and the whole world was invited to perform the rites of Hajj at this very place. The followers of the Universal Religion of Islam, whether in the East or in the West, were ordered to perform their prayers with their faces towards Ka'aba. Glorified lights and blessings are showered upon its circumambulators. The past Prophets too came there to perform their Hajj with great zeal and devotion reciting the words of glorification and individualization of God. Different kinds of signs, material and spiritual, have been put in its environment. This is why people of different creeds always revered this House and whosoever entered its environs was secure from the injury and attack of the people. There is the Station of Hazrat Ibraheem which proves that he had come there, and this is the platform standing whereon he had built the House of Ka'aba. History proves it and there is no controversy about it among the Historians. Fortunately his footmark still exists to prove the coming of his blessed steps in the city of Mecca. The presence of this stone shows that after the destructions of the Noachian Flood, this House was built by the holy hands of Hazrat Ibraheem (علیہ السلام). His elder son Hazrat Ismaeel (علیہ السلام) helped him in its construction. (Encyclopaedia of Islam is full of absured legends about the foundation, layout and construction of Ka'aba. Tr.)

120. In this Holy House there is some special image of Divine Beauty, and this is why this House is especially appointed for the performance of Hajj, because Hajj is that worship which manifests in all its rites the adorations and love for the Real Beloved and the All-Beautiful. So it is imperative and obligatory on all those persons who claim that they are the true Lovers of God to reach this House at least once in life if they have got the power, physical and financial and demonstrate their love for God in that beloved Home of God by going round the Ka'aba and by performing other Hajj rites. Maulana Mohammad Qasim, the founder of Darul Uloom of Deoband has elaborately discussed this subject in his famous pamphlet 'Qibla Numa.' One who claims the love of God but does not visit this Holy House is not a true Lover of God. He is false in his love. He is at liberty to wander hither and thither in this wide world in the lust for material gains, but he will not get that spiritual virtue which awaits the visitor of this Holy House. God is All-Sufficient and Independent of those who care not to come to this Holy House of Ka'aba for the performance of Hajj. (Refer to the Books of Fiqh for the Hajj rites).

98. Say : 'People of the Book ! why do you deny the Word of God and before God is everything you do.'[121]

99. Say : 'People of the the Book ! why do you bar from the path of God the Believers seeking defect therein ? and you know by yourselves. And Allah is not heedless of your actions.[122]

100. "O Believers, if you obey most of the People of the Book they will turn you, after you have believed, into Unbelievers.[123]

٩٨۔ قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ وَاللّٰهُ شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ○

٩٩۔ قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا وَّاَنْتُمْ شُهَدَآءُ ۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ○

١٠٠۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوْا فَرِيْقًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ○

121. After replying to the doubts and objections of the Jews and Christians they are again warned against the dangerous results of denying the Holy Quran and the Holy Prophet after recognizing the Truth and after hearing so many arguments and observing so many clear signs. If they do not surrender God knows their works and knows their plans and activities against Islam. When He will seize them, He shall take their accounts to the minutest action.

122. The people of the Book not only themselves denied the Holy Quran and the Holy Prophet, but also barred others from God's way and tried to drive those fortunate souls, who had embraced Islam, back to the state of Kufr by creating unsound doubts in the Holy Quran and about the character of the Holy Prophet. And all these treacherous and subversive activities were not done due to ignorance but out of knowledge. They were addicted to swerving from the Truth knowingly. So God says that God is not heedless of their crooked actions and swerving activities. He will punish them at some suitable time.

123. Previously the Jews and Christians were warned at their subversive activities and false propaganda against Islam, here the Muslims are instructed not to pay heed to their false propaganda and offending adulterations ; otherwise they would slip down into the abyss of darkness of kufr from the top of Eman.

101. And how do you become unbelievers and God's verses are recited unto you and among you is His Messenger. And whoso holds fast to God, he is guided to the straight path."[124]

١٠١ وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ
اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ۭ وَمَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ
ع هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

124. It is beyond imagination that a people may become apostate or follow the footsteps of the Infidels after embracing Islam, particularly in the presence of a great and lofty Prophet like Mohammad (صلی اللہ علیہ وسلم) reciting over them day in and day out the spirited message and the inspiring verses of God. The fact is that no power on Earth can bar a people from the straight path of glory and success, who has caught hold of One God and has got full trust in Him.

Note : Oas and Khazraj were two famous tribes of Ansar of Medina. They were at daggers drawn with each other before the advent of Islam. The battle of Buath (بعاث) which continued over a century shows the degree of enmity and atrocity between each other. When the Holy Prophet came to Medina they embraced Islam by the grace of God, and the Religion of Islam and the company of the Holy Prophet purified them to such extent that they forgot their differences and enmities and became brethern. This brotherhood was sorely detested by the Jews living at Medina. They could not tolerate the union of the two tribes who were sometimes blood-thirsty of each other. A blind Jew Shammas bin Qais sent a disruptive man to recall the events of bloodshed, which marked the history of the two tribes, in some meeting where the people of the two tribes were present. So at such occasion he began to sing some rhythmical verses recalling the memory of the sad events of the Buath Battle. At once the extinguished fire broke out, the passions roused and the battle of tongues was going to turn into the battle of weapons that the Holy Prophet reached the spot with a party of the Muhajireen (مہاجرین)—Migrants. The Holy Prophet addressed them, "Ye crowd of the Believers ! Fear God, I am among you, then why this clamour of Ignorance ? God gave you guidance, crowned you with Islam, effaced the blots of the darkness of Ignorance, then would you now like to revert to the old infidelities whereof you had come out." Hearing these Prophetic words the satanic nets broke and the two tribes threw down their weapons and began to weep embracing one another. All of them understood that it was the disruption, seduction and sedition of the enemies, which should be guarded in future. These and the following verses were revealed in this connection.

SECTION 11

102. 'O believers ! fear God as He should be feared and do not die but Muslim.'[125]

103. 'And hold you fast the rope of God together and do not divide,[126] and remember God's blessing upon you when you were enemies of one another then He cast love in your hearts so now by His grace you became brothers ; and you were on the brink of a pit of fire, then He delivered you from it.[127] Thus God clarifies to you His verses so that you get the path.'[128]

١٠٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا
تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ○
١٠٣- وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۠
وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً
فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ
وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ۭ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ○

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125. In the heart of every Muslim there must be the real fear of God that he may not deviate an inch from the straight path and always keep piety and ward off evil as much as he can and always pray for firmness. The Satans want to divert you from the straight path of Islam. You should disappoint your enemies and do not do any action against Islam. Your life and death should be sincerely indentical with Islam. (Generally death comes on the creed which a dying man holds in his lifetime. It is therefore instructed to adhere to Islam throughout the life. Tr.)

126. Rope here denotes the Holy Quran. It is instructed to hold fast to the Holy Quran because it is the strong Rope of God. This Rope can be left but cannot break away. If the Muslims collectively hold fast to this Rope no Satan can succeed in his disruptive activities, and the collective power of the Muslim Community will also become unshakeable and undisturbed. Adherence to the Holy Quran is an instrument to collect the scattered forces and stimulate a fresh spirit in a dormant nation. The Holy Quran, however, should not be misinterpreted and neither subjected to one's own whims and wilful desires. Only that interpretation shall be correct and reliable which tallies with the right Traditions and the unanimous explanations of the early Scholars of Islam.

127. God rooted out the centuries old envies and jealousies and purified your hearts by the blessing of the Holy Prophet and made you brethern, which resulted in your religious and mundane prosperity and you attained the pinnacle of glory and power that your enemies are bitterly overawed by your significance. This brotherly unity is such a great bounty that it could not be achieved even if the treasures of the Earth would have been squandered. You were standing at the brink of Fire due to your Kufr and sins in Pre-Islamic days, ready to fall down into it just after death, but God did mercy and saved you from the Hell and through the Holy Prophet gave you the light of Eman and Islam. If you remember these great worldly and religious bounties of God you will never go back to the former darkness.

128. These clear instructions are rehearsed unto you so that you may not commit such huge blunder again and so that you may not be deceived by any Satan again and so that you may not fall into sectarian and parochial diversions.

104. And there must exist from amongst you a group that invite to goodness and bid to good works and forbid the evil, and they are those who reached their goal.[129]

١٠٤۔ وَلْتَكُنْ مِّنْكُمْ أُمَّةٌ يَّدْعُوْنَ إِلَى الْخَيْرِ وَيَأْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

129. The lofty ideals of a society can be achieved only when some dynamic force in the society may be active in the struggle for the achievement of those ideals. The lofty ideals of Islam are (i) The Unity of the Islamic World (ii) National Brotherhood (iii) Islamic Brotherhood (iv) Adherence to the Holy Quran in letter and spirit (v) Eradication of evils (vi) Propagation of Quranic Teachings, (vii) Purification of the members of the Islamic Society (viii) Defence of the Muslim World from the onslaught of Kufr and the invasion of the Non-Muslim forces (ix) Propagation of Islam to the remotest corner of the world (x) Jihad.

These lofty ideals can exist only when a party among Muslims exists especailly for the purpose of guidance and reformation. Its duty must be to invite the whole world, by action and word, towards the Quran and Sunnah, and when it finds the people indolent in good deeds and absorbed in bad works it must try its level best to divert them from vice and draw them to virtue. Apparently this work can be done by those people alone who have knowledge of the commanded works and the prohibited deeds, and possess the knowledge of the Quran and Sunnah together with a good wisdom and intelligent approach to religion, otherwise an ignorant man may spoil the whole system of guidance by wrong knowledge or wrong method. For example, an ignorant man may apply wrong means to eradicate an evil and the result may be hopeless, because the evil will not be eradicated by wrong methods. On the other hand further evils will be born. It is why a particular group of high souls is appointed for this grand duty of spreading good and checking evil and inviting towards Virtue. It is said in a Tradition that when the people are entangled in vices, and there is none to check them, then there is the danger of a general chastisement.

Note : When it was determined that a party among Muslims must exist consisting of ideal souls richly endowed with noble qualities, wide knowledge of the Quran and Sunnah, good wisdom, spiritual enlightenment and purification so God created a party amongst this Ummat consisting of Ulema and Mashaekh, after the Sahaba. This group was scattered in the earth. The Scholars and Saints served Islam most zealously like the Sahaba of the Holy Prophet. The Scholars and Saints were the real successors of the Sahaba. They spread Islam in different parts of the world, taught them the Holy Quran and Sunnah and purified millions of mankind and raised them to spiritual ascendency and perfection. These blessed souls, who served mankind and led them to the path of success and prosperity, are first entitled to real success and prosperity which is another name of Paradise. But for these blessed souls Islam would have been cornered to a limited area of the Earth. The Holy Prophet has said, "The Ulema of my Ummat are like the Prophets of Bani Israeel." The Ulema are of two kinds ; (1) Ulema of the World (2) Ulema of the Hereafter. The Tradition speaks of the Ulema of the Hereafter. The Ulema of the World are condemned because they work for their own worldly benefits and do not render sincere service to Islam. If we study Islamic History we shall see that real Mashaekh and Ulema of this Ummat have done immense service to Islam. They are the real party of the Islamic world devoted to the service of Islam. Tr.

105. 'And be not as those who divided and fell into differences after that clear orders came to them, and for them is a great chastisement.[130]

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ۝

130. This Ummat is instructed to avoid sectarian bigotry which had destroyed the Jews and Christians and pushed them to the wrath of God.

Note 1 : Sectarianism generally develops in groups which become violent and unreasonable in their ideas. These groups wrongly interpret Islam and follow their own whims and ideals and give them the name of Islam. The people of such groups depart from the fundamental concepts and the established principles of Islam. The Holy Prophet has prophesied about such groups. Despite these storms there has always been a large majority of believers holding true faith and holding fast to the Rope of God. This large group is on the creed of مَا اَنَا عَلَيْهِ وَ اَصْحَابِيْ which means that group shall be on the right path that stands behind the Holy Prophet and his Pious Disciples. Those people are away from guidance whose belief and actions are deviated from those of the Sahaba.

Note 2 : Consequently the main criterion for the judgment of Right and Wrong is the Practice and Method of the Sahaba because they are the best judge of the Quran and Sunnah. As a conclusive inference we can say that difference is of two kinds : (1) Difference which is desirable or Positive Difference (2) Difference which is undesirable or Negative Difference. Absolute unanimity in all matters is rationally inconceivable, because wisdom differs in degree with different individuals. This is why Muslim jurists have different opinions about some laws. But their difference is based on sincerity and is an offshoot of diverse but correct interpretations of the Quran or Sunnah. This difference is not abominable ; it is but natural and hence it is declared as 'mercy'. This difference is generally confined to minor issues, but in major or fundamental issues the difference is rare. This difference, however, flows from the purity of heart and wisdom. But those differences which are the product of bigotry and wilful thinking cannot be called mercy. Such differences have created antagonistic groups deadly against each other and brought about untold miseries to the Ummat. These differences are condemned by the Holy Quran and the Holy Prophet. The Jews and Christians, however, should not be glad and taunt at the differences of the Ummat-e-Muslema because the differences amongst them are more heinous than those in this Ummat. They are at variance in the very fundamental conception of God and His Attributes, and difference in the very conception of God is greater than other differences. To divinize man or humanize God is the most flagrant blunder in Religion. A student who mistakes in the use of verbs has no occasion to jeer at another student mistaking in the use of pronouns. A man committing Himalyan blunders has no chance to taunt those involved in small errors. The edifice of Religion stands at the platform of the right conception of Tauheed and Risalat. If this platform is damaged the whole edifice is ruined. The Jews and Christians have mercilessly corroded Tauheed and Risalat, which is the root of all Heavenly Religions. The sects of the People of the Book are all wrong while a major section of this Ummat has always been on the right path. (Tr.)

106. The day when some faces shall be whitened and some faces shall be blackened,[131] so to them whose faces are blackened it will be said, 'Did you become disbelievers after embracing Eman,[132] now taste the chastisement for committing that kufr (unbelief).'

يَوْمَ تَبْيَضُّ وُجُوهٌ وَّتَسْوَدُّ وُجُوهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوهُهُمْ ۫ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

131. The faces of the purified souls shall shine with the light of Eman and Taqwa. They will be happy and command respect. On the contrary, the faces of the Unbelievers and Hypocrites shall be blackened with the darkness of Kufr and Nifaq, and humiliation shall override them.

132. اكفرتم بعد ايمانكم —These words can be applied to the Apostates, Hypocrites, the People of the Book, common Unbelievers, those who invent new things in religion (مبتدعين), sinners and transgresssors.

An Apostate is that who becomes Unbeliever after embracing Eman. A Hypocrite remains Kafir after acknowledging Islam by tongue. The People of the Book claim that they believe in their Prophets and Books which means they should acknowledge all those tidings of their Books and Prophets which are given about the Last Prophet, Mohammad (Be peace upon him) and come to believe in the Holy Prophet according to their directions, but they surpass others in denying. In other words they are keeping Kafir after believing in their Prophet and the Book. The Hereties ( ) claim by their tongue that they follow the Quran and Sunnah and believe in the Holy Prophet, but thereafter mixing some baseless and wrong things with Religion or denying some necessary things of Religion they get out of the Real Religion. In this way they also come under the address of : اكفرتم بعد ايمانكم to a certain degree.

As for the sinners and transgressors having right Faith, if they are addressed by this verse it will mean why they did works which resembled the deeds of the Unbelievers. In other words Kufr here will mean (in their case) the unbelief in action. If this is a general address to the common Unbelievers then the substance is that when they were created on the Religion of Nature, then why they became Kafir spoiling the Nature of Eman.

The context of the present verse, however, shows that here Kufr means Kufr in action (and not in faith), i.e. the abominable differences, diversions etc. (God knows better.)

107. But as for those whose faces are whitened, they are in God's mercy, therein keeping for ever.[133]

108. These are the orders of God We recite unto thee exactly; and God does not desire to do wrong to his creatures.[134]

109. And to God belongs all whatsoever is in the heavens and whatsoever is in the earth. To Him alone is the return of every matter.[135]

١٠٧۔ وَاَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ
اللّٰهِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ○
١٠٨۔ تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَمَا اللّٰهُ
يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ○
١٠٩۔ وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِلَى
اللّٰهِ تُرْجَعُ الْاُمُوْرُ ○ ع

133. They shall be dwelling in Paradise because Paradise is not given by virtue of mere deeds. It is achieved by the Mercy of God after deeds. And Paradise is the only place where God has managed means of all kinds of mercy. بہشت آنجا کہ آزارے نباشد

"Paradise is that place where there is no worry."

134. Zulm (Injustice) in the real sense is not conceivable with God. But in the external sense too that which you can call Zulm (ظلم) does not come out of God. e.g. He may send such hard orders which are meant to trouble and tease the servants, or He may chastise the one deserving His mercy, or He may pronounce greater punishment in place of smaller punishment, or He may not give the recompense of the smallest virtue etc. etc.

Understand it very well that whatsoever He orders—it is purely for the training of the servants, and whichever is the dealing with anyone—it is just according to wisdom and reason.

135. When everything is His creature and possession, and when the end of everything is in His hand, then why and for what sake Zulm (injustice) shall be done ?

SECTION 12

110. You are the best of all Ummahs that is sent in the world,[136] you bidto good deeds and forbid bad deeds[137] and believe in God.[138] Had the people of the Book believed,it werebetter wfor them. Some of them are on Eman and most of them are disobedient.[139]

١١٠۔ كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ○

136. This verse describes the superiority of the Ummat-e-Muslima to all other Ummahs. The supremacy of this Ummah, as a matter of fact, is an emanation of the supreme excellence of the Holy Prophet. The past Prophets were informed of this fact that as the Last Prophet would be supreme among the galaxy of Prophets, the Ummah of the Last Prophet would also be supreme among the Ummats of Prophets, because they would be given the most excellent and the most magnificient Prophet, they shall be given the perfect-most and the everlasting Shariah comprising universal laws, not confined to time and space or to any particular region of the world, but comprehensive of all departments of individual, national and international life. The duty of this Ummat shall be to bring welfare to humanity and to bring mankind to the doors of Paradize with all possible efforts.

Note : The 9th section of this Surah describes the supreme excellence and the universal character of the Holy Prophet, the 10th section describes the supremacy of Ka'aba as a Qiblah of the Muslims, the 11th section lays stress on holding fast to the Quran and Islamic Shariah, the 12th section starts with the superiority and dignity of this Ummah to all other Ummahs.

137. The function of this great Ummah is to bid to good deeds as Salat, Som, Hajj, Zakat, etc. and forbid bad things as Kufr, Polytheism, Innovations in Religion, bad customs and conventions, evils and sins, immoralities and absurdities. Sometimes forbidding shall be executed through the tongue, sometimes by the hand, sometimes by the pen, sometimes by the sword. In brief all kinds of Jihad are implied in this verse. No Ummat before the Holy Prophet has shown so much zeal and fervour in undertaking Jihad as this Ummat has shown.

138. Believing in Allah means believing in the Oneness of God, His Prophets, His Books etc. No Ummat, in the history of mankind, has struggled so much for the propagation and promulgation of pure and perfect Tauheed as this Ummat has done. Hazrat Umar (God is well-pleased with him) has said, "One who wants to join with this best Ummat should fulfil the condition of God, i.e. bidding to good deeds, forbidding bad deeds and believing in Allah—the substance whereof is first perfecting one's own self and then perfecting others—which is the main character of the Sahaba (رضی اللہ عنہم)."

139. If the People of the Book had also embraced Islam, it would have been much better for them. They would have entered into the Best Nation (خیرالامم) of the Holy Prophet and would have got double reward. Their worldly honour would have increased and their life in the Hereafter would have been prosperous. But alas ! leaving some pious souls as Abdullah bin Salam, the King Najjashi, etc. no one accepted the Truth, though it had come to them with radiant vividness.

111. They will not harm you an aught but annoying by tongue; and if they fight with you, they will turn on their backs, then they will not be helped.[140]

١١١۔ لَنْ يَّضُرُّوْكُمْ اِلَّآ اَذًى ۭ وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ۣ ثُمَّ لَا يُنْصَرُوْنَ ○

140. If most of them are ungodly and disobedient, let them be. You should not be afraid of their numbers and material stores. God has promised you glory and victory over the Satanic army provided you prove yourself the best Ummat (خیرالامم). They cannot destroy you, they cannot annihilate you from the surface of the Earth, they cannot render a major national loss to you, they cannot exterminate Islam, they cannot destroy the Quran which is the greatest possible loss to you. They can, of course, bring about a trifling loss or hurt you a little by abusing you, or by slandering the pious Prophet and his followers, or by distorting the Quranic knowledge, or by making anti-propaganda against Islam. They cannot, however, gain predominance despite their riches and heavy armaments. If they fight against you, they will turn their backs and they would not receive any help from any quarter to overturn their defeat and humiliation. This prophecy proved correct word by word in the resplendent period of the Sahaba—the People of the Book met the same fate as aforesaid. They tried their level best to destroy the Muslims and their glorious Religion, squandered a lot of wealth in their desire to exterminate Islam and the upholders of Islam, but of no avail. Wherever they encountered the Muslims, they fled away like terrified donkeys. The Help of God always made the Muslims prevail over the tremendous odds. The enemies either fled vanquished and humiliated, bewitched at their vanity, or were made prisoners and subjects, or metamorphosed into the logs of the Hell. Glory to God who always supported the Islamic forces against the Satanic forces. If the Muslims of today become real Muslims and follow the footsteps of Sahaba and deny the systems which have been devised by the Modern Satans they can achieve the past glory and prosperity and can overawe the so-called super-powers of today.

112. Smitten on them is abasement wheresoever they are seen, except with a bond of God and a bond of the people; and they earned the wrath of God and wretchedness is inflicted on them, that because they used to deny the verses of God and used to slay the Prophets without right—that because they disobeyed and transgressed.[141]

١١٢ ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوٓا إِلَّا بِحَبْلٍ
مِّنَ اللَّهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ
اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ
كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنۢبِيَآءَ
بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوا وَّكَانُوا يَعْتَدُونَ ۝

141. The verse 112 speaks of the general condition of the Jews. They played the most virulent role against the Holy Prophet and the movement of Islam. It was not strange that they were most malignant against the Holy Prophet because they had played similar role against the past Prophets before the advent of Islam. They had slandered Jesus Christ, they had plotted to kill him, they had slain so many Prophets before Jesus Christ. They had earned the wrath of God before the Holy Prophet by killing the Prophets and the Saints and by their vociferous opposition to the Divine Commands. This wrath increased when they deadly opposed the Holy Prophet and made treacherous and surreptitious plans to kill Muhammad (صلی اللہ علیہ وسلم) and defeat Islam. They tried to harm the Muslim and prevented the common men from Islam. These activities enhanced the wrath of God, and curse became their eventual fate. The wrath of God manifested itself in conditional abasement but permanent poverty. Their abasement could be suspended if they should cover a bond of God or they should be covered by a bond of the people. But the poverty and the general wrath of God was pitched without any suspension. Bond of God means adherence to some remnants of the Taurah. Bond of men means either becoming the subjects of some Muslim State or some Christian State or some other constitutional State ; or becoming a satellite or protectorate of some powerful people, whoever they may be either Muslims or Non-Muslims, by means of some agreement, treaty or merely political support. Their separate individual existence enjoying an inviolable sovereignity or commanding a good respect in the Comity of Nations is not implied in the verse because of the extreme wrath of God which is significant of their excessively superlative Kufr against God and their extremly tremendous enemity against the Holy Prophet, as compared to other Non-believers. For example, the modern Israeel-State cannot survive if the Americans and Russians, etc., give up their support. This is the bond of the people which has outwardly suspended their abasement. But so far as wretchedness (poverty) is concerned it is pitched on them permanently and the general wrath and anger of God surrounds them for ever. Inner wretchedness can be reconciled with outer opulence. The Jews may become billionaires but the wretchedness and poverty of hearts cannot leave them any moment. Parsimony has become a part and parcel of their internal self.

توانگری بدل است نہ بمال

It means opulence is by heart and not by wealth

113. They are not all alike. Among the people of the Book a group is there on the right path, they recite the verses of God in night times and they perform sajdah.

114. They believe in Allah and in the Last Day and bid to good word and forbid bad deeds and race for good works ; and they are the men of good fortune.

115. And whatever good work they will do, it shall never be depreciated.[142] And Allah is aware of the abstainers.[143]

١١٣- لَيْسُوْا سَوَآءً ؕ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآئِمَةٌ يَّتْلُوْنَ
اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ○
١١٤- يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ فِى الْخَيْرٰتِ ؕ
وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ○
١١٥- وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ؕ وَاللّٰهُ
عَلِيْمٌۢ بِالْمُتَّقِيْنَ ○

142. All the People of the Book are not wicked. There are also some good souls among them. They embraced Islam whole heartedly and became so strong in their belief that no power on Earth could move them from their stand. They stand before God in the dark nights getting up from their cosy beds and sound sleep, and show their humble submission by putting their forehead on the ground and recite the holy verses of the Quran in their prayers believing correctly in Allah and the Hereafter and upholding Tauheed in its entirety. They are afraid of the Next Day and whenever they are summoned to do good deeds they race and try to win over. They also try to make others good and virtuous. No doubt, such souls amongst the Jews have been endowed with special fortune and good guidance as Abdullah bin Salam and their comrades. God is pleased with them and shall give them double reward as explained in the Traditions and the Quran (Verse 54, Surah Qasas).

143. God knows the pious and the holy souls. This is why the Holy Quran has a balanced style of description, when it condemns the miscreants, it also admires the God-fearing.

116. Those who are unbelievers (Kafir)—never shall their wealth avail them and nor their children against God an aught ; and those are the inhabitants of the fire of the Hell, dwelling in that fire for ever.

117. The likeness of what they expend in the life of this world is as the likeness of a wind, within it is frost, it smit the tillage of a people, who had done wrong to themselves, then it destroyed it.[144] And Allah wronged them not, but they wrong themselves.[145]

١١٦ إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ
وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ○

١١٧ مَثَلُ مَا يُنفِقُونَ فِي هَٰذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ
فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ○

144. Here the condition and the end of the pious and the God-fearing men is described in contrast to the miscreants. In the above verse it was said that whatever good the Believers do they shall not be denied the exact reward of it and they shall not be wronged. On the contrary, whatever wealth and energy a non-believer squanders in the world (thinking it a source of much thawab and virtue) it has no value in the Next World because a deed without the spirit of Eman is a dead action giving a little and temporary benefit in this worldly life. The everlasting virtue cannot be attained without Eman. Eman is the sole vital element of a good deed. Deeds without Eman are ashes in the Next World. The similitude of Emanless deeds is that of a garden of a foolish and insane gardener, whose transgressions and insolence invited the wrath of God in the shape of freezing blast that smit the tillage and burnt it altogether, woing him to utter disappointment and complete loss of labour and capital. Because this destruction was the punishment of vicious deeds so the reward of the Hereafter is not also expected as in the case of a Momin who gets reward of his worldly miseries. Similarly, those Unbelievers who spend a lot as charity think that they would gain something, shall be doomed to disappointment in the Next World. As for those wretched people whose wealth and energy are spent in anti-Islamic propaganda, or in the war against the upholders of Truth, or in sins and transgressions—they shall meet still greater chastisement. Their wealth and children shall be of no avail to them and shall not save them from the wrath of God.

Note : The singular word ريح in the Holy Quran is generally used for chastisement, and the plural word رياح is used in the sense of mercy :

رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ الخ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا - يُرْسِلُ الرِّيَاحَ مُبَشِّرَاتٍ
وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ - يُرْسِلُ الرِّيَاحَ بُشْرًا (كذا ذكره ابو حيان)

145. God is not unjust if He does not accept the so-called good deeds of the Unbelievers. The Unbelievers are themselves unjust because they do not accept the Eman which is the essence of a good deed. The greatest injustice is kufr and devising gods other than God. Had they not adopted kufr they would have not seen this bad day !

118. 'O Believers ! take not anyone for your intimate outside yourselves, they spare not to ruin you, they yearn for you to suffer as much pain, enmity emerges out of their tongues, and what is hidden in their self is yet greater. We have told you the points if you have but wisdom'.[146]

١١٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ
لَا يَاْلُوْنَكُمْ خَبَالًا ۭ وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ
الْبَغْضَاۗءُ مِنْ اَفْوَاهِهِمْ ۠ وَمَا تُخْفِيْ صُدُوْرُهُمْ
اَكْبَرُ ۭ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ○

146. A very important instruction is given to the Muslims in this verse. The whole Islamic World requires a very wise system of defence and organization. The enemies of Islam want to harm the Muslim Society and the Islamic World by various disabolical devices. For this purpose they try to know the secrets of the Islamic State so that they may easily harm them. The Muslims of the whole world are advised not to communicate their secrets to the Jews, Christians, Atheists, Polytheists, Hypocrities etc. because they are not the friends of Muslims. They are the real enemies of Islam. They want that Muslims should always live in miserable conditions. They want that they should not adhere to Eman and Islam because the grestest force of unification is Eman and Islam. If they stick to Eman and Islam they would be united against the Non-Muslims of the world. They would become a great power. The non-Muslims never want that the Muslims should become powerful and command respect and preach Islam. They spare nothing to ruin the Muslims. Whenever they find a chance, they attack the Muslims. It is because they are jealous of the Muslims. Sometimes they express this jealousy by words. But the jealousy hidden in their hearts is far greater than what is expressed by their tongues. Sometimes, political and economic considerations check them to use bad words against Islam or the Muslims, but the pressure of internal hatred and envy is so great that they cannot control their ignoble sentiments and speak out profane language against Islam and the Holy Prophet. The books of the Westerners bear testimony to this fact. When they are so jealous of Islam and the upholders of Islam it is not worthwhile on the part of the Muslims to make them friends and intimates. It is a great sin to communicate the secrets of an Islamic State to the enemies of Islam. If the enemies of Islam get successful in their filthy designs and the Muslim State is destroyed, the burden of the sin shall lie on those who have given the secrets to the enemies.

The Hypocrites in a Muslim Society are very dangerous. The History of Islam is full of the disruptive activities and horrible treasons of the Hypocrites. They are hidden enemies and are more dangerous than the open foes. The Muslims are instructed to ward off the Hypocrites especailly and other Unbelievers generally. In the days of the Holy Prophet the Hypocrites, commonly Jews, were very active. Espionage was their special business. God is very merciful that He has beforehand warned the Muslims against the enemies of Islam and forbidden them to make intimate friendship with them. In the presence of clear instructions if the Muslims take the Non-Muslims for their intimates they will suffer a great national loss. Tr.

119. Listen ! you are people friend to them and they are not friend to you and you believe in all the Books ;[147] and when they meet you they say, 'We are muslims', [148] and when they are alone they bite at you their fingres with rage? Say : 'Die in your rage.[149] Allah knows well the things of the hearts.[150]

١١٩ هَٰٓأَنتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ
بِالْكِتَٰبِ كُلِّهِۦ ۖ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا ۖ وَإِذَا خَلَوْا۟
عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟
بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ○

147. It is strange that you make them friends while they deny your Prophet and your Quran, and they are your enemies to exterminate you. It would not be strange if they come to maintain friendly relations with you, because you believe in all the Messengers and all the Books of God including Moses and Jesus, the Taurah and the Gospel. But they will never befriend you and will never take you into confidence, because their hearts are full of enmity and jealousy against you. So, it is not worthwhile on the part of the Muslims to take the non-Muslims as their intimates. On the contrary, they should always be on the alert against the surreptitious activities of the non-Muslims against Islam and the Islamic World.

148. The Hypocrites said, "We are muslims." The Jews and Christians also said, "We are muslims." The Hypocrites were false because they said only by their mouths and the hearts did not support their mouths. The Jews and Christians by these words meant that they believed in their own Books. They did not mean that they believed in Islam and the Holy Quran.

149. The Jews and Christians were jealous of the progress of Islam and the Muslims. They were also jealous of the unity of the Muslims, and by all possible efforts they could neither hinder the progress of Islam nor create dissension among the Muslims. Because they could do nothing against Islam and the Muslims, so they bit their fingers in anger against the Muslims in their private retirement. God adds to their anger, "Die in your rage, God shall give more victories and honour to the Muslims and shall make Islam prevail and dominate all over the world against your wishes."

150. God knows what is hidden in their breasts, so He already informed the Muslims of their inner sentiments and their surreptitious designs, God shall give them the punisnment which is befitting their treacherous intentions, unholly designs and hidden animosity.

120. If you receive some good they abhor it and if some disaster befalls you they rejoice at it.[151] And if you have patience and ward off. nothing will go wrong with you by their guile. No doubt. what they do is all within the control of God.[152]

١٢٠۔ إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ
سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِن تَصْبِرُوا وَتَتَّقُوا لَا
يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ
مُحِيطٌ ○ ع ١٢ ١١ ٣

151. The Unbelievers are not your well-wishers. They rejoice at your loss and calamity, and detest your good and progress. It is not, therefore, wise to make such ill-wishers your intimate friends. Sympathy and love can never be expected of such mean souls.

152. One might think at this express instruction from God that if the Muslims would not maintain friendly relations with the Infidels they would be more enraged and do greater harm to the Muslim Community and make more dangerous plans to destroy the Musalmans scattered in different parts of the world. So God instructs the Muslims that if they hold patience and piety and are steadfast in Islam, the Infidels cannot harm them. Their treacherous plans cannot succeed and God has the power to smash their plans. The Muslims should be clean in dealings with God, then God shall cleanse their way of all thorns.

Onward the story of Uhad Battle is reminded in which some Muslims were led away by the betraytng tactics of the Hypocrites and the Muslims were about to lose heart, at which the Hypocrites would have rejoiced but God helped them and saved them from a fatal blunder (fall).

SECTION 13

121. And when thou went forth at dawn from thy house to set the Muslims at the positions of the battlefield, and Allah, is All-Hearing, All-Knowing.

١٢١۔ وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ○

122. When two parties of you meditated cowardice and God was their helper; and in God alone let the Muslims put all their trust.

١٢٢۔ إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا ۙ وَاللَّهُ وَلِيُّهُمَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

123. And God has had helped you in the Battle of Badr, and you were weak, so fear you God that you may be grateful.[153]

١٢٣۔ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ○

153. This verse reminds the Battle of Uhad. In the second year of Hijra seventy unbelievers of Mecca were killed at the battlefield of Badr and seventy were made captive. This disgraceful and destructive defeat of the Quraishites enraged them and they made all possible preparations for retaliation. They instigated the whole Arabia and appealed to the Meccans to sacrifice the whole wealth of the commercial caravan, that had brought the trade goods from Syria, for the expedition designed for retaliation. They agreed to expend that wealth to take the revenge of their kith and kin, killed in the Battle of Badr, from the Holy Prophet and his followers. In the third year of Hijra many of the Arab tribes joined with the Quraishites to invade Medina. Even the women accompanied to encourage and ashame the fighters at the

time of defeat. When this army of three thousand fighters stationed at Uhad about three or four miles from Medina, the Holy Prophet took counsel from the Muslims. The Holy Prophet was of the opinion that it was easy to encounter the enemy while keeping in Medina, with successful results. For the first time Abdullah bin Ubai, the head of the Hypocrites, agreed with the opinion of the Holy Prophet, but some young men, who could not take part in the Battle of Badr and were extremely eager for martyrdom, were laying emphasis on an offensive war so that the enemy might not construe their defensive role to their cowardice and weakness. In short, the majority inclined towards the offensive war. Meantime the Holy Prophet went into the house and then got out armoured. Some of the followers thought that they should not have compelled the Holy Prophet for an offensive war. So they humbly said to the Prophet, "If your person does not want an offensive war, we are prepared for the defence keeping here in Medina." The Prophet said, "It does not behove a Prophet to take off the weapons, when he has put on the armour and the weapons, without shedding blood." When he got out of Medina about one thousand souls were with him. Abdullah bin Ubai was not happy at this decision. He seduced the fighters and got successful in bringing back about three hundred souls, including some sincere Muslims, from the way saying that when his counsel of defensive war was not accepted there was no need to fight and kill their men. Some elders tried to bring him home but of no avail. At last, the Holy Prophet reached the battlefield with seven hundred souls. The Holy Prophet himself set the Mujahideen in their pitches for the battle and said to them not to wage war till he ordered. Meantime two tribes, Banu Haritha and Banu Salma, began to decline and lose heart due to the desertion of Abdullah bin Ubai and his companions and looking at the small numbers of the Mujahideen, and were about to leave the battlefield that God helped them and strengthened their hearts and cast this thought in their hearts, "A Momin should trust in the help and support of God only, the numbers and the plentitude of war materials are nothing, when He wants to make someone victorious the war materials fail and victory comes by the unseen support and succour as happened in the Battle of Badr. So the Muslims should fear God only so that additional help and succour may come from Him and the Muslims may thank God more and more." The details of Badr follow in sura Anfal.

Note : The elderly men of the two tribes, Banu Haritha and Banu Salma, said that they were happy at the Divine words : وَاللّٰهُ وَلِيُّهُمَا (and God was their helper and supporter) though they were mentioned in an angry fashion, but the good tidings of those words was far better than the anger.

124. When thou began to say to the Muslims, 'Is it not enough for you that your Lord should reinforce you with three thousand angels alighting from the heaven.[154]

125. Of course, if you keep patient and ward off, and they come upon you instantly, your Lord will reinforce you with five thousand angels on marked horses.[155]

١٢٤- إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ
رَبُّكُم بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ ۝
١٢٥- بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ
هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ
الْمَلَائِكَةِ مُسَوِّمِينَ ۝

154. Three thousand angels were sent down to help the Muslims in the Battle of Badr when they were distressed at the odd preparations of the Unbelievers. They actually fought with weapons like men. The details follow in Surah Anfal. The reason of the descension and number of the angels is also given there.

155. Three thousand angels are enough, but if you have patience and ward off evil and the army of the Unbelievers attacks you all of a sudden with a new force, five thousand angels shall be sent down instead of three thousand with distinct signs and their horses shall have also distinct marks.

In Badr the Unbelievers were one thousand in number, so the promise of one thousand angels was made as given in Surah Anfal. Afterwards the number was increased to three times (because the Unbelievers were three times the Muslims) in order to remove the trouble of the Muslims. After that, according to Sha'abi, when the Muslims got this information that Kurz bin Jabir was coming to the support of the Unbelievers with a large army, they were newly embarrassed. To satisfy and console them the new promise of five thousand angels was made provided they had patience and piety.

If the succour to the Idolators reaches all of a sudden even then they should not be worried. God shall help them in all moments. The number of five thousands is appointed perhaps because the army was divided into five parts. Every part shall receive the aid of one thousand each. Because the aid of Kurz bin Jabir did not reach so it is said by some scholars that the promise of five thousand was not required to be fulfilled, because it was suspended on يأتوكم من فورهم هذا . And some say that five thousand angels were sent down. (God knows better.) See also Sura Anfal.

126. And this Allah wronght it to glad your hearts, and so that your hearts should become resolutely peaceful. And the Help comes only from God, the All-Mighty, the All-Wise.[156]

127. That He might annihilate some of the Unbelievers, or humiliate them that they should retire frustrated.[157]

١٢٦. وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝

١٢٧. لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْٓا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ۝

156. All these hidden forces have been provided in the form of external factors so that your hearts may be purged of worries and troubles and inspired by peace and satisfaction, otherwise God's help is not bound by these factors, nor depends upon external forces. He can make you successful simply by His great power without the medium of angels, or ruin the Unbelievers without making you an instrument, or take the work of five thousand angels by a single angel. The help which the angels render to you depends on the will and power of God, otherwise they have not got any inherent power to do so. It is He Who knows well what type of medium or agency should He use to perform certain work and on what occasion. No one can comprehend the secrets of the Universe.

حدیث از مطرب و مے گو و راز دہر کمتر جو
کہ کس نکشود و نکشاید بحکمت ایں معمّا را

(Talk of the Lover and the Beloved and less search for the secrets of the TIME, because no one could solve nor can solve this riddle with wisdom. Hafiz Shirazee).

157. The main purpose of sending the angels was to help you that your hearts might become strong, and getting good tidings from your Lord you might fight against your foe with a will and courage, and that the power of the Unbelievers should shatter, and their right hand should be cut down, the old wellknown Polytheists should be slain, the remaing Infidels should be humiliated and go back frustrated. This is what actually happened—seventy Pagan chiefs including Abu Jahl were killed, seventy were made captive and the remaining ones returned extremely humiliated and frustrated to Mecca.

128. The authority is naught—whether God may turn towards them or He may chastise them because they are on the wrong.[158]

١٢٨۔ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ○

158. In the Battle of Uhad seventy Sahaba were martyred including the Chief of Martyrs Hazrat Hamza, the uncle of the Holy Prophet. The Polytheists savagely mutilated the Martyrs, cut their ears, noses and the stomachs. Hinda chewed the liver of Hazrat Hamza (رضی اللہ عنہ). Even the Holy Prophet was wounded in this Battle of Uhad. The right lower front tooth was martyred, the helmet broke into the cheeks, the forehead was wounded and the whole body was blooded. In this state the Holy Prophet tumbled down and became unconscious. The Unbelievers wrongly announced that Muhammad was killed (ان محمداً قد قتل). The whole crowd was dumb-founded at this news. After a short while the Holy Prophet came to his senses. At that time these words came to his lips, "How can prosper that nation, that wounded his Prophet, who invited them to God." He was deeply grieved at the savage acts of the Unbelievers, and probably under sheer grief intended to pray against some ring-leaders of the Polytheists, or began to pray. He was not wrong in praying against the cruel Polytheists whose persecutions knew no bound ; but God wanted that the Holy Prophet should stand even higher and be silent on their cruelties and should not pray for their annihilation but continue his mission of inviting them to Islam and waging Jihad against them as ordered. The rest he should leave to God, He will do whatever He will. Is it not better that these Unbelievers should become the servants of Islam and the sincere lovers of the Prophet, in stead of being destroyed by the invocation of the Prophet ? By God's mercy all those enemies, against whom the Holy Prophet wanted to pray, fell down at the feet of the Holy Prophet after some days as fervent servants and soldiers of Islam. However, the words ليس لك من الامر شئ indicate the unlimited power and knowledge of God. Human knowledge is limited and unable to comprehend the future events of the world. Hence God's decision and will is supreme. The Unbelievers are today the enemies of Islam and the Muslims. They are doing all sorts of atrocities today. But God is All-Powerful and All-wise. He may give them guidance if He will. He may punish them if He will, because they are on the wrong ; you should not pray for their total destruction.

129. And to God belongs what is in the heavens and what is in the earth ; He forgives whom He will and chastises whom He will. And God is All-Forgiving, All-Compassionate.[159]

١٢٩- وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ يَغْفِرُ لِمَنْ يَّشَاۗءُ وَيُعَذِّبُ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

SECTION 14

130. 'O believers ! eat not usury[160] (interest doubled and multiplied,[161] and fear God so that you may succeed (and prosper).[162]

١٣٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰٓوا اَضْعَافًا مُّضٰعَفَةً ۠ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

159. Everything in the Heavens and the Earth belongs to Him. The absolute authority in the Heavens and the Earth lies with God. He may forgive by giving Eman to whomsoever He likes and punish for the crime of Kufr whosoever He wills. In the words واللہ غفور رحیم perhaps it is implied that those men, against whom the Holy Prophet was going to pray, shall be given Eman and Islam and be entitled to God's mercy and forgiveness.

160. In the story of the Uhad Battle the description of Riba appears as a divergence from the main subject. The relevancy, perhaps, is that in the above verse : إذ همّت طائفتان ان تفشلا it was said that at the occasion of Jihad cowardice was shown and the eating of Riba creates cowardice in the heart of a usurer for two reasons: Firstly, because the devouring of illegal wealth creates indolence in the observation of Religions and in the obedience to God, and the greatest obedience and submission to God is the sacrifice of one's own life—Jihad, secondly because usury is the extreme type of miserliness, because a usurer lends his money with the spirit of extreme desire for wealth. He wants extra money on his capital money (which he gets back) and does not tolerate the benefit of the debtor, obtained on his debt, without snatching something from him. When the usurer is so avaricious for wealth that he cannot lend his money for the sake of God, how can he give his life in the way of God ? According to Abu Hayyan the Muslims were involved in some usury transactions with the Jews. So the Muslims were advised to sever their commercial relations with the Jews, otherwise there was the danger of great loss in future like that in the Battle of Uhad.

161. "Do not eat double interest" does not mean that simple interest is permitted. For exemple, "Do not abuse in the mosque" does not mean that abusing outside mosque is permissible. Such expression generally indicate the atrocity of a heinous action. Abusing in itself is bad but abusing in a mosque is worse.

162. There is no good in devouring usury and interest. Your good lies in giving up usury and interest.

131. وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ۚ

131. And fear the Fire prepared for the Unbelievers.[163].

132. وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۚ

132. And obey the command of God and the Messenger so that you may receive mercy.[164]

133. وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ ۙ اُعِدَّتْ لِلْمُتَّقِيْنَ ۙ

133. And race towards forgiveness of your Lord and towards the Paradise[165] whose breadth is heaven and earth,[166] prepared for the pious—

134. الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۚ

134. Who go on expending in prosperity and in adversity[167] and restrain their rage and pardon the people, and God loves the good-doer—[168]

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163. The Usurer shall go to the Hell which is made for the Unbelievers.

164. Obedience to the Prophet, as a matter of fact, is obedience to God because He has ordered us to obey the Prophets and obey their orders. Those who could not see the difference between "Worship" and "Obedience" began to say that "Obedience to Prophet" is polytheism. Because in the Battle of Uhad the Holy Prophet was disobeyed (as follows) so the Muslims are warned not to disobey the Prophet, because God's mercy and success and prosperity lies in complete obedience to the Messenger of Allah.

165. Race with one another for those actions and deeds which make entitled to Divine forgiveness and Paradise according to the promise of God.

166. When the breadth is so great, how much the length of the Paradise prepared for the pious souls !

167. The pious souls are those who expend in prospertiy and adversity. Neither they forget God in joys and luxuries, nor they abstain from expending in the way of God in adverse circumstances. In all conditions and circumstances and at all legitimate occasions they are prepared to expend that they can. They are not miserly like the usurers. They do not worship wealth like the usurers. In other words they do both types of Jihad—the Monetary Jihad and the Bodily Jihad.

168. 'Restraining of rage' is a great virtue and a noble quality. The pious ones are those who restrain their rage and pardon the offences of the people. They not only pardon them but also behave with kindness and sympathy. This quality reflects the purity of heart and soul, a noble character of those who will go to Paradise. In a tender style the Holy Prophet is directed to pardon the offences and mistakes committed by some followers in the Battle of Uhud.

Note ; The Muslims in general are also advised to develope the 'character of pardon' in their souls. We should also pardon the mistakes and offences of our friends and companions, our servants and subordinates, our kith and kin because God pardons the offences and sins of His servants. (Tr.)

135. And those persons who commit some open sin or wrong themselves they at once remember God and pray forgiveness for their sins ; and who is that who can forgive sins except God? And they do not persist obstinately in what they have done, and they know.

١٣٥- وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ص وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ق وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ○

136. For them the recompense is pardon (forgiveness) from their Lord and the gardens beneath which the rivers flow, therein dwelling for ever. And what an excellent wage is that of the workers ![169]

١٣٦- اُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَجَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ط وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ○

169. If they perform some indecent work openly whose bad effect may be contagious or detrimental to others, or do some bad activity, whose damage is confined to their own person, they reflect on His dignity and glory, His reward and chastisement, His obligations and commands, the appearance before His Divine Court, His promises and menaces, and also remember Him by the tongue and call upon Him with fear and distress, and bow down before Him (as it is given in the Tradition of the Prayer of Repentence (صلوٰة التوبه) and then ask for forgiveness according to the rule of Shariah (e.g. paid off the rights of the right-owners, or asked them to forgive them their rights) and repent before God on their sins (because the Real-Forgiving is God alone) and persist not in the sin done due to human frailty, but knowing that God grants the true repentence of His servants appear before His presence with regret and repentence—these people are also pious of the second rank for whom the Paradise is prepared. God shall admit them to the Paradise forgiving them their sins and shall give the best recompense for the repentence and other good deeds done by them.

137. **Events have passed before you, so journey in the world and behold how was the end of those who denied (the Messengers).**[170]

١٣٧. قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ○

170. Many nations have passed away and many institutions have perished by Divine Visitation. Those who opposed the Messengers of Allah persistently were finally destroyed ; and those who obeyed and followed the Messengers of Allah finally succeeded and prospered. This is the Divine Rule and there is no exception to it. If anyone is in doubt he may journey in the Earth and see how was the end of those who rejected and denied the Messengers of Allah and the thing they had brought with them as Books, Miracles and other Signs. The ruins of those nations and institutions will open the eyes of the observer provided they behold them with the spirit of receiving lesson and not with the idea of touring recreation. Most of the archaelogical excavations reveal the sinful and criminal culture of the people living there. History repeated itself in the Battle of Badr in which the ring leaders of the Heathen including Abu Jahl were dishonourably killed. If the Unbelievers get a timely victory it does not mean that Islam is defeated for ever. For the time being the enemies of Truth may get the upperhand but their eventual fate is defeat and disappointment. The temporary victory of the Unbelievers is an unseen trial from God. If the Unbelievers were always defeated they would have given up their infidelity totally. But the administration of the Universe requires a dialectical arrangement, so that the mighty force of the Truth may be demonstrated and the hollow power of the Falsehood may be displayed. When the projectile of Truth is thrown with an impelling force, it breaks down the head of Falsehood. Consequently, final victory is the fortune of Truth and final defeat is the fate of Falsehood. The temporary dejection of the Muslims in Uhud was an illusion to the Unbelievers but a lesson for the Believers. The Muslims should not be embarrassed or bewildered at the temporary defeat in Uhud. They should not be grieved at the savage atrocities of the Polytheists. The Truth gains victory eventually. This is the Divine Sunnat—the general rule of the Universe—pervading and governing the History of Mankind.

138. This is an exposition for the human race and a guidance and an admonition for the fearful.[171]

١٣٨۔ هٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَّمَوْعِظَةٌ لِّلْمُتَّقِيْنَ ○

139. Faint not, neither sorrow, and you shall be the upper ones if you have got Eman.[172]

١٣٩۔ وَلَا تَهِنُوْا وَلَا تَحْزَنُوْا وَاَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

171. The exposition of the ancient systems and institutions which met destructive consequences, on account of Kufr and Shirk, is a lesson and an admonition for those who have fear of God in their hearts ; those who do not fear God are hopeless. They are impervious to admonitions and warnings.

172. This and the following verses are connected with the hard events of Uhud. The Muslim Mujahideen were bitterly wounded, the corpses of their renowned soldiers were lying mutilated, the Messenger of God was also wounded by the Heathen, and the defeat looked impending over the heads. In the midst of these hardships and trials the Divine Voice was suddenly heard, "Faint not and grieve not, you shall surely overcome if you are (true) Believers." The true Believers are those who do not show cowardice and timidity before the enemy though they are wounded and surrounded by terrorizing atmosphere.

"You should not lose heart in these critical moments. The Truth shall finally prevail over the false forces. You are enduring hardships for the sake of God and not for the sake of any material glory or wealth. So you are still ideologically superior to the Heathen and definitely above them. You shall get material victory and supremacy over them too, provided you are upright in Eman and Piety and Obedience to the Holy Prophet, and relying on the promises of God show perseverance in Jihad against the Infidels."

140. If a wound touched you, a like wound has already touched them too, and such days We change them by turn among men,[173] and that God may know who are possessed of Eman,[174] and make of you martyrs, otherwise Allah has no love for the wrong-doers.[175]

١٤٠- إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ
مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ
وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ
شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ۝

173. The Muslims were deeply dejected at the great loss suffered in the Uhud Battle. Besides, they were much pained by the taunting words of the Hypocrites. The Hypocrites became active and tried to damage the personality of the Holy Prophet. They said if Muhammad (صلی اللہ علیہ وسلم) had been the True Prophet, they would not have incurred such a tremendous loss, nor would have suffered the temporary defeat in the battle. God sent down these consolatory verses :

'If you received wound and suffered the loss of life, the enemy had also received the like of it last year. If your seventy-five men are killed and many of you wounded in Uhud, last year seventy-men of the Heathen were killed in Badr and many of them wounded. In the Battle of Uhud too, many men of the enemy are killed and wounded in the early hours of the Battle. Then in Badr seventy men of the Heathen were made captive by you, and on your part none of you bore this humiliation. Nevertheless, if you compare your loss with their loss, you have no chance of grief and sorrow, nor the Heathen have any chance of arrogance and pride. So far as the vicissitudes are concerned it is Our habit to change the days of hardship and trial, trouble and comfort, among the people in which there are hidden very many secrets. So, when the Infidels do not give up the support of Falsehood amidst troubles and disasters, how can you lose heart in supporting the Truth?'

174. We change the circumstances, sometime We bring about hard circumstances and sometime We bring about favourable conditions. The main reason for the hard conditions is to differentiate the sincere believers from the false hypocrites that they may come to light.

175. The second reason was to raise some of you to the rank of martyrdom, otherwise the temporary victory of the Heathen in the Battle of Uhud was not because God loves the tyrants and the transgressors. Some of the Hypocrites were making propaganda that God was on the side of the Heathen, this is why the Muslims were killed and defeated. Here God disappoints them and declares that God does not support or love the tyrants, the hypocrites, the transgressors and the infidels.

141. And that God may purge (and purify) the Believers and obliterate the Unbelievers.[176]

١٤١- وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ ○

142. Do you think that you would enter into paradise, and God has not still tested who of you are fighters and not seen the steadfast.[177]

١٤٢- اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَيَعْلَمَ الصّٰبِرِيْنَ ○

143. And you were longing for death before its encounter ; now you have seen it before your eyes.[178]

١٤٣- وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ اَنْ تَلْقَوْهُ ۖ فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ تَنْظُرُوْنَ ○ ع

176. Defeat and Victory are always changing. God wanted to bestow the rank of martyrdom on Musalmans, test the Momin and the Munafiq, train the Believers or purge them of filth and sins and gradually wipe out the Infidels, in that when they would delight in their temporary victory, they would become more and more proud and arrogant entitled to more and more Divine Wrath and Visitation. This is why the Musalmans got the temporary defeat in Uhud, otherwise God is not pleased with the Heathen or the Unbelievers.

177. Do you think that you will easily and comfortably reach the high ranks in the Paradise without a trial from God. The high ranks are given to those who are prepared to bear all sorts of hardships in the way of God, and are ready to offer all kinds of sacrifices in the love of God.

178. Those followers, who could not participate in the Battle of Badr, longed for a new chance to be killed in the way of God and attain martyrdom. They were those who had suggested an offensive war outside Medina. These words are meant for them. They had seen what they had longed for, then why retreat instead of march-on ? The Holy Prophet has said, "Do not long for the meeting of enemy, but when you face, be steadfast."

SECTION 15

144. And Muhammad is but a Messenger, passed away before him so many Messengers. So, if he should die or is slain, would you turn about on your heels. And if any one would turn back on his heels, he will never do any harm to God, and God will give recompense (Thawab) to the thankful.[179]

١٤٤- وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَائِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ○

179. The Holy Prophet had himself set the map of the Uhud Battle. He arranged the ranks according to the best military device. A gorge was left wherefrom the enemy could pounce upon the Mujahideen from the rear. The Holy Prophet appointed fifty archers at this gorge. Abdullah bin Jubair (رضی اللہ عنہ) was made the chief of this party. They were pitched on the pass with a prophetic order not to leave their post in any circumstances, either the Muslims were victorious or vanquished, even if they saw the birds eating their flesh they would not leave the post. The Holy Prophet also said that the Islamic army would keep on prevailing till they kept their post. In short, with these directions the battle was started. The battlefield was hot, the warriors of Islam were bravely fighting, the enemy was torn by the extraordinary bravery and dauntless courage of Abu Dujana, Ali Murteza and other Mujahideen of Islam. They saw no other way except taking to their heels. . God fulfilled His promise. The Heathen were defeated and fled wildly. Their women who had come to encourage them were seen running hither and thither. The Mujahideen began to take possession of the booty. When the archers of the mountain pass saw this, they thought the battle was over and the Muslims won victory, and because the enemy was running away so there was no need to stay there, they should also join with those who were taking possession of the booty. Hazrat Abdullah bin Jubair reminded them of the order of the Holy Prophet. They thought they had fulfilled the real purpose of the Order of the Prophet, hence there was no need to stay there. Thinking this they left the station and fell upon the booty. Hazrat Jubair and his eleven companions did not leave the point and kept

on guard. Khalid bin Valeed was the then commander of a regiment of the Pagan Heathen. He attacked from the rear. There were two hundred and fifty soldiers under his command. Hazrat Jubair and his companions levelled the defence to their utmost power, but finally succumbed to the onslaught of 250 men, and obeying the order of the Holy Prophet drank the cup of martyrdom, the highest glory and the chief object of a Mujahid. The Muslim warriors could not think of an attack from the rear. All of a sudden the company of the Heathen fighters under the command of Khalid bin Valid came upon the Muslim warriors from the back side, and those polytheists who were running away in the front turned back. The Muslims came in between the rear company and the front force, resulting in a very fierce battle. Many Musalman Mujahideen were slain and wounded. Meantime Ibne Qumayya threw a heavy stone on the Holy Prophet causing a tooth knocked off and the blessed face wounded. Ibne Qumayya drew near to kill the Holy Prophet but Musa'ab bin Umair (holding the banner of Islam) defended. Due to the severity of wounds the Holy Prophet fell down on the ground. Some satan shouted that Muhammad (صلی اللہ علیہ وسلم) was slain. Hearing the words the Musalmans were upset and their feet uprooted. Some Muslims lost their heart, some thought to make peace with Abu Sufyan, the then leader of the enemy. Some Hypocrites said when Muhammad was killed the people should denounce Islam and adopt their old religion. At that time Anas bin Nazr, the uncle of Anas bin Malik, said if Muhammad (صلی اللہ علیہ وسلم) were killed, the Lord of Muhammad was Alive. There was no need to live after Muhammad (صلی اللہ علیہ وسلم) was no more. They should also sacrifice their life, whereon Muhammad (صلی اللہ علیہ وسلم) had given his life. With these words he moved forward, attacked the Heathen and gained martyrdom (رضی اللہ عنہ). Meantime the Holy Prophet called out, "O servants of God ! Come here ! I am the Messenger of Allah." Ka'ab bin Malik recognizing the Prophet loudly shouted out, "Ye company of the Muslim ! Good tidings ! The Holy Prophet is here." Hearing the voice the Musalmans began to gather round him. Thirty followers defended and scattered the Heathen. At this occasion Hazrat Sa'ad bin Abi Waqas, Hazrat Talha, Hazrat Abu Talha and Hazrat Qatada bin Nauman etc. showed marvellous gallantry. At last, the Heathen were forced to leave the field and these verses were sent down : وما محمدٌ الّا رسولٌ الخ. And Muhammad, after all, is a Prophet and not God. So many Messengers have passed away before him and their followers upheld the Religion with sacrifices of life and wealth. The passing away of the Holy Prophet is not also something strange, though not yet, if sometime the death comes to him or he is martyred, will you then turn about on your heels and not safeguard the Religion and give up the Jihad in the way of God or denounce Religion itself by the insinuation of the Hypocrities ? Such thing is never expected from you, and

if any man should turn about on his heels he will do no harm to God but only harm himself. God is not dependent on your help. You should thank God that He has appointed you for the service of His Religion :

منّت منہ کہ خدمت سلطاں ہمی کنم منّت شناس ازو کہ بخدمت گزاشت

(Be not reproaching that you do the service of the King, Thank the King that he has appointed you for his service)

Thanking God is that we should become stronger in our Religion and more and more serve Islam.

Note 1 : This verse gives a hint that some people would turn back after the death of the Holy Prophet and those who would be steadfast would get great reward. This is what actually happened. When the Holy Prophet passed away from this world many men turned apostate. Hazrat Siddiq (رضی اللہ عنہ) again converted them to Islam and some of them were killed.

Note 2 : The word خلت is a derivative of the word خلو which means 'passed away' or 'left away' and does not necessarily pronunce 'death'.

واذا لقوکم قالوا امنا واذا خلوا عضّوا علیکم الانامل من الغیظ

(And when they meet you they say, 'We believe', and when they leave you privily they bite at you their fingers out of rage—Verse 119, Surah 3). Besides, in الرسل the letter ل (lam) is not used to express totality, it is used to denote the generic sense, as mentioned about Jesus Christ

ما المسیح ابن مریم الّا رسول ج قد خلت من قبلہ الرّسل

(And Messieh, son of Mary, is naught but a Messenger, Messengers have passed away before him). In this verse الرسل does not mean that all Messengers have passed away and no Messenger shall come in the coming period after Jesus Christ. In this verse ل denotes the generic sense and does not denote totality or circum-sense. In the same way the meaning of ل here in the current verse shall be taken. Consequently قدخلت من قبلہ الرسل does not give the meaning of Christ's death in any way.

Note 3 : When the Holy Prophet had passed away from this world, Hazrat Abu Bakr Siddiq (رضی اللہ عنہ) recited the verse 144 of the current surah and the verse 30 انک میت وانھم میتون of surah 39 (No doubt, thou wilt die and they also die) before the crowd of the sorrowful followers to mean that the passing away of the Holy Prophet was not a new event in the history of Prophets. It is only God who is alive and shall never die None has ever presented this verse to prove the death of Jesus Christ.

145. And no one can die except by the order of God, there is written the appointed moment.[180] And whoso desires the recompense of this world, We will give him of this world alone, and whoso desires the recompense of the Hereafter, of that We shall give him. And We shall give reward (Thawab) to the grateful.[181]

١٤٥- وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا
مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۚ وَمَنْ
يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي الشَّاكِرِينَ

180. When no person can die without the order of God in spite of all possible factors of death being present, and the death of every soul will have to come at the appointed time, either by illness or sword or by any other factor, so those who trust in God should not worry about it, nor should become disappointed and disheartened at the news of the death of a small or big personality.

181. "Those who want the reward in this world they will be given the reward of this word if God will (Surah Bani Israeel), and those who desire the recompense in the Hereafter they shall be surely given from it. But those who are thankful and steadfast in Deen (Islam) shall be given both—the World and the Hereafter, the benefits of this world and the virtues of the Hereafter. These bounties are reserved for those who recognize the value of this Blessing (Islam)". (Mozihul Quran)

Note : In the first clause of this verse those men are exposed who had disobeyed the order for the sake of booty, in the second clause those who kept steadfast in obedience are mentioned.

146. Many a Prophet there has been, siding whom have fought manifold God-seekers, but they fainted not at the disasters which befell on them in the way of God, neither did they get inactive, nor did they give in. And God loves those who keep firm (steadfast).[182]

١٤٦- وَكَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَهَنُوْا لِمَآ اَصَابَهُمْ فِيْ سَبِيْلِ اللّٰهِ وَمَا ضَعُفُوْا وَمَا اسْتَكَانُوْا ۗ وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ○

147. Nothing else they said but that they said, 'Our Lord, forgive us our sins and what we exceeded in our affair and make firm our feet and give us help against the people of the Unbelievers.'[183]

١٤٧- وَمَا كَانَ قَوْلَهُمْ اِلَّآ اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِيْٓ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○

182. Before you many godly people fought against the Unbelievers under the command of the Prophets and they bore much hardships and troubles. But the disasters and severities could not move them a little from their mission. They neither weakened, nor lost their heart, nor humbled before the Unbelievers. God loves such patient men who are steadfast in their struggle against the false forces. In brief, when the Ummahs of the bygone Prophets had showed so much patience and perseverance in their struggle against Falsehood this Ummah (which is Khair-ul-Umam) should show greater firmness, solidity and patience against the evil forces.

183. Amidst the crowd of calamities and disasters they neither uttered the word of weakness or distress, nor were overpowered by self-diffidence, nor intended to yield before the enemy and make peace with false forces. They spoke nothing of the sort but asked God to forgive them their sins and what they exceeded in their affairs and asked Him to fortify them and help them against the people of the Unbelievers. They asked the forgiveness of God because sometimes the sins are the cause of troubles and disasters and no man on earth can claim that he is quite innocent and is pure from sins. In short, they did not turn towards the Creatures in miseries and disasters but turned towards their Creator and Owner, the Lord Cherisher of the Universe.

Note : When a man turns towards God in disaster, that disaster is changed into mercy. When a man turns towards material factor, turning back from God, the disaster is changed into wrath. (Tr.)

148. So God gave them the reward (Thawab) of this world, and most excellent is the reward of the Hereafter ; and God has love for the good-doers.[184]

١٤٨۔ فَاٰتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْاٰخِرَةِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝ ع

SECTION 16

149. 'O Believers ! if you obey the Unbelievers, they will turn you upon your heels, then you will fall into loss—[185]

١٤٩۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ۝

184. God gave them victory in the world and bestowed worldly power and glory. So far as the reward in the next world is concerned it is beyond calculation and imagination. Look ! what a glorious fruit and reward is given to those who keep correct dealings with God and do good deeds. Above all, God loves such fellows.

185. When the Musalmans were disheartened in Uhud Battle the Hypocrites and the Unbelievers got a good chance—some blamed and taunted, some became false well-wishers so that the Mujahideen might not dare fight in future. God warns the Musalmans of the deceptions of the Hypocrites and the Unbelievers. If the Musalmans would be entangled in their treacherous and venomous propaganda they would gradually recede into the darkness of previous kufr and ignorance tending to total disaster in this world and in the other world. Formerly, the Musalmans were induced to follow the footsteps of godly people, here they are exorted to be vigilant on the activities and propaganda of the Enemies of Islam and never get entrapped into their deceptive plans and treacherous schemes.

Note : The diplomacy of the modern political firmament of the Non-Muslims is also a snare which the Muslims must realize very cautiously. The Musalmans are generally deceived by the Non-Muslims when they need some help against a standing foe. So God says that the Muslims should not seek the help of the Non-Muslims because they are not the friends of Muslims as given in the above verses. The Real Helper of the Muslims is God alone. So they should put trust in God and carry out His Command. One who is endowed with the Divine Help need not await the help of the enemies of God. The Muslims should never bow their heads before the Non-Muslims. The Muslims should never be infatuated with the heroes of the Non-Muslims. The Non-Muslims are themselves involved in a number of inextricable problems of life and wealth, and their doctrines and philosophies have rumbled their minds, and in spite of all material achievements they are suffering from self-diffidence and self-contradictions. (Tr.)

150. Nay, but Allah is your helper and His help is the best.[186]

151. Now we shall cast into the hearts of the Unbelievers terror, for that they have made partner with God for which He never sent any authority, and their abode is Hell, and that is a bad abode of the wrong-doers.[187]

١٥٠۔ بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ○

١٥١۔ سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ۭ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ○

186. So the Muslims should obey Him alone and rely on His help alone. One with whom there is the help of God—he has no need of the help of the enemies of God, or bow down before them his head in obedience. When the Holy Prophet was returning from Uhud, Abu Sufyan called the help of Hubul (the god of the Idolators) and said لنا العزیٰ ولا عزیٰ لکم (we have Uzza on our support and you have no Uzza). The Holy Prophet said to the followers to give reply : اللہ مولینا ولا مولیٰ لکم (Allah is our Protector and Supporter and you have no Protector).

187. This was your test. Now We will cast into the hearts of the Unbelievers terror and awe that they will not dare turn back on you, although they know that you are badly wounded and seriously injured in the battle. This is what actually happened—Abu Sufyan ran away from the field with his army disappointed of any achievement or success. In the way a flash came to his mind that they should not leave a severely wounded and gravely torn army unfinished. But he could not turn back on the Muslims due to the terror of Truth and awe of Islam. On the contrary the Muslims chased them upto Hamra-ul-Asad and afterwards never gave a chance to the Unbelievers to repeat the unfortunate events of Uhud.

Note : The heart of a Mushrik (polytheist) is always weak though he may display a great ostentation of bravery, because he worships a weak creature (idol)—ضعف الطالب والمطلوب (Verse 73, XXIII) i.e. weak is the seeker (worshipper, polytheist) and the sought (idol). Moreover, the real force lies in the support and help of God whereof the Unbelievers and the Associaters are quite deprived. This is why the Muslims remained predominant till they kept real Muslims ; and still today we see that the forces of the Unbelievers of the world are always afraid of this sleeping and wounded lion, although the pristine glory of the Muslims is spoiled due to disruption, dissension and the non-practice of the Divine commandments and the inclination towards modern tendencies. The Unbelieving Nations of the world are precautious of his awakening and make wicked plans to continue his slumber. In religions expostulations and philosophic discussions the Non-Muslims never prevail over the Muslims. The Non-Muslims are always over-awed by the rational, and scientific knowledge of Islam and the depth and profundity of the Holy Quran. The Holy Prophet has said, "My awe is cast into the hearts of the enemies at a distance of one month's travel." No doubt, the Ummat of the Holy Prophet is also inspired by the Prophetic Awe. Thanks to God, glory to God, praise to God at this kindness !

152. And God has had kept His promise to you when you did slay them by His order,[188] until you yielded to cowardice and quarrelled about the action and disobeyed,[189] after He had shown you the thing of your merriment. Some of you wanted this world and some of you desired the next world.[190] Then He turned you from them that He might try you,[191] and He has pardoned you,[192] and God is Bounteous to the Believers.[193]

١٥٢- وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ تَحُسُّوْنَهُمْ
بِاِذْنِهٖ ۚ حَتّٰٓى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِى الْاَمْرِ
وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ اَرٰىكُمْ مَّا تُحِبُّوْنَ ۗ مِنْكُمْ
مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ
صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۗ
وَاللّٰهُ ذُوْ فَضْلٍ عَلَى الْمُؤْمِنِيْنَ ○

188. The Holy Prophet had already declared that the Muslims would prevail if they kept patient and steadfast. So God verily made good His promise in the beginning of the battle. The Muslims killed many of the Unbelievers by the leave of God. Seven or nine men of the Heathen, who upheld the flag one after the other, lost their life. At last getttng out of sense they began to run away from the field. The Muslims were clearly looking the face of victory and success, and the booty was lying before them that Khalid bin Valid availed himself of the blunder of the archers, and all of a sudden the map of the battlefield was changed as given before.

189. The archers disobeyed the order of the Holy Prophet. They began to quarrel at the interpretation of the Prophetic order. The majority of the archers, however, felt no need to stay there and left the post to plunder the booty. The Heathen attacked from the very gap where the archers were stationed. On the other

side the Heathen wrongly announced the death of the Holy Prophet. These things weakened the hearts of the fighters resulting in cowardice and pusillanimity. In other words, the cause of cowardice was dispute and the cause of dispute was sin—the sin tended to dispute and the dispute tended to cowardice. The sin was the disobedience to the order of the Holy Prophet.

Note : Let us observe our own affairs honestly, if they are in confirmity with the Divine Command and the Prophetic Orders ! There is no need of further research. (Tr.)

190. Some men slipped away to take possession of the booty, a thing which was coveted and which was a source of pleasant life of this temporary world. But this was a great blunder which brought about a great disaster for all.

191. The map of the battle was completely changed and the situation got topsy turvy. Formerly they were running away before the Muslims. Now the Musalmans were running away before them. The situation changed due to the blunder of some fighters. It was a trial, in deed, to know the faithful from the faithless.

192. God has pardoned the blunders of those Sahaba who were responsible for their committal. Now it is not permissible to taunt them or degrade them or criticize them on the basis of those mistakes.

Note : The Followers of the Holy Prophet are generally criticized on the basis of some blunders or mistakes committed in their period of training or purification. As a matter of fact, their traducers do this job in the garb of critical appreciation, which is tantamount to critical obloquy or obscene presentation of the resplendent personalities of Sahaba. The personalities of Sahaba are injured to damage Islam and obscure the personality of the Holy Prophet. Not only the Western Critics but also some so-called Muslims slander the Followers of the Holy Prophet. Maudoodi, the new Pseudo-Islamist of Pakistan, has greatly injured the personalities of the Sahaba in his writings. The Muslims of the whole world should condemn those who condemn Sahaba because bad pupils are produced by a bad master and good pupils are produced by a good master. The pupils and followers of the Supreme Prophet should be supreme in the whole mankind excepting the Prophets. Tr.

193. Allah is particularly kind and graceful to the Believers that He pardons their mistakes and blunders, and does not overlook the attitude of benediction and goodness in the expression of hot displeasure.

153. When you were deserting up and did not even turn an eye towards your back side and the Messenger called you from your rear side,[194] then sorrow came upon you in lieu of sorrow, that you might not sorrow for what escaped your hand, neither for what befalls you,[195] And Allah is aware of your affairs.[196]

١٥٣- إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ○

194. You were climbing on the mountains and the jungles recklessly without even casting a glance behind you, at that time the Prophet standing on his place was calling you and checking you from this erroneous movement, but you did not hear his voice in utter distress and trouble. But when Ka'ab bin Malik loudly shouted then they heard and coming back rallied round the Prophet.

195. "You grieved the heart of the Messenger, in turn you received the grief—sorrow for sorrow, so that you may remember in future that in all circumstances the Prophet should be obeyed, whether some profitable thing as booty etc. may escape you or some disaster smite you." (Mozihul Quran)

Note : Some commentators have interpreted the word فَأَثَابَكُمْ غَمًّا بِغَمٍّ in this way—'God gave you grief after grief.' The first grief was due to the loss of the primary success and victory, the second grief was due to the loss of the comrades in the battle and due to the wounds which they had received in fighting, and due to the rumour that the Holy Prophet was slain. Some have said that a lesser grief (the grief of the loss of life and property, the grief of the loss of booty etc. the grief of wounds) was followed by such a great grief (the grief at the rumour of the Prophet's death) that all previous sorrows were forgotten, and they became so reckless and distressed that they could not even hear the call of the Prophet as it is generally experienced that the utter absorption in a certain object obscures the attention to other things.

196. Allah knows your intentions and your circumstances and deals accordingly.

154. ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً نُّعَاسًا
يَّغْشٰى طَآئِفَةً مِّنْكُمْ ۙ وَطَآئِفَةٌ قَدْ اَهَمَّتْهُمْ
اَنْفُسُهُمْ يَظُنُّوْنَ بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ
الْجَاهِلِيَّةِ ؕ يَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ
شَيْءٍ ؕ قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ؕ يُخْفُوْنَ فِيْٓ
اَنْفُسِهِمْ مَّا لَا يُبْدُوْنَ لَكَ ؕ يَقُوْلُوْنَ لَوْ كَانَ
لَنَا مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا هٰهُنَا ؕ قُلْ لَّوْ كُنْتُمْ فِيْ
بُيُوْتِكُمْ لَبَرَزَ الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى
مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ صُدُوْرِكُمْ
وَلِيُمَحِّصَ مَا فِيْ قُلُوْبِكُمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ

154. Then He sent down upon you after grief peace which was a slumber overcoming some of you,[197] and some were anxious about their own life[198] thinking of God false thoughts like those of the ignorant.[199] They said, 'Have we any part whatever in the affair ?'[200] Thou say : 'All affair is entirely in the hand of God.'[201] They conceal in their soul what they disclose not to thee. They say, 'If we had a hand in the affair, we would have not been slain at this spot,'[202] Thou say : 'Even if you had been in your houses, those for whom slaying was written would have got out unto their resting places of course,[203] and God was to try what is in your souls and was to purge what is in your hearts. And Allah knows the secrets of the hearts.[204]

197. In this Battle some of the fighters were martyred, some of them retired from the field, the rest remained in the battlefield. God sent down upon the most sincere and faithful amongst them a kind of slumber. They began to slumber in their standing position. The sword of Hazrat Talha fell down on the ground from his hand many times. This perceptible effect was the result of that inner peace and rest which rained at the hearts of the Believers only by the grace and mercy of God. The fear of the enemy was obliterated and the fighters became quite fresh and hearty. This peace was sent down at that time when the discipline of the army was disturbed, many corpses were bathing in blood, the soldiers were severely wounded, the senses were lost at the rumour of the Prophet's death—as if this peaceful slumber was a clarion call to awakening. The fighters at once fortified their ranks around the Prophet and stroke such hard blows at the enemy that he was forced to flee from the battlefield and the clouded horizon became quite clear.

Note : Hazrat Ahdullah Ibne Masood says that the overcoming of peaceful slumber during fighting is a mark and a sign of victory from God. The army of Hazrat Ali also experienced the same event in the Battle of Siffeen (صفین).

198. This was the band of the coward Hypocrites who neither bothered about Islam, nor were anxious about the Prophet. They were only anxious of their own life and were fearful of a re-invasion by Abu Sufyan and his army. They were not faithful to Islam and the Prophet, hence they could not receive the peaceful slumber.

199. Their distress continued and their fears were unfinished. They remained sceptic and disturbed in their state of mind by the negative thinking about God, Islam and the Holy Prophet. Their painful remarks were tainted with ignorance—"Where are the promises of God ? It appears that the story of Islam is going to be ended.

Now the Muslamans and the Prophet of Islam shall not return to their houses etc. etc." These absurd thoughts and taunts were common with the Hypocrites on all critical occasions in the History of Islam. (See also Sura Fatah).

200. The Hypocrites said, "Have we any part in the affair ?" It means variously, "Have we got any share in the decision which was made before the battle ?" From these words they meant that the Holy Prophet and his close compansions were responsible for all the misfortunes of the Uhud Battle. They also meant whether there was any hope of betterment of their affairs, or they were completely doomed. They also meant whether any gain had come in the hands of the Companions of the Prophet. They also meant that God did what He desired, they had no control of the situation as such.

201. God says that it is correct that God does whatever He will, no one has any power before God to change the affairs. God may give victory if He will, He may give defeat if He will, He may make the same event a mercy for one people and a misery for the other people. He is powerful over everything.

202. But the Hypocrites had a thief in their hearts. They rebuked the Holy Prophet and the great Sahaba for not acting upon their counsel of defending Medina keeping within the city. When they acted upon the counsel of some sentimental youngsters and went out of the city to fight with the enemy, the defeat was sure and certain resulting in a great loss of life and property, and it was clear that the prophecies of glory and success which the Prophet had made were all wrong ; otherwise such a great disaster would not have befallen them. Most of the Hypocrites belonged to the Ansar of Medina so they used the words ماقتلنا هٰهنا (we would have not been killed here).

Note : Abdullah bin Ubai and his companions said such words in Medina. It is also said that a Hypocrite, Mu'atab bin Qushair, said these words in the battlefield. So, perhaps, some of the Hypocrites would not have returned with Abdullah bin Ubai on account of some ulterior motive. (God knows better).

203. Revealing the sinister reservations of the Hypocrites God says to them, "It is no use to taunt or feel sorry for the loss of life and property. God has written the time, place and cause of death of every soul in the world. His written cannot change. If suppose your counsel would have been accepted and you had been in Medina for defence, even then death would have come at the very time and place which was written by God. Some unknown cause have driven you to the appointed place and time. Consequently, God's decision is final and cannot be challenged or changed by any device or lamentation. It is a blessing of God if a soul gives his life in martyrdom like brave men ; otherwise death, after all, shall come. When and where ? It shall come according to the Will of God. You should not feel sorry for the martyrs who laid their life at the altar of Truth."

204. Allah knows the secrets hidden in the hearts. The state of the Hypocrite or the Believer is not a concealed thing before God. God desired to put all of you to a trial so that what is hidden in your breasts may come out The pure and impure may be distinguished in the furnace of trial. The faithful and sincere Believers may be rewarded and their hearts may be purged of whims and caprices etc. The hypocricy of the Hypocrites may come to light, and the people should clearly understand their inner treachery and their perfidious reservations

155. Those of you who turned back the day the two hosts encountered, the Satan beguiled them because of the curse of their sins ; but God has pardoned them ; and Allah is All-Forgiving, Most-Forbearing.[205]

١٥٥- إِنَّ الَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ ۙ إِنَّمَا
اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا ۖ وَلَقَدْ عَفَا اللَّهُ
عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝

205. Some big or small sin may also be committed by the faithful and sincere fellows. As one good tends to a greater good, a vice tends to a greater vice by the insinuation of the Satan. The Musalmans, who had defaulted in the Uhud Battle, were beguiled by the Satan on account of the effect of some past sin.

Note 1 : The effects of sins are engrossed in the very soul of the sinner. This inner darkness tends to other sins. The Satan comes to know the inner darkness or defeat of the soul and he creates a sensation or sensuality in that inertia and leads a man stray. A man should always beg forgiveness of his sins from God and struggle for self-purification. There are two kinds of Jihad (i) Jihad against the Kuffar (Unbelievers) and (ii) Jihad against the Nafs (soul). Those who are perfectly purified and liberated from the evils of Nafs are not susceptible to the Satanic insinuations or deceptions. (Tr.)

Note 2 : God has pardoned the defaulters of Uhud Battle. Now, no one has a right to traduce them on the basis of those mistakes which have been forgiven by the Merciful God. The Sahaba have been crowned with the grand certificate of رضی اللہ عنہم i.e. God is pleased with them. After this certificate it is ignoble to search their defeats of the training period and injure their glorious personalities. Every Sahabi is an institution in himself, a tower of light and a star of guidance. (Tr.)

SECTION 17

156. 'O Believers ! be not as those who turned unbelievers, and they say to their brothers, when they journey in the land or are engaged in Jihad, 'If they had been with us they neither would have died, nor would have been slain'—that Allah may cause anguish in their hearts by this (mis-speculation),[206] and Allah alone gives life and causes to die, and Allah sees all your actions.[207]

١٥٦۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ كَفَرُوْا وَقَالُوْا لِاِخْوَانِهِمْ اِذَا ضَرَبُوْا فِي الْاَرْضِ اَوْ كَانُوْا غُزًّى لَّوْ كَانُوْا عِنْدَنَا مَا مَاتُوْا وَمَا قُتِلُوْا ۚ لِيَجْعَلَ اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ قُلُوْبِهِمْ ۗ وَاللّٰهُ يُحْيٖ وَيُمِيْتُ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

206. The Hypocrites called the Muslims as their brethern because they pretended to be Muslims, or because of ancestoral relations with the Ansar of Medina. The Muslims are advised not to follow the Hypocrites in any matter. They should not use the hypocritic words : "Had we not come out of the houses, we would not have met death." The Hypocrites used these words over and over again to cause grief and regret in the hearts of the Muslims and to make them think that they had committed a great folly by coming out of their houses without considerate planning. These words were primarily meant to injure the personality of the Holy Prophet and degrade him in the eyes of the Muslims. But God overturned these words on them in that they always felt anguished in their hearts on the loss of life and property, and in that they could not succeed in their hypocritical plans to dissuade the Followers from further actions and could not spoil their devotion to the Holy Prophet, and in that they could not undermine the dignity of the Holy Prophet as the supreme master of the Followers in all future expeditions.

207. The Muslims are advised not to think in terms of those thoughts uttered by the Hypocrites, because it is God who gives life and causes to die. No soul can die without the order of God, as no soul can come into this world without the will of God. Belief in Taqdir (Fate) is an essential component of Eman and the words of the Hypocrites imply a denial of Taqdir (Fate). Hazrat Khalid bin Valid had said when he was in his last moments of life, "There is not a hand-space in my body that is not wounded by a sword or a spear, but today I am dying in my house (and not in the battlefield) like a camel." These words present a great lesson for the coward who fear death and as such do not undertake big actions. "Fear of death" is great handicap and a severe impediment to lofty determination. "Love of death" and not "Fear of death" is required in Jihad, and the Hypocrites are devoid of this attribute. And God knows well what the Hyporcites and the Unbelievers are doing, and how much the Muslims are abstaining from copying the Hypocrites and the Unbelievers. He shall deal with them according to their state of thought and action.

157. If you are slain in the way of God or die (a natural death), so God's forgiveness and His mercy is far better than the thing they amass.—

١٥٧- وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ ○

158. And if you die or are slain, then, of course, unto God you shall all be mustered.[208]

١٥٨- وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ○

208. Suppose you do not go out of your home for journey in the land or for Jihad in the way of God, and for the time being your life is saved from death, but after all one day you will die a natural death or be killed ; then all of you shall be mustered unto God. At that time everybody will know what plentifull a share of God's bounty and mercy shall be bestowed on those who died or were slain in the way of God, and God's mercy and blessing is far better than the worldly wealth which they amass. In short, if the words of the Hypocrites, suppose, are accepted that they would not have suffered loss had they not gone out of their houses even then there was a clear loss, because they would have been deprived of that grand death of martyrdom on which millions of such life (which the Hypocrites desired) can be sacrificed. As a matter of fact, the death of martyrdom is not a death, it is an eternal life in deed :

فنا فی اللہ کی تہ میں بقا کا راز مضمر ہے
جو جینا ہے تو مرنے کے لئے تیار ہو جاؤ

(The secret of immortality is hidden in the submergence into God. If you want to live an immorral life be ready for death).

159. So, it is something the Mercy of God that they got a soft heart in thy person, hadst thou been harsh, hard of heart, they would have scattered from about thee, so pardon them and pray forgiveness for them and take counsel with them in the affair, and when thou hast resolved the affair then put thy trust in God. Allah loves those who put their trust in God.[209]

١٥٩- فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا
غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللّٰهِ ۚ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ○

209. After reproving the Muslims for their flagrant blunders in the Uhud Battle and after the general announcement of pardon, they were particularly instructed not to be deceived by the venomous treachery of the band of Hypocrites. In this verse the pardon is completed in full, because due to the glaring mistake and the serious blunder which was committed by them in the Battle of Uhud, the Holy Prophet might have become angry in his heart and would have intended not to take counsel from them in future affairs, so God recommended their case in a very strange and beautiful style. In the first instance, God conferred his own pardon because God knew that the anger and sorrow of the Holy Prophet was purely for the sake of God

alone. In the second instance God praised the leniency of the Prophet by these extraordinary words : فبما رحمة من الله لنت لهم —what a great mercy of God is on the Prophet and on the Followers that the Holy Prophet is made so much gentle and lenient! God knows what would be the attitude in such a serious situation of some one else other than the Prophet. It is but the mercy of God that the Muslims got such a kind-hearted Prophet. Had the Holy Prophet been hard-hearted, always ready to take to task on mistakes and blunders, they would have scattered away from the circle, and thus would have been deprived of a great goodness and blessing, and the Islamic society would have been shattered and wrecked. But God made the Holy Prophet kind-hearted and of gentle disposition, winking at their mistakes and offences and conniving at their blunders, for the sake of wise reformation and prudent training. The Holy Prophet was asked by God to pardon their mistakes so far as his rights were concerned. And though God had pardoned them in respect of His right, yet the Holy Prophet should still seek God's pardon for them indicative of further condolence and additional satisfaction, so that their dismayed and distracted hearts might be dilated and revitalized. The pardon was not enough. They must be consulted in affairs as usual and when something is resolved then trust in God should remove all sorts of dangers and hesitations about the resolved affair. God loves those who put their trust in God and not in other powers or material factors. Trust in God is a great virtue. By the blessing and grace of strong trust in God difficult tasks become easy and God crowns such men with success.

Note 1 : According to Hazrat Ali (رضی اللہ عنہ) when the Holy Prophet was asked about عزم (resolution), he answered : مشاورة اهل الرأي ثم اتباعهم —It is consultation with the men of opinion (or the wise men) then following them. (Ibne Kathir)

When Hazrat Ali asked the Holy Prophet what to do about a thing not found in Kitab and Sunnah, the Holy Prophet answered, "Consult with the wise God-worshippers (فقهاء عابدين) and do not execute the opinion of one or two (ولا تمضوا فيه رأي خاصة)."

Nore 2 : This Tradition shows that the counsellors should possess two basic qualities : (i) God-worshipping or Piety, and (ii) wisdom. A man who is fearful of God and worships Him punctually and is possessed of wisdom can justly balance the advantages and disadvantages of this World and the other World. A mere wise man can judge only the secular and mundane aspect of a problem, but Islam wants both ends to meet. The ills of modern democracy can be remedied by this very important Tradition of the Holy Prophet. (Tr.)

160. If God will help you none shall be able to overcome you ; and if He may not help you, then who is that who can help you after Him ? And let the Believers put all their trust in God alone.[210]

١٦٠۔ اِنۡ يَّنۡصُرۡكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمۡ ۚ وَاِنۡ يَّخۡذُلۡكُمۡ فَمَنۡ ذَا الَّذِىۡ يَنۡصُرُكُمۡ مِّنۡۢ بَعۡدِهٖ ؕ وَعَلَى اللّٰهِ فَلۡيَتَوَكَّلِ الۡمُؤۡمِنُوۡنَ ○

161. It is not for a Prophet to hide anything ; and whoso hides shall bring what he had hidden on the Day of Resurrections, then every soul shall get in full what he has earned and they shall not be wronged.[211]

١٦١۔ وَمَا كَانَ لِنَبِىٍّ اَنۡ يَّغُلَّ ؕ وَمَنۡ يَّغۡلُلۡ يَاۡتِ بِمَا غَلَّ يَوۡمَ الۡقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفۡسٍ مَّا كَسَبَتۡ وَهُمۡ لَا يُظۡلَمُوۡنَ ○

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210. Formerly it was said to the Prophet to put trust in God. Here it is told that trust can be put in such a Being Who is All-Powerful and Omnipotent. In other words, after forgiveness from God and pardon from the Holy Prophet, the Muslims are advised not to listen to anyone and put their trust in God alone. If God's help would be in their support, no power can ovecome them as experienced in Badr, and if He may not help due to some reason then no one can give any help as experienced in Uhud.

211. غلول means defrauding in the spoils of war, but sometimes it is used in a general sense of fraudulence and sometimes denotes the concealment of a thing as Ibne Masood has said غلوا مصاحفكم (conceal your own records). In the present verse two interpretations can be given. Firstly, it is not becoming of a Prophet to keep something in the heart and reveal other thing by the tongue. Secondly, it is not becoming of a Prophet to be fraudulent in the distribution of booty. The Holy Prophet had become angry with those who committed a huge blunder in Uhud, but afterwards he had pardoned them. There might occur to them some whimsical misunderstanding about the Prophet that outwardly the Prophet had pardoned but there was anger in his heart to be vented at some other occasion. They are advised to observe the dignity of the Prophet and should not admit of such whims and notions which are derogatory to his excellence and innocence, his honesty and integrity, his resplendent majesty and excelling glory. They should never think that the Prophet would do anything below his Prophetic rank. The archers had left their post after the booty. Had they thought that the Prophet would defraud them about booty ? The Prophetic character is a paragon of virtue, honesty and integrity. The Muslims should not allow any filthy idea to enter their mind about the Holy Prophet. The Holy Prophet is an epitome of all moral virtues and an embodiment of all human perfections; any misunderstanding about his character is a great sin which is tantamount to kufr.

162. What, if a man who is subservient to the good pleasure of God can be equal to that who earned the wrath of God and his abode is Hell ; and what a wretched place he reached ![212]

١٦٢- أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ○

163. There are varying degrees of men with God, and Allah sees whatever they do.[213]

١٦٣- هُمْ دَرَجَاتٌ عِندَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ○

212. The Prophet and an ordinary man cannot be equal. How can the Prophet be equal to a criminal under the displeasure of God ? A Prophet cannot do the acts of those who are under the wrath of God and are entitled to Hell. The Prophet is entirely subservient to the good pleasure of God and invites others to seek His good pleasure. It is not for a Prophet to be fraudulent.

213. The Prophets and other creatures of God are not equal. The Prophets cannot do the works of greed and lowly desires. God knows everyone, He knows their degrees and sees their actions. Would He bestow the rank of Prophethood on persons of low nature ? It is not possible.

164. لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ○

164. God did a grace to the Believers that He sent unto them a Massenger from amongst themselves[214]—recites unto them His verses and purifies them and teaches them the Book and the Wisdom, and they aforetime were in manifest error.[215]

214. It is the greatest grace of God for the Believers that He sent a Messenger from amongst themselves and not from any other species apart from human species. The Prophet being human and Arabian it was easy to have company with him, to sit with him, to talk to him in the same language and to learn from him divine knowledge and to absorb all kinds of lights and blessings from him. The people around him knew well his habits, character, his life-history, his honesty, his integrity, his piety, his holiness, and what not. The people feel no difficulty in believing when the miracles are demonstrated by a man of their own clan. If an angel or a jinnee shows miracies, an idea may creep into the mind of men that those miracles are the outcome of their particular creation and as such no wonder if some people yield before such miracles ; but it is no reason that the demonstrator should be a Prophet in deed. Besides to benefit from a creature alien to man is rather difficult and to follow him is still much more difficult. In short, the Holy Prophet was sent unto mankind from mankind. The Believers should be specially thankful to God that He sent such a Messenger from whom they could easily get inspiration and knowledge, and the Messenger himself in spite of his most honourable rank and his most dignified position, is associated with them with benevolent kindness and high morality— صلى الله عليه وسلم

215. Four functions of raising the Prophet described in Sura Baqar are repeated here in Surah Aale Imran. These are the glorious functions described to show the resplendent dignity of the Holy Prophet. The first important purpose of raising the Prophet is to communicate the Divine Verses containing the commandments, injunctions and instructions with fundamental emphasis on the Unity of God. The people of Arabia understood their outer meaning and acted accordingly. The second important purpose of raising the Prophet is to purify the souls of those who benefited from the first function of the Messenger—who believed in the Divine Verses recited to them. It means purification is possible only when a man believes in the Divine

Verses. In other words, without Eman purification (تزکیه) is not possible. Purification of soul means purification from internal diseases of the soul (or Nafs and heart) purification from bad morals, filthy ideas and the last images of association (شرك). The purification was a function and an action exerted from the INNER of the Holy Prophet, whose effect on the heart and the soul cleansed the impurities and infused spiritual light. Originally purification is a spiritual and mystical silvering of the INNER SELF (باطن) with a double process. Firstly, the impurities are burnt and secondly, the light is infused. If the mirror is not pure it cannot reflect the image correctly. Similarly if the mirror of the inner self is impure the reflection of the heavenly knowledge will be impure. Hence purification is necessary to benefit from the third and fourth function of the Prophet. The third purpose of raising the Prophet is to teach them the Book—the deep knowledge of the Quran. The profundity of the Quran is bottomless. The fourth function is to teach the Wisdom—the mystries of the Divine Laws and the secrets of Divine Knowledge. The students and disciples of the Prophet had attained the pinnacle of spiritual light and heavenly knowledge, excellent morals and fine attributes, religious insight and secular wisdom that they commanded over a major part of the world with a golden system unparalelled in the History of Mankind.

Note : Holy Book shall have a bad image in the bad soul. It is not the fault of the Holy Book that it is badly reflected, but it is the fault of the defective mirror of the inner soul that it absorbs bad image of the Holy Book. If the stomach is bad the excellent food becomes poisonous going into the stomach. The Jews had the Books, but their souls had become vile due to heedlessness towards purification. So when their souls remained unpurified they failed to understand the Divine Knowledge in its true sense, and their souls misinterpreted the Book according to their low desires, and this gradually increased in their error and went far away from guidance. No man or nation can understand the holy book without a holy self. Hence purification is the fundamental requirement to understand the profundity of the Divine Secrets and Divine Knowledge. This is why purification is put before the Book and the Wisdom. Purification (تزکیه) is the kernal of Islam. Prosperity depends upon تزکیه (purification) as the Holy Quran has put it: قدافلح من تزکیٰ. Salvation from the Hell depends upon purification. Degrees with God are achieved by means of purification. Without purification, the intention (نیة) does not get pure and sincere, and all works depend upon نیة —inner thought. If the intention is not pure, the actions cannot be pure and sincere. The intention cannot become pure without self-purification. The common theme of all Divine Religions is Purification (تزکیه). (Tr.)

165. Why, when a single disaster smote you, the double whereof you had inflicted, do you say, 'Whence it has come ?' Say : this disaster befell you from your own selves.[216] Undoubtedly God is powerful over everything.

١٦٥۔ أَوَلَمَّآ أَصَابَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

166. And what happened to you, the day the two hosts encountered, was by God's order and for that He might know the Believers'

١٦٦۔ وَمَآ أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ ○

216. The events of Uhud were elaborately described in order to train the followers and the coming generations, further the noble attributes of the Prophet were enumerated so that the Muslims should revere him and respect him and thank God for the great blessing in the personality of the Holy Prophet, and the coming Muslims should follow them. The Muslims living in the days of the Holy Prophet had learnt a lesson from the events of Uhud not to disobey the Holy Prophet, whether some calamity befell them or some material wealth escaped them. The sorrowful events of Uhud also provide a lesson for the Muslims following the Sahaba of the Holy Prophet. What was correct for the Sahaba is correct for the Muslims of today. The miserable plight of the Muslims can be changed into lucky days by means of the same principle—the principle of obedience to the orders of the Holy Prophet. In the current verse the events of Uhud are again referred to engrave this important principle on the hearts of all Muslims and restrain them from the hypocritical activities which were done by the band of Hypocrites headed by Abdullah bin Ubai.

"You say with wonder why the affliction in Uhud visited you and you were fighting in the Jihad against the Unbelievers and God had promised through the Prophet that He would help you." God gives them answer, "When saying these words you should think first that the affliction which visited them is double the affliction which visited you. In Uhud your seventy-five men were killed and in Badr their seventy men were killed and seventy were made captive. Then in Uhud more than twenty men of the foe were killed in the beginning of the battle. If you got a temporary defeat in Uhud, they had received a fatal defeat in Badr. Then finally they left the battlefield of Badr while you again rallied round the Prophet and fought with a will in Uhud. In this way you have no occasion to complain of your afflicition in the Uhud Battle and get disheartened any more. If you think honestly the cause of this disaster can be traced within your own selves. Firstly, you differed from the Prophet and conferred to fight outside Medina. Secondly, the archers disobeyed the order of the Prophet. Thirdly, you had been given liberty to slay the prisoners of Badr, or release them for ransom money on this condition that as many men shall be taken of you in future, you granted them release for the ransom money ; and now the same condition is fulfilled, so there is no chance for you to wonder at the affliction which visited you in Uhud, nor you should murmur because you had yourself accepted this thing.

(The Prisoners of Badr—See Sura Anfal)

167. And that He might know those who were Hypocrites;[217] and it was said to them, 'Come, fight in the way of God or repel the foe.' They said, 'If only we knew how to fight, we would follow you!'[218] They that day were nearer to Kufr than to Eman.[219] They utter with their mouths what is not in their hearts. And Allah knows well that they conceal.[220]

١٦٧۔ وَلِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ۚ وَقِيْلَ لَهُمْ تَعَالَوْا
قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَوِ ادْفَعُوْا ؕ قَالُوْا لَوْ نَعْلَمُ
قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ هُمْ لِلْكُفْرِ يَوْمَئِذٍ اَقْرَبُ
مِنْهُمْ لِلْاِيْمَانِ ۚ يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ
فِيْ قُلُوْبِهِمْ ؕ وَاللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ۚ

217. God is powerful over everything. He can make victorious whom He wills and He can make defeated whom He wills. He gave temporary defeat to the Muslims in Uhud not because He was not powerful over victory but because the state of affairs due to their own earning had demanded it. After all, what befell in Uhud was due to His Will and the cause of that affliction was within their selves and the reason was to bring to light the degree of Eman and sincerity of every devoted Momin and to expose the degree of hypocricy of every treacherous Hypocrite and to remove the confusion about the Momin and the Munafiq.

218. When the Leader of the Hypocrites, Abdullah bin Ubai, sought to return with three hundred men from the way, it was said to him, "Why do you go back at this critical moment ? If you are sincere in Islam fight in the way of God. If you differ from any offensive expedition, at least think of a defensive role and join with us for the sake of defence, or else fight for the sake of defending the children, wealth and property, the houses and their inmates, the city and its inhabitants, because if the enemy succeeds he shall make no difference between the Believers and the Hypocrites in taking vengeance and you shall also bear equal loss." In brief, they were besought variously with different arguments but they were irredeemable. They said, "We see no real war, nothing but a shrewd show-down ! If we had seen any real war, we would have accompanied you. However, we shall join with you if a war begins." They would also mean that if there was a reasonable encounter they would have accompanied them. It was not wise to fight against the three thousand odds with an army of one thousand souls without proper equipments. It was not a war. It was nothing but self-annihilation. By the words لونعلم قتالاً (if only we knew how to fight) they said ironically that they would have kept with them if only they knew the art of war, meaning thereby that their counsel of a defensive war was rejected as if they were not well-versed in the art of war. So, when the Prophet of Islam followed the inexperienced youngsters and rejected their counsel there was no need to join with the Muslim forces against the Heathen. Under false pretences and hypocritical explanations they went back.

219. The Hypocrites were Kafir by heart and by tongue expressed Eman and due to this oral Islam intermixed with the Muslims. That day their hypocricy was exposed openly because they left the Muslims and the Holy Prophet at the critical moment making false pretences. Before that time internally, but now externally also, they were nearer of Kufr than to Eman and by their action damaged the Muslims and empowered the Non-Muslims.

220. By the tongue they say لونعلم قتالاً لاتبعنكم (had we known how to fight we would have followed you) but do not expressly say what is in their hearts. In the hearts it was that the Muslims should be crushed and humiliated so that they should rejoice at their defeat.

168. They are those people who say to their brothers and they themselves sat back, 'Had they obeyed us they would not have been slain.'[221] Thou Say : 'Now then avert death from yourselves if you are true.'[222]

١٦٨- اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَقَعَدُوْا لَوْ اَطَاعُوْنَا
مَا قُتِلُوْا ۭ قُلْ فَادْرَءُوْا عَنْ اَنْفُسِكُمُ الْمَوْتَ
اِنْ كُنْتُمْ صٰدِقِيْنَ ○

169. Think not of those who were slain in God's way as dead, but rather living with their Lord eating, drinking—

١٦٩- وَلَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ
اَمْوَاتًا ۭ بَلْ اَحْيَاۗءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ○

170. Rejoicing in what their Lord has given them of His bounty, and are joyful from the side of those who still have not reached them from behind them, for that no fear shall be on them, neither shall they sorrow.

١٧٠- فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ وَيَسْتَبْشِرُوْنَ
بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

221. The Hypocrites themselves sat back like cowards and said to their brethern (Ansar of Medina) had they listened to them they would not have been killed.

222. God says to the Hypocrites, "If the life can be saved by sitting at home. now We shall see how you ward off the Death entering into your houses. If you cannot ward off the Death here, then why not die like brave men in the battlefield."

171. **Joyful in blessing and bounty from God and joyful (at this fact) that Allah does not waste the wage of the Believers.[233]**

١٧١- يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ۝

223. Sitting at ease in the houses cannot check the coming of the Death ; nevertheless, the dying man is deprived of that death which must be called an immortal life instead of death. The martyrs are given a special kind of life which is not given to other dying souls. They are granted a distinguished nearness of God and placed on high ranks and degrees. They are given provisions from Paradise. As we fly in aeroplanes in this world, the souls of the martyrs, entering into some green birds, fly in the Paradise for recreation. God knows the nature and reality of those green birds, they are beyond our imagination. While recreating in the Paradize the martyrs are extremely joyous and rapturous, exulting in martyrdom and the glorious bounties and blessings from the Divine Providence, and observing by their own eyes the accomplishments of the Divine Promises made by their Lord Cherisher through His Prophets and Messengers. They come to believe again after experience and observation that God does not void the labour of the Believers. On the contrary, He pays their wages beyond imagination. They not only rejoice in their own bliss but also rejoice at the thought of Muslim Brethern, whom they left behind in the world engaged in Jihad or occupied with some other good works, thinking that they would also receive the blessed bounties of the Paradise if they are killed like them in the way of Allah. They will have no sorrow of the future and grief for the past, they will enter into the mercy of God satisfied and peaceful.

It is said that the Martyrs of Uhud or Bair-e-Ma'oona (بیرمعونہ) had tendered a request before God to inform their brethern in the world, of the bliss and favours which were given to them as a reward for martyrdom by their Merciful Lord, so that their brothers might also hanker after those blessings and gifts of God and might not evade Jihad in the way of God. God granted their request and sent down these verses and informed the martyrs in the heaven that their message was communicated to their brothers in the world through revelation. The martyrs were overjoyed to know that God had granted their request and communicated their message to their brothers in the world.

SECTION 18

172. Those who carried out the order of God and of His Messengers after the wounds had smitten them—to all those of them who are virtuous and abstaining shall be a mighty wage (thawab),

173. Those to whom the people said, "The people (of Mecca) have gathered (equipments) against you, so fear them," but it only increased their Eman, and they said, 'Allah is sufficient for us and what an excellent Guardian is He.'[224]

١٧٢- اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ مِنْۢ بَعْدِ
مَآ اَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ
وَاتَّقَوْا اَجْرٌ عَظِيْمٌ ۚ

١٧٣- اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ
جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ
وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ۝

224. When Abu Suyfan withdrew he was pained to think that the wounded Muslims were left unfinished. After consultation he made up his mind to re-attack the Muslims. When the Holy Prophet heard that Abu Sufyan had an intention of re-invasion, he announced that the fighters who had fought last day should be ready to follow the enemey. The Muslim fighters, though severely wounded, at once responded to the Prophetic call. The Holy Prophet with his company chased the enemy up to Hamra-ul-Asad which is about eight miles away

from Medina. When Abu Sufyan came to know that Muhammad (صلی اللہ علیہ وسلم) was himself coming to fight, he was frightened and ran back to Mecca. In the way he saw the trade caravan of Abdul Qais proceeding to Medina. He gave them some money for the purpose of spreading such rumours in favour of the Meccans so that the Muslims might be terrorized. When the Caravan reached Medina they said to the people not to fight against the Meccans because they had made huge preparations to extreminate the Muslims. The Muslims were not to be terrorized by these rumours and at once said that Allah alone was sufficient for their protection and support against the whole world because He is the best Guardian. These verses were sent down for the admiration of those words of the Sahaba : حسبنا اللہ ونعم الوکیل

It is also said that Abu Sufyan while withdrawing from Uhud had left a challenge to meet again at Badr next year. The Holy Prophet accepted the challenge. Next year the Holy Prophet announced to proceed to Badr for the sake of Jihad against the Heathen. He proclaimed if no one would go with him for that Jihad, the Messenger of God would go alone. From the other side, Abu Suyfan came out of Mecca with his army. When he marched a short distance he was filled with awe and terror and could not proceed further. Announcing falsely that the conditions of femine were prevalent in Mecca, he intended to go back, but at the same time wanted that the blame should be laid on the Muslims, so that their cowardice might not be exposed. A man was going to Medina. Abu Sufyan for some coins prepared him to terrorize the Muslims by spreading false news of the great preparations being made by the Meccans against the Muslims. The Muslims were not to be frightened and said these words with confidence :

حسبنا اللہ ونعم الوکیل

The Muslims, however, reached Badr but there they found a great fair instead of Abu Sufyan and his army. They did not get booty but earned a great profit in the fair-trade and returned safe and sound. This battle or ghazwa is known as Badre Sughra (The Little Badr).

The current verses give tidings to those men who had shown again a great courage to fight with the challenging foe, though they were badly wounded in Uhud and had suffered a great loss. Hearing about the offensive march of the Muslims the Heathen went back from the way. The Muslims had named this expedition as جیش السویق the army which had gone to drink saweeq, a kind of liquor made from wheat or barley).

Note : These words : لِلَّذِينَ اَحْسَنُوا مِنْهُمْ وَاتَّقَوْا اَجْرٌ عَظِيمٌ are used to admire those Muslims and to singularize their dignity, otherwise they were all virtuous and God- fearing.

174. Then the Muslims returned with Allah's blessing and bounty, no evil touched them, and became subservient to the good pleasure of God and God's bounty is mighty.[225]

١٧٤- فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ۭ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ○

175. That is Satan who frightens with his friends, therefore do not fear them but fear you Me if you have Eman.[226]

١٧٥- اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَاۗءَهٗ ۠ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

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225. The Muslims returned with spiritual and material benefits—the good pleasure of God, the rewards of the Hereafter, the spirtual vitality, the trade benefits without a fight, without a thorn. This is the clear bounty of God. Moreover, they cast terror in the hearts of the Meccans, who were at that time the worst foe of the Muslims.

Note: In the Ghazwa of Hamraul Asad, as in Badre Sughra, the Muslims had also earned a great profit in a business with a trade carvan staying there for the purpose of trading with the population. Perhaps the words فضل in the verse refers to this material benefit.

226. The man, who is spreading intimidating rumours, is Satan or doing this by the insinuation of the Satan in order to cast terror of his friends and comrades into the Muslims. So if you have Eman (and certainly you have because you have practically demonstrated it), therefore do not fear these Satans but fear you Me.

ہر کہ ترسید از حق و تقویٰ گزید ترسد از وے جنّ و انس و ہر کہ دید

(One who fears God and adopts piety, The Jinn, the Man and whosoever looks him fears him.)

176. And let them not grieve thee who run towards Kufr (unbelief), they will not do any harm to God. God desires that He should not benefit them in the Hereafter, and for them is a mighty chastisement.[227]

١٧٦- وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ۚ إِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْئًا ۗ يُرِيْدُ اللّٰهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ○

177. Those who bought Kufr at the price of Eman, they will do no harm to God ; and for them is a painful chastisement.[228]

١٧٧- إِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْإِيْمَانِ لَنْ يَّضُرُّوا اللّٰهَ شَيْئًا ۚ وَلَهُمْ عَذَابٌ أَلِيْمٌ ○

178. And the Unbelievers should not think that the respite we give them is something good for them ; We give them respite that they may increase in sin, and for them is a disgraceful chastisement.[229]

١٧٨- وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا أَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّأَنْفُسِهِمْ ۗ إِنَّمَا نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ ○

227. The Believers do not fear the threats of the Satan. The Hypocrites, of course, run towards infidelity by the insinuations of the Satan. So do not be sorry for the treacherous activities of these cursed Hypocrites, and do not be fearful of them. They cannot harm the Religion of Allah and the Prophet of God. They are harming only their own selves. Their stern hypocricy and extreme type of treachery are indicative of their deprivation and failure in both the worlds, and making them deserving for a terrible chastisement. God's habit is the same with all haughty criminals. So be not much sorry for them.

228. Those who changed their believing nature and adopted Kufr—whether they are Jews or Christians or Idolators or Polytheists or Hypocrites or others as the Atheists—they all can do no harm but they are themselves striking the axe on their own feet which shall result in a painful chastisement.

229. It is very possible that the Unbelievers might think that if they were so much cursed and imprecated, how would they get so much worldly wealth and property. God says that the respite which is given to them is not good for them. They are given respite that they may increase in their sins. They may rejoice in their worldly pleasures, wordly wealth, worldly fame, worldly power and worldly grace for the short period of their ages, but just after death they shall receive spiritual pains, and just after resurrection both physical and spiritual pains, and finally the permanent chastisement of the Hell. The disgraceful chastisement of the Hell shall efface the last vestige of worldly pleasure from their mind. So the Unbelievers are not in a right direction, and their calculation is worng on the basis of worldly wealth. Now they should observe whether the respite and indulgence given to them is better for them or worse for them.

179. Allah is not that He may leave the Muslims in the state in which you are till He separates the holy from the unholy. And Allah is not to inform you of the Unseen, but Allah chooses out of His Messengers whom He will;[230] so believe you in Allah and His Messengers, and if you keep on believing in and warding off you are to be given a great reward (thawab).[231]

١٧٩- مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ
حَتّٰى يَمِيْزَ الْخَبِيْثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ
اللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِىْ
مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۖ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۚ
وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ ○

230. As the worldly wealth is not a criterion of God's good pleasure, the worldly disasters of the Muslims too are not due to the Divine wrath. The fact is that God does not want to leave the Muslims in a state of confusion, in which they have been up to this moment—many Unbelievers were mixed with the Believers by simply uttering the Kalemah of Islam hypocritically for treacherous ends, and it was difficult to know them before manifest exposition of their hypocritical interior. So it was necessary that such events should take place which might differentiate the bonafide from the perfidious, the traitors from the faithful and the holy from the unholy. No doubt, it was easy for God to declare the names and actions of the Hypocrites without putting the whole crowd to a test, but the Divine Wisdom did not demand it. He does not inform the common men about the Unseen facts so generally. Of course, He selects His Messengers from the chosen few and informs them about the Unseen facts as much as He deems worthwhile. In brief the Common Men are not informed about the Unseen without a medium (directly). Only the Prophets are given the knowledge of the Unseen but as much as God wills.

231. It is not much useful for you to go deep into the special affair (which God has with His Prophets) and the general practice of God about the separation of the holy from the unholy. Your business, which is the cause and source of your success and prosperity in both the worlds, is to believe in the words of God and the Messenger and keep piety and ward off evil. If you have done this, you have earned everything.

180. And let not think those, who are niggardly with the thing which God has given them by His grace, that this (parsimonious withholding) is something better for them, nay ! it is worse for them, Necklace shall be hung about their necks of the wealth of which they were niggardly on the Resurrection Day.[232] And Allah is the heir of the heavens and the earth.[233] And Allah what you do knows well.[234]

١٨٠- وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ
فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ
سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَلِلّٰهِ
مِيْرَاثُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
خَبِيْرٌ ○ ع ١٨

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232. A greater part of this Surah from the beginning was connected with the People of the Book (Jews and Christians). Afterwards the necessary details of Uhud Battle were elaborated. From here again the vices of the People of the Book are described. The Jews were especially harmful and troublesome to the Muslims, the Hypocrites generally came out of the jews. In the above verses it was stated that God would definitely separate the holy from the unholy, so as this separation was discernible at the time of bodily Jihad, it was also discernible at the time of monetary Jihad. It is told, therefore, that as the Jew-Hypocrites run away from Jihad, they also abstain from expending wealth. But as the indulgence in physical luxuries for the temporary lifetime of this world is not beneficial for them, similarly their hoarding of heaps of wealth in utter miserliness is not something good for themselves. If suppose there comes no worldly disaster, at last the hoarded wealth shall be hung Hereafter, in the form of punishment and chastisement, about their necks. In these verses the Muslims are also warned of the dangerous consequences of miserliness. The Muslims should never abstain from paying off the Zakat and expending their wealth in necessary items enjoined by God. Otherwise, according to Traditions, whosoever abstains from zakat, his wealth shall be hung about his neck in the form of a very venomous dragon. (God forbid).

233. 'And to God belongs the inheritance of the heavens and the earth' means that man will die and leave behind his wealth in the hand of God, Who is the Real Owner of everything. If a man expends his wealth in the way of God by his own free will, he will get reward (thawab).

234. God knows everyone—who is generous and who is niggardly—He shall give the recompense according to the intention of the individual and the nature of his action.

SECTION 19

181. No doubt, Allah heard the speech of those who said, 'Allah is poor and we are wealthy.'[235] Now we shall write down their remark and the bloodshed of the Prophets they had done without right, and We shall say, 'Taste the chastisement of the burning Fire.'[236]

١٨١- لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّنَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ○

235. The Jews not only abstain from expending in the way of God due to miserliness but when they hear the Divine Command of expending in the way of God, they make fun and become highly insensible to shame and utter insolent words against the glory of God. When the verse من ذا الذی یقرض اللہ قرضاً حسناً (who is he who will lend unto Allah a goodly loan) was sent down the Jews said, "Allah wants debt from us. It means Allah is poor and we are rich," even though an imbecile can understand that construing the expenditure in good ways for the sake of God to lending of loan unto Allah is an expression of extreme mercy and kindness. God is above need, and the wealth which is given or expended in His way does not do any good to God, it only does good to the expender or to those who are the recipient. Though everything is the ownership of God and it is His extreme kindness that He has assumed the responsibility of paying the best recompense of the wealth expended and called it as debt to emphasise its return. But the Jews instead of paying gratitude began to make fun of these words due to their inward blindness and treachery, and did not feel shame in uttering derogatory words against the supreme excellence of God. So God says that Allah has heard their absurd words and they should await the adjudgment of these evil words.

236. According to the general rule these unholy and cursed words of the jews are also recorded in the Book of evil actions, where other unholy and cursed words of their nation are already written, e.g. the slaying of Prophets. While the evil words of the jews present a bad sample of their dealing with God, the slaying of Prophets present a deplorable model of reverence for the Prophets. When this complete record shall be presented before God on the Resurrection Day then it will be said to them, "Lo ! Taste the chastisement of your treacheries, and as you had burnt the hearts of the Friends of God in the world by your taunts and mockery, now you taste the chastisement of the burning."

182. 'It is the recompense of that which you have forwarded by your hands and Allah never does injustice (wrong) to His servants.'[237]

١٨٢- ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝

183. Those people who say that God has bidden them not to believe in any Messenger until he brings to them a sacrifice that Fire may devour it[238] thou say : 'Many Messengers have come to you before me with clear signs, and with that too you spoke of, then why did you slay them if you are right ?'[239]

١٨٣- اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ۭ قُلْ قَدْ جَاۗءَكُمْ رُسُلٌ مِّنْ قَبْلِيْ بِالْبَيِّنٰتِ وَبِالَّذِيْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

237. What you earned came before you. There is not the slightest injustice on the part of God. Injustice is not the attribute of God. If, suppose, doing injustice would have been His quality then this attribute would have also been perfect and unlimited like other attributes. So if God is supposed (God forbid) as Unjust, then He cannot be mere oppressor or unjust, on that supposition He would be All-Tyrant (ظلام) and All-Cruel, Omni-Tyrant and Omni-Cruel. An atom of His tyranny will be greater than Himalaya. By using the word ظلّام (All-Tyrant) God has shown that devising an atom of tyranny for His Divine Excellency is equivalent to calling Him as the Superlative Tyrant.

تعالى الله عمّا يقول الظالمون علوّاً كبيراً

(Allah is far above what the wrong-doers say, the Most High, the All-Great.)

238. Some of the Prophets had shown this miracle that when some sacrifice or thing was vowed to Allah, a Fire from heaven came and it burnt or devoured the sacrifice or the thing vowed. It was a sign of acceptance from God. A story of this kind about Hazrat Sulaiman (عليه السلام) is also narrated in the Bible. Now the Jews pretended not to believe any Messenger who did not show such a Miracle. And the Jews said that God had made a covenant with them to this effect. This was a great lie because there was no such order in their Book, nor it is today, and nor it can be proved that every Prophet was endowed with this Miracle. The Prophets have been endowed with different miracles according to their peculiar conditions and circumstances. It is not imperative that every Prophet should show the same miracle, otherwise he is unbelievable !

239. If you are true in this claim and your believing in the Holy Prophet depends upon the demonstration of this particular miracle, then why did you slay the Prophets who also brought this particular miracle with other testifying signs of their truthfulness ? From this heinous crime of your ancestors, on which you are still depending, it can be rightly inferred that your non-conforming attitude towards the Prophets shown by laying stress on this particular miracle, is nonetheless your false pretension and obstinacy—that you would not believe unless the Prophet shows you the same miracle.

184. But if they deny thee, then so many Messengers had been denied before thee who had brought clear signs and the psalms and the Book illuminating.[240]

١٨٤- فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِالْبَيِّنَٰتِ وَالزُّبُرِ وَالْكِتَٰبِ الْمُنِيرِ ○

185. Every soul shall taste of death and you shall be paid full wages on the Resurrection Day.[241] Then whosoever is kept away from the Hell and admitted to Paradise—he definitely succeeded. And the life of this world is nothing but a possession of delusion.[242]

١٨٥- كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَوٰةُ الدُّنْيَآ إِلَّا مَتَٰعُ الْغُرُورِ ○

240. The Holy Prophet is consoled not to be sorry for the perverseness and obstinacy of these cursed fellows. Many Prophets have been rejected before you, who came with clear signs (miracles), guiding pamphlets and illuminating Books from God. The wicked ones have been habituated to denying the truthful fellows who brought guidance to mankind. You have, therefore, experienced nothing new.

241. Every soul shall have to taste of death. Afterwards on the Day of Resurrection every false and truthful individual shall be given full recompense of his deeds—full because some portion of the recompense may be given in this world or in the grave before Resurrection.

242. The temporary comforts and decorations of the world are but things of delusion. Some of the foolish fellows are fascinated with the illusionary charms of the worldly life and become oblivious of the Hereafter, whereas the real success of man is that he should ponder over the end of this life and do such deeds which may save him from chastisement of God and lead him to Paradise, the house of God's good pleasure.

Note : This verse also presents a negation of those so-called Renunciants who assert that they neither seek the Paradise nor fear the Hell. This verse clearly shows that entering the Paradise and security from the Hell is the Real Success. No sublime success can be achieved beyond Paradise. Around Paradise is but وحولها تزيدن (according to the Tradition of the Holy Prophet). May God bestow upon us this success by His grace and mercy !

186. **Verily you shall be tried in your wealth and in your selves and, of course, you shall hear from the People of the past Books and from the polytheists slander enormous. And if you keep patient and be abstaining—they are deeds of lofty determination (and courage).[243]**

١٨٦- لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَاَنْفُسِكُمْ ۫ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ۭ وَاِنْ تَصْبِرُوْا وَتَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ○

243. This is an address to the Muslims that in future also you shall be tried in your persons and possessions and you will have to give all sorts of sacrifice. You will have to bear all sorts of difficulties and troubles. You will have to be killed in the way of God, you will have to suffer wounds and imprisonment in the way of God. Sometimes you will fall ill, sometimes your wealth and possessions will suffer loss, sometimes your kith and kin will be separated from you. In addition you will hear from the Jews, Christians, Idolators, Atheists and other Associaters, heart-rending slanders and will be subjected to severe torments by their profane language against your Religion and against your Prophet. The remedy of all such pains and sufferings is patience and fear of God. If you grapple with these difficulties patiently and fearing God, lead a good and pious life and adhere to the Quran and Sunnah, then it will surely be the deed of great courage and true constancy.

Note : According to a Tradition of Bukhari this verse was sent down before the event of Badr. The order of fighting came afterwards. Nevetheless, the order of keeping patient and abstaining still exists, despite the constitutionalism of fighting, in its normal form and it was followed to the last. Of course, it is necessary to distinguish the occasions of patience and abstaining from those of being severe and harsh, and they can be known by the laws of Shariah.

This verse is perhaps inserted here to advise the Muslims not to be overpowered by anger at the provocative insolence and treacheries of the Hypocrites and the Unbelievers, because they will have to hear more from them in future and bear miseries at their hands. They should be prepared for the worst. Moreover, the delusions of the worldly life may not make you negligent of this thing that God shall be putting you to trials of body and wealth.

187. When God took compact with the People of the Book that 'You shall expound it to the people and shall not hide it,' then they threw that covenant behind their backs and sold it for a little price—so what a bad purchase they make.[244]

١٨٧- وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ○

244. The Scholars from the People of the Book were bound to make clear the commandments and tidings contained in the Divine Book under a compact which was taken with them by God through the Messengers. They were bound under the same compact not to conceal anything given in the Books, either about the laws and injunctions, or about the Last Prophet. They were also bound by the same compact to give correct interpretation of the Books and abstain from distorting the facts and perverting the sense of the verses. They were also bound not to omit the scripts in any form, nor change the words and verses, nor add anything to the Books by their own wisdom or out of their own personal ends. But alas! the Jews and Christians did not care about the Covenant a bit, and for the sake of small worldly gain they broke the Covenant, changed the words and verses of the Books, changed the meaning of the verses and added new verses to the Books for the sake of small coins. They distorted the meaning of the verses and concealed what was most imperative to reveal—the tidings and qualities of the Last Messenger. They were miserly in imparting knowledge as they were miserly in parting with material wealth, not for the sake of any noble aim but on account of extreme lust for worldly benefits. An implicit instruction is also there in these verses for the Muslims in general and for the Scholars of Islam in particular.

Note : The Scholars of Islam have maintained glorious standards. But nowadays the lust for money and fame has increased in all quarters. So this section is also affected by the general atmosphere. This is why "purification" (تزکیہ) must precede the acquisition of knowledge as referred to in the verses describing the four functions of the Prophet in Sura Baqar, Surah Aal-e-Imran and Sura Juma. (Tr.)

188. Think not those who rejoice in their doing and want praise for what they have not done, so do not think them secure from chastisement; and for them is a terrible chastisement.[245]

١٨٨- لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّيُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

245. The Jews had become so much demoralized that their integrity in Religious affairs was entirely destroyed by the extremely love for worldly gains. They had no fear of God in giving wrong 'fatwa' to the people. For small coins they issued wrong 'fatwa' (answer to a religious enquiry). The bribery had become in vogue among the Scholars of the Jews. In order to establish and maintain their hegemony in Religion they tried to keep the masses in dark about the attributes and signs of the Last Prophet, which were given in the Taurah. In spite of this treachery, they posed to prove themselves deserving for praise for non-performance. They exploited the confidence of the people by doing treacherous activities. They exploited the credulous nature of masses and make them believe their wrong intepretations of the Books. In spite of all these irreligious activities they wanted false admiration from the masses. They were excessively prone to self-egotism and they wanted that the masses should count them great scholars and great servants of Religion.

The Hypocrites had a similar role. They refrained from Religious services especially Jihad against the Infidels. They sat in their houses to save their life and wealth and were glad at their performance. But when the Prophet returned from some expedition the Hypocrites buttered and flattered the Prophet to hear some words in their praise from the Prophet or the Followers in order to remove their shame for a good social mixation.

All such wicked fellows are warned to avoid treacherous and subversive activities, otherwise no one can deliver them from the terrible chastisement of God in this world and in the next world. Such treacherous fellows do suffer disgrace and humiliation in this world also. But if they are saved by some reason in this world they cannot escape the chastisement of the Hereafter by any device.

Note : There is an implicit instruction to this Ummat in these verses. The Muslims should not delight in bad deeds, and should not exult in good deeds. They should not be expectant of praise for the good work they have not done. Nay, they should not aspire for praise even if they have done a good work.

189. And for God alone is the Kingdom of the heavens and the earth, and God is powerful over everything.[246]

١٨٩۔ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۝

246. Now God describes His transcendent state of power and sovereignty over the entire Universe. The heavens and the earth are the domain of God, so the Jews, the Christians, the Hypocrites, the Atheists, the Idolators and the Associators should not be led away by the self-conceited thought of deliverance and prosperity, or by the thought of running away from this Universe. A man can move from this Earth to the Moon or the Jupiter. But Moon and Jupiter are not situated somewhere beyond the domain of God. Consequently, there is no shelter for a criminal to save himself from the seizure of Divine chastisement. No body can go out of His infinite power and His authoritative jurisdiction.

SECTION 20

190. No doubt in the creation of the heavens and the earth and in the alteration of night and day there are signs for the men of wisdom—247

١٩٠۔ إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيٰتٍ لِّأُولِي الْأَلْبَابِ ۝

247. The central theme of the Holy Quran is Tauheed. The Christians had spoiled Tauheed by propounding the Theory of Anthropomorphism like the Idolators. The personality of Jesus Christ was identified with Divinity. Afterwards, the Doctrine of Trinity absolutely destroyed the structure of Unitarian Ideology, the essence of all Divine Constitutions sent down to mankind. Similarly, the Jews began to cherish preposterous ideals against the Divine Glory and the Attributes of God. They spoiled the Unity of God in a very treacherous way. The Idolators had made thousands of gods.

In this concluding section of the Sura God has again laid emphasis on the Unity of God. The Book of the Universe also provides a clear proof of the Divine Unity provided they reflect upon the Book of the Universe. This vast Universe is permanently providing a living proof of Divine Oneness.

When a wise man reflects upon the creation of the heavens and the earth, their strange and wonderful conditions, their amazing fortitude and astonishing interconnections, the strong and firm system of days and nights, the arrangement of the stars, the moon and the sun and their lofty administration, he is compelled to believe that this whole systematic firmament has not become a reality without the marvellous planning of a Supernatural Power. Without this Power neither the coming into existence of this great Universe is possible, nor its administration and control is thinkable. The whole system cannot survive without the supreme control of a great powerful Ruler, Who has, by His infinite power, appointed the orbit of every big and small creature. No creature can cross his limited borders fixed by the Providence. If any one part of this monstrous machinery or a single individual of this huge workshop were out of His boundless control and power the whole collective system of this great Universe would have been utterly destroyed. A wise man after meditation is transported with the love of God and remember him in all circumstances and movements, as Hazrat Aisha says about the Holy Prophet : كان يذكر الله على كل احيانه —he remembered God in all his whiles.

The prayer is also the remembrance of God. It is why the Holy Prophet has said that one who cannot say the prayer standing should perform it sitting, and one who cannot sit should perform it lying. It is given in some Traditions that the Holy Prophet standing, sitting, lying, in every condition remembered God and wept throughout the night in which these verses were sent down.

191. Those who remember Allah standing and sitting and lying on their sides and reflect upon the creation of the heavens and the earth : 'Our Lord, Thou hast not created it in vain. Thou art pure from all defects, so save us from the chastisement of the Hell.'[248]

١٩١۔ اَلَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى
جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ
رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ○

248. The wise men after remembering and meditating say, "O Lord ! you have not created this great Universe without any purpose. Definitely this great and wonderful system must result in a very great End—the Next Universe—more formidable and more parmanent and everlasting." In other words, the mind of the wise man, remembering and meditating, is translated from this world to the other world, which is the final result of this worldly life. This is why shelter is sought from the chastisement of the Hell, and in glorifying His Oneness it is tacitly declared that those men are stupid and absurd, who do not recognize God despite the manifest signs of His supernatural power, who under-rate the Dignity of God, who consider this Universe as a purposeless creation or a plaything. God is above all such absurd notions. From this verse it is inferred that that reflection on the heavens and the earth and other creations of God would be sensible and judicious which results in the remembrance of God and in the attention towards the Hereafter; otherwise it would be a phantastic vision. As for those materialists who are entangled in the net of these creations and do not reach the real recognition of God they are not wise in the language of the Quran, though they are admired as great scientists and scholars by the world. They are the superlative fools and ignorant of the highest degree because they could not reach the Absolute Reality and lost their precious life and labour wandering in the valleys of darkness.

Note : Zikr (Remembrance) first and then Fikr (Reflection). Fikr without Zikr is dangerous according to the present verse. The western scientists and philosophers became Materialists because their reflection and meditation was not characterized by Zikrullah. Modern world is recklessly proceeding towards Materialism, because observation and speculation is deviod of Zikrullah. (Tr.)

192. 'O our Lord ! whomsoever Thou admittest into the Hell, Thou hast abased him ;[249] and no one is the helper of the sinners.'[250]

١٩٢- رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ ؕ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ○

193. 'Our Lord ! We have heard a Caller calling us to believe saying : 'Believe in your Lord,'[251] so we have believed.'[252] 'O our Lord! now forgive us our sins and remove from us our evils and give us death with the good people !'[253]

١٩٣- رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِىْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْاَبْرَارِ ۚ

194. 'O our Lord ! give us what Thou hast promised us through Thy Messengers and abase us not on the Day of Resurrection. Certainly Thou dost not do against Thy promise.'[254]

١٩٤- رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ؕ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ○

249. The Hell is a place of abasement. The degree of abasement is proportional to the period of living in the Hell. According to this principle the permanent abasement is destined for the Unbelievers only. The Believers shall not suffer such an abasement if on account of sins they are admitted to the Hell. After purification the Believers shall be admitted to Paradize. The Unbelievers shall not be purified as the Holy Quran says : ولا يزكيهم يوم القيمة

250. No one can save a criminal whom God wills to chastise in the Hell. It means no one can dare to save a man who is rebellious to God. As for the intercession of the believing sinners, it will be done by the permission of God. So this verse does not abrogate intercession.

251. Munadi (Caller) here means the Holy Prophet who called the world with a great voice, or it means the Holy Quran whose call reached the remotest corner of the world.

252. Formerly Eman based on reason was described, here Eman based on hearing is stated. It includes the belief in the Prophet and the belief in the Quran.

253. These Believers pray to God to forgive them their great sins and acquit them of their minor evils and raise them from amongst the good and obedient servants in the Hereafter.

254. They pray to God to fulfil His promises which He made with them through His Prophets—Victory over the enemies of God and Paradise and Rizwan (Good Pleasure) in the Hereafter. They pray to God that they may not suffer the least humiliation on the Day of Resurrection in front of the Unbelievers and Hypocrites. It means they should be safeguarded from such actions which are the cause of disgrace and humiliation on the Resurrection Day, because God does not fail in His promise, while human beings can fail to benefit from His promises.

195. Then their Lord granted them their prayer answering, 'I do not waste the labour of any labourer of you—male or female—you are one altogether.[255] Then those people who migrated and were expelled from their houses and were afflicted in My way and fought and were killed, of course, I shall acquit them of their evils and admit them to the gardens underneath which rivers flow.' This is the recompense from Allah and with God is good recompense.[256]

١٩٥۔ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ
مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّن بَعْضٍ ۖ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُوذُوا
فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِن
تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِندِ اللَّهِ ۗ وَاللَّهُ
عِندَهُ حُسْنُ الثَّوَابِ ○

255. God granted the prayers of the Believers and answered them in a most benevolent way that He does not waste the labour of any individual, man or woman, in this world or in the next world. Everyone shall reap the results of his/her actions. A woman can also achieve that glory by dint of her deeds as a man can attain. Men and women both are the members of the human race. Both are created from the same human father – Hazrat Adam—and both are joined by the one Islamic relation, both are partners in the social and collective life of the world, hence both are partners in deeds and their fruits. According to Traditions Hazrat Umme Salma asked the Holy Prophet that Quran did not mention about the role of women in deeds like Hijrat and other good actions, so they were given answer in this verse.

256. When the smallest action of a worker is not wasted, what to speak of those brave men of God who not only left the evils but also left the land of Kufr ! They gave up their homeland, their land and property, their kith and kin, their wealth and possessions and what not, for the sake of God and migrated to Darul Islam—Land of Islam—being cruelly oppressed and persecuted by the Unbelievers (Kuffar). The Unbelievers did all this because the Muslims took the name of ONE GOD and announced His Kalemah: La Ilaha Illallahu Muhammadur Rasoolu'llahe (لا اله الا الله محمد رسول الله). The Holy Quran says, "The Unbelievers expelled the Messenger and you also, because you believe in Allah, your Lord." (Verse I, Surah Mumtahinah-LX). The Holy Quran says, "And they did not take vengeance from the Believers except that they had believed in Allah, the Mighty, the Owner of Praise." (Verse 8, LXXXV). In short the Non-Muslims have always been oppressing the Muslims due to their Eman in one Allah. Sometimes the Muslims succumbed to persecution, and sometimes they fought against the Infidels and gave up their life in the way of God and became Martyr. These martyrs are the beloved servants of God. God is very Kind to them and forgives them their faults and sins. The Paradise is waiting for such good and pious souls. Their recompense is with Allah alone. It cannot be obtained from any other place other than God. It can also mean that a better recompense awaits them—the Sight of God—the greatest blessing which shall be given to the Inhabitants of Paradise. May God bestow this supreme blessing on me, on you and on all the Muslims !

196. Let not the movements of the Unbelievers in the cities delude thee.

197. A little availing, then their abode is Hell and that is a very bad abode.

198. But those people who feared their Lord—for them there are gardens beneath which rivers flow, dwelling therein for ever—a hospitality from Allah ; and what is with Allah is far better for the virtuous.[257]

١٩٦- لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ۝

١٩٧- مَتَاعٌ قَلِيْلٌ ۖ ثُمَّ مَأْوٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ ۝

١٩٨- لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ۗ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ۝

257. The Unbelievers are proud of their economic activities in the world. They earn wealth of the world. Being heedless of the next world they are proud of their wealth and power. They go to and fro in the land, strutting hither and thither, motoring from one place to the other with pompous ostentation. The Muslims are advised not to be deluded at the pomp and show of the Unbelievers. What is given to them is but a temporary enjoyment, which is insignificant before the bounties and blessings of the Paradise. If a man is sentenced to death or life imprisonment (for his crimes) after a pompous banquet, that man is not lucky ; he is the most unlucky fellow. Lucky is he who prepares for the highest and the permanent enjoyment, suffering some temporary pains and miseries in his hard struggle for his goal. The eternal peace and enjoyment of the Hereafter is far better than the temporary comforts and luxuries of this world. Such prosperous Believers will be entertained by the angels as honourable guests by the order of God, because the guests do not labour for the meals and drinks and other comforts, they are served by the hosts with all possible provisions befitting their ranks. The Believers getting salvation shall be entertained by the angels in the Paradise by the order of God, the Real Host of the Believers.

199. And among the people of the Book there are also some who believe in Allah and what is sent down upon you and what is sent down upon them humbling before God, not selling the verses of God for a small price. They are those for whom there is wage with their Lord.[258] No doubt Allah is swift in reckoning.[259]

١٩٩- وَإِنَّ مِنْ أَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَمَآ
أُنْزِلَ إِلَيْكُمْ وَمَآ أُنْزِلَ إِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ
لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۭ أُولٰٓئِكَ لَهُمْ
أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۭ إِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○

258. In the above comments the condition of the pious men in general was described. Now the pious among the People of the Book are especially described i.e. those People of the Book who correctly believed in God, accepted the Holy Quran, and because the Quran itself confirms the Taurat and the Bible they also accepted them, but not in that way as the world-worshipping Ahbar (Scholars among the Jews and Christians) accepted, that they concealed the verses of God for a little benefit of the world or changed them, nay, they humbled before God with meekness and sincerity, and as He had sent down Books they correctly accepted them in their original form, neither concealed the good tidings, nor changed the commandments— for such holy and righteous People of the Book there is special wage with God. The Holy Quran and Tradition prove it that such People of the Book shall be given double wage.

259. The Day of Reckoning is not far away, it shall come soon, and when the reckoning begins the account shall be settled to the last penny.

200. 'O Believers ! keep patient and be stern against the enemy in encounter and be engaged, and fear you Allah so that you may reach your desired goal.'[260]

٢٠٠۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۟ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ ع

260. Finally the Muslims of the whole world are given a very important and comprehensive instruction, which is in reality the substance of the whole Surah. If the Muslims want glory and success in this world and the other world they should be steadfast in obedience amidst all difficulties and adverse circumstances. They should be dauntless against the enemy and show perseverance in facing them. They should protect Islam and the Laws of Islam. They should prove an iron wall against the onslaught of the enemies of Islam. They should sacrifice their souls, but never bow down their heads before the anti-Islam forces. They should collect power from all corners of their national resources against the Enemies of Allah :

"And make ready for the fight with them whatever you can collect from power and the horses tethered, to cast terror on the enemies of Allah and your enemies and others besides them whom you know not, God knows them." (Verse 60, VIII).

In every action and in all circumstances the Muslims should fear God and no one else. If they follow these golden instructions they will certainly reach the goal by the grace of God.

اَللّٰهُمَّ اجْعَلْنَا مُفْلِحِيْنَ وَفَائِزِيْنَ بِفَضْلِكَ وَرَحْمَتِكَ فِي الدُّنْيَا وَالْاٰخِرَةِ ۔ اٰمين

'O God ! Make us of those who are prosperous and successful, by Thy grace and mercy, in this world and in the other world.' Amen.

According to Tradition when the Holy prophet woke up in the night for Tahajjud Prayer he recited these last ten verses of Surah Aale-Imran from ان فی خلق السموات والارض واختلاف to the end raising his eyes towards the sky. The Sura Aal-e-Imran ends by His grace and succour. So praise to God and be peace upon His Messenger millions and millions !

————:o:————

سُوْرَةُ النِّسَآءِ مَدَنِيَّةٌ ركوعاتها ٢٤ اياتها ١٧٦

SURA NISA—SENT DOWN IN MEDINA, VERSES-176, SECTIONS-24

In the Name of God, who is Excessively Compassionate Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Mankind! Fear your Lord Who created you of a single soul and from it created its mate and scattered abroad from the pair of them many men and women;[1] and fear God by whom you demand one of another, and be careful of wombs[2] Surely God is Watcher over you.[3]

١- يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ۭ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ○

1. First God created Eve from the left rib of Hazrat Adam (آدم ؑ) and then from the pair of them (Adam & Eve) created all other men and women and scattered them in the length and breadth of the Earth. So, in reality, God created all mankind from one soul and one person. It means when God has brought you from the state of non-existence into existence and has given you all kinds of provisions for your livelihood and sustenance, so it is imperative to fear Him and obey Him.

Two inferences follow from this fact : (1) God is the Creator and Inventor of all mankind. (2) The primary cause of the creation of mankind is one soul—Hazrat Adam, the father of mankind. From these facts it is known that our original relation is with God, because the relation between the Primary Cause and Effect is greater than any other relation between other things. After this relation comes the relation which exists among different individuals of mankind, because the source of their creation is one soul. This reality leads to this conclusion that in the first instance the obedience to God should be imperative on all mankind because God is our Originator and Creator. In the second instance good behaviour with one another should be imperative on the human race, because one soul has been the first cause of our creation and origination,

and the mutual relation between human beings is far stronger and greater than the relation with other species. This is why according to Reason and according to Shariah the good behaviour among mankind is so necessary and excellent, and bad behaviour among mankind is so detestable and hateful, that other relations with other creations do not have such importance.

Sheikh Sa'adi has rightly said as a correct interpretation of this verse that human beings are just like the organs of a single body because in creation they spring forth from one individual soul :

بنی آدم اعضائے یک دیگراند که در آفرینش زیک جوہراند
چو عضوے بدرد آورد روزگار دگر عضو را نماند قرار

(If one organ of the body aches with pain, other organs do also become restless. So God instructs mankind first to obey God, and then to behave fairly with one another, on the basis of the Principle of Creation.)

2. Apart from this reason that God is our Creator and Sustainer another reason to fear God is that you demand your rights from one another by His name and by His vow for the sake of fairness and confidence. When the mutual transactions of mankind also depend upon God, so obedience to Him becames more emphatic and imperative. Afterwards, God also orders mankind to be careful about the rights of blood relations. Men should abstain from bad behaviour and should never cut blood relations. The general good behaviour with other human beings was mentioned in the first part of the verse on the Principle of Creation, in the second part of the verse special emphasis is laid on the behaviour with the near relations because of closer affinity. The rights of near relations are greater than the rights of other human beings and other distant relations.

حدیث۔ قال اللہ تبارک وتعالیٰ انا اللہ وانا الرحمٰن خلقت الرحم وشققت لہا (ا) من اسمی فمن وصلہا وصلتہ ومن قطعہا قطعتہ

Note : Hadise Qudsi is the saying of God expressed by the Holy Prophet in his words :

(a) Allah the Most High has said, "I am Allah and I am Rahman. I have created the Womb (رحم) and have split her from within by My Name (Rahman رحمٰن). So, whoso joins her, I shall join him (with My mercy) and whoso cuts her, I shall cut him (from My mercy.)" (Abu Dawood).

حدیث (ب) خلق اللہ فلما فرغ منہ قامت الرحم فاخذت بحقوبی الرحمٰن فقال منہ۔ قالت ہٰذا مقام العائذ منک من القطیعۃ
قال اترضین ان اصل من وصلک واقطع من قطعک۔ قالت یارب بلیٰ یارب قال فذاک
حدیث (ج) الرحم شجنۃ من الرحمٰن۔ فقال اللہ من وصلک وصلتہ ومن قطعک قطعتہ،

(b) Abu Huraira has said from the Holy Prophet (be peace on him), "Allah created the creations, when He disposed of, the Womb (رحم) stood up and held up the back of Rahman, Who said to her, 'Stay !' She said. 'This is the

place of that man who begs Thy shelter from the cutting (of blood relations).' God said, 'Would thou be pleased with that I join him who joins thee and cut him (from mercy) who cuts thee.' She said, 'Yes ! my Lord.' God said, 'This will be.' (Bukhari & Muslim)

(c) Hazrat Aisha has said from the Holy Prophet, "The Womb, (رحم) is hanging against the Throne of God (عرش الٰہی) praying 'Whoso joins me Allah may join him, and whoso cuts me Allah may cut him' (from His mercy)" (Bukhari & Muslim)

These Traditions prove that womb-relations are more important in the eyes of God. They are entitled to greater care, and primary consideration is to be given to their rights and requirements. Other relatives come next and other Mulims come still next and finally all human beings.

In short, the Principle of Common Origin is the basis and root cause of human behaviour among mankind in the world. The blood relation or the dependence of the poor provide additional cause to the main cause for special and privileged treatment. As such, the Womb-relations and the poor men have double cause of receiving special attention—the cause of Common Origin and the cause of blood-relation or dependence. Another factor which adds to these two causes is the endorsement from the Divine Command—'that the wombs and the poor men deserve special attention,' so mankind should pay special attention to the rights of womb-relations and the rights of the poor men.

3. The Current Surah generally describes the Laws pertaining to the human relations and the mutual rights and duties of mankind based on the fundamental Principle of Common Origin and the basic Principle of Human Sympathy. Laws cannot survive if they have no sound basis. The Quranic Laws or the Laws of Shariat are based on sound basic principles. Their validity cannot be challenged by Time or Space. Hence the Laws of the Quran are not subject to change in Time & Space. The enemies of Islam have spoiled much of their time and energy to prove that the Laws of the Quran cannot mark the time and space and so they have become hackneyed or time-worn. This verse has firstly enunciated the general principle of human nature and human origin and then deduced the Laws. If human nature of the whole mankind is a thing not to be changed the Laws deduced from the principle of human nature connot be changed also. The environmental changes do not change the absolute character of the human nature of whole mankind. Consequently the environmental changes cannot change the absolute character of the Quranic Laws.

2. And give away the orphans their property and do not exchange the corrupt for the good, and devour not their wealth with your wealth, that is a great curse.[4]

٢۔ وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۖ وَلَا تَاْكُلُوْٓا اَمْوَالَهُمْ اِلٰٓى اَمْوَالِكُمْ ۭ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ○

4. The guardian of the orphans, whose father has died, is ordered to restore them their property when they become mature. The guardian of the orphans is prohibited to take any good thing from his wealth and put a bad thing in place of the good thing. The guardian is also forbidden to devour the wealth of the orphan by mixing the things of the orphan with his own things, e.g., the guardian is allowed to manage the meals of the orphan with own meals in common, but in this management the orphan should not be given any loss. Under this pretence the wealth of the orphan should not be devoured, because devouring the wealth of an orphan is a great curse whose effects are very destructive in both the worlds. It is a very great crime and a great sin.

The commandments dealing with the orphans are given priority to the commadments about the womb-relations because an orphan deserves more care and kindness owing to his helplessness, feebility and meekness. A careful management of the property of an orphan is enjoined so that the orphan may not suffer any loss, whatsoever. Some more injunctions are given about the orphans, which lay stress on the careful management of the ward's property and possessions. These injunctions and inculcations are delivered for all the orphans in general, but the laws about orphans who have some blood-relations have got still stricter inculcation. The main reason for the revelation of this verse and its close connection with its context is the importance of the rights of the relative orphans because the guardian of an orphan is generally his near relative. Islam does not allow to oppress or deprive the weak of the rights. Islam is a Religion of Justice.

In the days of the Holy Prophet the orphans were deprived of their property and were left in destitution. The Quran came and stroke a strong blow at the evil practices of the world.

3. If you fear that you will not act justly in case of the orphan girls, then marry other women who seem good to you two, three, four ;[5] but if you fear that you will not do justice to them, then only one you should marry, or a captive that your right hands possess.[6] In this it is likelier that you will not bend towards one side.[7]

٣۔ وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى وَثُلٰثَ وَرُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ۚ ذٰلِكَ اَدْنٰى اَلَّا تَعُوْلُوْا ۝

5. It is mentioned in some of the right Traditions that about the orphan girls, who were under the patronage of their guardians and also shared the property with the guardian due to close relation, two conditions would arise. Sometimes the beauty and wealth of the orphan girl were both liked by the guardian, so he himself married her for a small amount of dowry-gift, because no one else was there to demand her right from him. And sometimes the guardian would not like her beauty but wanted her wealth. In case he married the orphan girl elsewhere, her wealth would go out of his control and possession. So he would himself marry the girl to keep the possession of her share but did not love her. At this the current verse was sent down. The guardians are instructed to do full justice to the orphan girls. If they fear that they will not act justly and will default in the performance of their just duties and in the observance of their legitimate rights they should not take them as their wives. They are allowed to marry other women even to the number of four, provided they deal with them according to justice as given below. In this way the orphan girls shall not be put to loss and you will continue to claim their rights when they are married elsewhere.

6. If you fear that you will not treat them with equality and justice then you should be contented with one wife with no captive, or one wife with one captive, or more than one captive.

7. If you act upon these injunctions it is likelier that you will not fall in sin by committing injustice.

Note : If a man has more than one wife it is obligatory to keep equality in fooding, lodging, sleeping and other things. If the equality in sleeping etc. is not observed his one side of the body will be paralysed and will creep or crawl by the other side in the Hereafter. If a man has a free woman and one slave woman in his marriage then the slave wife shall get the half of the sleeping turns. But if the slave woman is his own possession she has no right in the sleeping turn. It depends upon the pleasure of the master.

4. **And give away the women their dowry-gifts with pleasure,[8] but if they leave a portion thereof for you of their own accord then consume it tasteful, wholesome.[9]**

٤۔ وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ فَاِنْ طِبْنَ لَكُمْ عَنْ شَیْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ هَنِیْٓـًٔا مَّرِیْٓـًٔا ○

5. **And do not hand over to the under-wisdom their property which God has made a cause of your sustenance and provide for them out of it and clothe them and speak to them with words reasonable.[10]**

٥۔ وَلَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِیْ جَعَلَ اللّٰهُ لَكُمْ قِیٰمًا وَّارْزُقُوْهُمْ فِیْهَا وَاكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ○

8. The women should be given a magnanimous treatment. Their dowry-gifts should be given with pleasure and with good heart without any foreign pressure or without the demand of their relatives or supporters. If you are free of heart and magnanimous in your treatment with women then there is no harm if you marry with the orphan-girls. The harm is there when you fail to treat them with justice and fail to observe their legitimate rights with pleasure.

9. When the meal is tasteful and palatable it is called (Hani هنی) and when the meal is wholesome promoting physical or moral health it is called (Mari مری). If the wife remits a portion of the dowry-gift with pleasure without the compulsion of the husband, or gives back the portion which she had received from the husband, the husband may consume it without any hesitation. It will not be injurious to him morally or spiritually.

10. Do not deliver that wealth to the boys of immature wisdom or to the fools who have no wisdom or to the adults who are under wisdom, that God has made a source of economic maintenance for mankind. Guard that wealth against destruction and unprofitable use, till they understand their loss and gain. Feed them and clothe them out of that wealth and say to them gently, "This is your wealth, we are your well-wisher and we shall give you back your property when you are wise."

6. وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ
اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا اِلَيْهِمْ اَمْوَالَهُمْ ۚ
وَلَا تَاْكُلُوْهَآ اِسْرَافًا وَّبِدَارًا اَنْ يَّكْبَرُوْا ۭ وَمَنْ
كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيْرًا
فَلْيَاْكُلْ بِالْمَعْرُوْفِ ۭ فَاِذَا دَفَعْتُمْ اِلَيْهِمْ
اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ۭ وَكَفٰى بِاللّٰهِ حَسِيْبًا ○

6. And train the orphans well till they reach the age of marrying; then if you perceive in them right judgment deliver unto them their property,[11] and devour not the wealth of the orphans more than necessary and before need ere they are grown.[12] And who has no need he should abstain from the wealth of the orphan and he who is poor may consume according to custom.[13] And when you deliver to them their property take witness over them and God is Sufficient for reckoning.[14]

11. The orphans should be trained and educated and tested till the age of adolescence. If you find after adolescence that they are able to understand their loss and profit and manage their property fairly well, deliver their property unto them. One method of training is to teach them practically how to buy goods in the market. It means the buying and selling of an orphan by the permission of the guardian would be lawful and correct. This is the religion of Imam Abu Hanifa. If the orphan does not show right judgment or wisdom of management even after adolescence, he will be waited till the age of twenty-five years. If he attains right judgment and wisdom of management before the age of twenty-five years, the property shall be given to him, and after twenty five years the property shall be delivered to him forthwith, whether he attains to wisdom or not. This is the religion of Imam Abu Hanifa (Be mercy on him).

12. The wealth of the orphan should be managed properly and must be spent where necessary. The unnecessary or more than necessary expenditure is prohibited. For example, where one dollar can do, two dollars should not be spent. Moreover, the wealth of an orphan should not be spent hastily thinking that this wealth will be returned when he is grown up. In brief, the wealth of an orphan should be spent according to necessity and time of need.

13. If the guardian of the orphan is a rich man he should not consume the wealth of the orphan for his own personal benefit or for the benefit of his other dependants. If the guardian, however, is poor he may take as remuneration of his service from the wealth of the orphan, but the wealh of the orphan should not be used by the wealthy man in any case.

14. When the father of a child has died a list of his property should be prepared before some Muslims and handed over to the trustee. When the orphan is adolescent the property should be returned to him according to the list, and the expenditure adjusted. And what is being returned to the orphan should be given before the witnesses to remove possible future disputes. And God knows well the accounts of every individual. He does not require the accounts of the human beings. These instructions are given for the facilities of mankind.

7. To the men is a share of what the parents leave and the kinsmen, and to the women is a share of what the parents leave and the kinsmen, whether it be little or much—a share apportioned.[15]

٧- لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُونَ ۪
وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ○

8. And when other relatives and orphans and the poor men are present at the time of division make provision for them out of it and speak to them word reasonable (honourable).[16]

٨- وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِينُ
فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ○

15. Before the days of the Holy Prophet (صلى الله عليه وسلم) the daughters were not given share in the property. Similarly, the immature sons were deprived of property. Only those sons who reached the manhood age and were brave enough to fight with the enemies were considered as true inheritors of the property. In this way the orphans were left in destitution and they passed a very miserable life. This verse was sent down to exterminate this deplorable custom of the Pre-Islamic period. According to this verse all the daughters and sons whether big or small brave or coward, able or disabled, rich or poor, are entitled to a share in the inherited property. These shares are determined and apportioned by God and it is enjoined upon the Muslims to give them to the entitled ones whether the property left is big or small. The custom of Ignorance is rooted out totally by this verse—a great mercy on the orphans of the world. This verse serves as the fundamental basis of the shares of the inheritors, whose details are given in the following verses.

16. Human sympathy is the starting subject of this Surah. When poor men, orphans and relatives having no share in the inheritance are present at the time of division of the property they should be provided or fed out of the property, but if they ask for more then they should be politely refused. This providing or feeding at the time of division is Mustahab (مستحب) which means permissible and not obligatory.

9. And let those men fear who, if they left behind them weak children, would be afraid on their account (they would meet after them the same fate) so they should fear God and speak word appropriate and consolatory.[17]

٩۔ وَلْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا خَافُوْا عَلَيْهِمْ ۠ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا سَدِيْدًا ○

10. And those who devour the property of the orphans without right, devour but fire in their bellies, and shall roast in a blaze in near future.

١٠۔ اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ۭ وَسَيَصْلَوْنَ سَعِيْرًا ○ ع ١٣

17. This verse is an instruction primarily to the trustee and the guardian of the orphans and secondly to other Muslims. Every one wants a good treatment with his children in his life as well as after his death. So everyone should want for others' children as he wants for his own. We should deal with the orphans as we want for our children if we are no more in this world. We should fear God and speak to the orphans with gentle words so that their humble heart may not be broken and give them suitable instructions for their better future.

SECTION 2

11. God orders you concerning your children that the share of the male is equal to that of two females ; and if they be only women above two, then for them two-thirds of what he left, and if she be one then to her a half ; and to his parents to each one of the two the sixth of what he left if the dying man has children, but if he has no children and his heirs are his parents, then a third to his mother, then if the dying man has brothers, his mother's share is sixth, after any bequest he bequeathed or after the payment of any debt (he has left). Your fathers and your sons—you know not who may profit you more—the share apportioned by God, surely God is All-Knowing, All-Wise.[18]

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ ۚ
فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ
مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ
لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ ۚ فَإِنْ
كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ
يُوصِي بِهَا أَوْ دَيْنٍ ۗ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِنَ اللَّهِ ۗ إِنَّ
اللَّهَ كَانَ عَلِيمًا حَكِيمًا ○

18. The Laws of Inheritance form a very important chapter of Islam and the Muslim Society. The Laws of Inheritance cannot survive if the conception of Private Property is abolished. The elaboration of the Laws of Inheritance is a simple proof of the justification of Private Property.

The above verses laid special emphasis on the rights of the orphans. So if there is an orphan among the inheritors his share must be very carefully specified and separated, because the unjust devouring of an orphan's wealth is devouring the fire into the bellies.

Firstly the share of the children is mentioned. The share of the son is equal to that of two daughters. For example, if there is one son and one daughter, the son shall get two-thirds and the daughter shall get one-third of the property left. If there is one son and two daughters then the son shall get half of the property and the two daughters shall get the remaining half.

If there are only daughters and no son, so if they are above two they will get only two-thirds of the property. And if there is only one daughter she shall get half of the property. It should be noted that by the clause : للذكر مثل حظ الانثيين it is known that one daughter with one son shall get one-third of the property, so it is easily inferred that one daughter with another daughter shall also get one-third, because when the share of the daughter was not made less than one-third despite the major share of the son, how can her share be made less than one-third with another daughter. So, the order of two daughters' share is implicit in the first clause. In the second clause, therefore, the order of three or more daughters is mentioned so that the doubt may be removed. One could doubt that when the share of two danghters is greater than that of one daughter, the share of three or more daughters might be greater than that of two daughters. Nay ! The fact is that when the daughters are more than one — whether two or ten — they shall get 2/3 of the property.

Note : These are two cases which are described in the verse when the heirs are children only :

1. Son and daughter both types of children are there.

2. Only one daughter or daughters more than one are there.

Now the last case remains: (3) Only sons are the heirs. The law for this condition is that the whole property shall be given to the son or divided equally if there are more than one son.

Further there are also three cases if the parents are there to inherit the property :

1. Parents with the sons and daughters — each one of the parents shall get 1/6 of the property left.

2. Only there are parents as heirs — in this case the mother of the dying man shall get 1/3 and the rest 2/3 shall go to his father.

3. If the dying man left brothers and sisters — real or step — but no children, the mother shall get 1/6 and the rest shall go to his father. But if there is one brother or one sister the mother shall get 1/3 and rest shall go to the father. The brother and sister shall receive nothing in both cases.

Note : Firstly the wealth of the dying man should be spent on the coffin, grave, etc. of the dying man, then the debt if any should be paid out of the property, then the bequest of the dying man up to 1/3 of the property may be fulfilled. The remaining property shall be divided according to the shares apportioned by God in the Holy Quran.

Note : In this verse two inheritances — of children and parents — are described. The principle of division is not based on poverty etc. It is based on the degree of profit received at the hands of the inheritors. Human mind cannot fully and accurately calculate the degree of profit received from the inheritors, so God has Himself apportioned the shares of the heirs. The people should not, therefore, disturb the principle of division of the property among its inheritors. God is All-Knowing and All-Wise and man has limited knowledge and limited wisdom.

Note : The Laws of Inheritance are based on the Knowledge of God and not on the knowledge of man. Human knowledge is nothing before the Knowledge of God. The Laws of Inheritance are based on the Wisdom of God and not on the wisdom of man. The wisdom of man is limited and sometimes defective. The Wisdom of God is unlimited and is above mistake and deficiency. It is, therefore, not worthy of mankind to reject the Laws of God Who is very Kind to man, His most honourable creature in the Universe. Allah is our Creator and Originator. Allah Knows well the physical and spiritual limitations of man. He bestowed all possible physical and spiritual qualities. He is Most Merciful and it is the mercy of God that He gave to mankind exact laws and injunctions so that his life may become peaceful and enlightened. The Unbelievers are very foolish and ungrateful that they reject their Real Benefactor. The Unbelievers have been very cruel and oppressive in History because they did great injustice to the orphans and women in different regions of the world. The modern civilization is looking towards Quran for its amelioration whether it knows or not. (Tr.)

12. And for you a half of what your wives leave if they have no children ; but if they have children then for you is one-fourth of what they leave after any bequest they may bequeath or any debt.[19] And for them a fourth of what you leave if you have no children ; but if you have children then for them is one-eighth of what you leave after any bequest you may bequeath or any debt.[20]
And if a man or woman have no direct heir as parents and children but have a brother or a sister, then to each one-sixth ;[21] but if they are more than that, then they shall share equally one-third of the property after any bequest he may bequeath or any debt, when no loss is done to other[22]—it is an order from God, and God is All-Knowing, Most Forbearing.[23]

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ
وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ
مِن بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ الرُّبُعُ
مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن
كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ
مِمَّا تَرَكْتُم مِّن بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ
وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ
أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِن كَانُوا
أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِن بَعْدِ
وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ ۙ غَيْرَ مُضَارٍّ ۚ وَصِيَّةً
مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ ۝

19. Now the share of the wife and husband is described. The husband shall receive half of the property of his wife who left no children. But if the deceased woman left some children—whether one son or one daughter, whether by the same man (husband) now living or by some other man (late husband) then the man (husband) shall get 1/4 of the property after debt and bequest if any.

20. Similarly the woman (wife) shall get 1/4 of the property of the deceased husband if the man has left no children. If the deceased man (husband) has left children either by this woman (wife) now living or by some other woman (late wife) then the woman shall get 1/8 of his property (after bequest and debt, if any).

The share shall be given from each kind of the property — cash, crop, land, arms, ornaments, house, garden etc. So far as the dowry-gift of the woman is concerned it is apart from the inheritance. It is included in debt. These are two forms of the woman's share as there were two forms of man's share in note 19.

21. Brothers and sisters are of three types : (1) Real brothers and sisters — from the same mother and father. They are known as Ainee (عینی) (2) Step brothers and sisters whose father is one and their mother is differnt. They are known as Allatee (علّاتی) (3) Step brothers and sisters whose mother is one but father is different. They are known as Akhyafee (اخیافی).

In the current verse the shares of the Akhyafee brothers and sisters are mentioned. This is why the qira't of some followers reads thus : ولهٗ اخٌ او اختٌ من الام (one brother or sister from the side of mother). There is Ijma (Consensus) of all on this.

It is notable that in the presence of father and sons, the brother and sister do not get any share in the property. If there is no father and no son, the brother and sister shall get the share in the property. Now these are three types of brothers and sisters — as mentioned above. The current verse deals with the third type—Akhyafee brothers and sisters, who have a common mother. The meaning of the verse is that if a dying man or woman left no parents or children but has got one brother or one sister common in mother (Akhyafee) each one shall get 1/6 of the property—the share of Akhyafee brother is equal to that of the Akhyafee sister, neither more nor less.

As far as the Ainee brothers and sisters and Allati brothers and sisters are concerned their order is like the order of children, provided the dying man has left no father and no son. The Ainee brothers and sisters stand first, if they are not, then Allati brothers and sisters. Their inheritance is mentioned in the last of this Surah.

Note : Kalalah (كلالہ) is that who leaves no father and no son. This meaning is accepted and recognized by all. But Imam Abu Hanifa has also included the grandmother and the grand-daughter. It has been controversial from the days of the followers (Sahaba).

22. If the Akhyafee brothers or sisters are more than one brother or one sister they shall get collectively 1/3 of the property after the bequest and debt if any. And the bequest shall forerun the division of the property when loss is not done to anybody. The loss can be done in two ways : (i) Bequest is bequeathed for more than 1/3 of the property (ii) Bequest is left for a man already sharing the property as legitimate heir. Both these types of bequest are wrong. Of course, if all the heirs of the property accept them, they are correct, otherwise they are rejected.

Note : The repetition of bequest and debt with the division of the property is prudently inserted lest the inheritors should possess the whole of the wealth and should not pay off the debt or the bequest. The payment of debt is more obligatory than the observation of bequest, but everywhere bequest is mentioned before debt. It is because bequest is generally a matter of kindness and benefaction and the chances of its loss were more probable than those of debt because the debt could be more emphatically demanded. So for the sake of management and promulgation bequest is everywhere mentioned before debt, though debt is more imperative than bequest. Moreover, bequest is the right of the dying man as the expenses of coffin, grave, etc. while the debt and inheritance are the rights of others. So bequest shall precede debt, though other accounts shall give to the debt priority to the bequest. The condition of (غيرمضار) i.e. not doing loss to others, which is given in the present verse, shall be applicable to all previous occasions.

23. From the first Section up to this place five types of inheritors are described (i) Son and Daughter (ii) Mother and Father (iii) Wife and Husband (iv) Allatee brothers and sisters (v) Akhyafee brothers and sisters. They are known as (ذوی الفروض) Sharers. Their shares are apportioned by the order of God and as such they are obligatory and cannot be changed or abolished by any legislation of mankind. Allah knows well who obeyed His command, and who did injustice in the division of property, in the payment of debt or the performance of the bequest, or who left a wrong bequest which harmed others. The delay in punishment should not be construed to any weakness or injustice on the part of God, and should not the people be deceived if they are not seized soon, because God is very Clement and Forbearing and does not make haste in Chastisement.

Note : Apart from Zawil-Furoodh (ذوی الفرض) there are other heirs also who are known as Asaba (عصبه)—Residuaries—their share is not fixed, they are given after the zawil-furoodh (ذوی الفروض). For example, if there is no Zawil-Furoodh (ذوی الفروض) the whole property shall go to the Asaba (Residuaries) ; if there are both the remnant shall be given to the Asaba : if there remains nothing after division into the Zawil-Furoodh, the Asaba shall receive nothing. Asaba, in fact, is that who is male and not female and there is no woman in between him and the deceased, and it has four degrees : (1) In the first instance comes the son and the grandson (2) In the second instance comes father and grand-father (3) In the third instance comes the brother and the nephew (4) in the fourth instance comes the uncle and the son of the uncle or the grandson of the uncle. If there are several residuaries, he who is nearer to the deceased will be prior e.g. the son shall be prior to the grandson, the brother shall be prior to the nephew, and the real shall be prior to the step.

Apart from these four types of Asaba, amongst the children and brothers the woman is also Asaba with man i.e. the daughter with the son, the sister with the brother. These are not real Residuaries. They are unreal Residuaries. Apart from the children and brothers, the woman shall not be Asaba as the son of the uncle is Asaba but not his daughter.

Note : Apart from the above mentioned heirs—Zawil-Furoodh and Asaba—there is a third type also according to Imam Abu Hanifa. It is known as Zawil-Arham (ذوی الارحام)—the Wombs—such relations who have a woman between the deceased and those relatives, and who are neither Zawil-Furoodh nor Asaba as son of the daughter, the father of mother, the son of the sister, the brother of mother, the sister of mother, the sister of father, and their children. If the deceased person has left no "Zawil-Furoodh and no Asba", his property shall be given to the Zawil-Arham. The details may be seen in the books of fiqah.

13. These bounds are bound by Allah. And whoso obeys the order of God and His Messenger, He will admit him to gardens, under-neath which rivers flow dwelling therein for ever, that is the great triumph.

١٣- تِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ○

14. But whoso disobeys God and His Messenger and transgresses His bounds, He will throw him into the fire dwelling therein for ever, and for him is a humiliating chastisement.[24]

١٤- وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا ۖ وَلَهُ عَذَابٌ مُهِينٌ ○ ع ١٤

24. Those who do not believe in the commandments of God about the inheritance and transgress the bounds of God are infidels and shall be given everlasting punishment. It means those who want to abolish the Laws of Private Property by abolishing the very conception of Private Property are also infidels and are deserving of humiliating and disgraceful chastisement. Those who promulgate these laws shall be admitted to Paradise.

SECTION 3

15. Such of your women who commit indecency, call four of your men as witnesses against them, and if they witness, detain them in their houses until death takes them or God appoints for them some way.[25]

١٥- وَالّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ فَاسْتَشْهِدُوْا
عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ
فِي الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ
لَهُنَّ سَبِيْلًا ○

25. Women are required to possess a very good standard of decency and propriety because the structure of Muslim society is largely based on the morality of women. The training of children begins at home. If women are demoralized children will be spoiled. Similary the Laws of Inheritance shall be spoiled if the seeds are wrong. This is why after the description of orphans, the basis of property and the laws about the inheritance, the moral character of the Muslim society is given great importance.

First of all the training and purifying of women is very necessary. They are not given free license. Before Islam women were placed in a very sorrowful plight. They were either given extreme liberty or were oppressed miserably. Islam came and reformed the extreme outlook. If any woman is found guilty of lewdness, she must be detained in the house until she dies or God may appoint for such women some sort of punishment. At last the punishment was pronounced in Surah Noor.

The crime of fornication or adultery is very serious in the eyes of God. In Muslim society this crime is exceedingly hateful. If a girl is suspected of such an indecency her career as a women is totally spoiled in Muslim society. This is why the Law of Evidence is very strict also. Four witnesses are required to prove that the woman is guilty of such a dirty action. If such a strict evidence was not imposed the honour of women could not be protected and the Muslim society would have become highly demoralized like the Western countries, where adultery or fornication is not considered a crime. The British Parliament has legalized sodomy, a crime which invited the wrath of God and the People of Lot were totally destroyed by the rain of stones and the whole city was overturned. The members of Lot's family (except his old woman) were saved by God. British society is so much demoralized that the British Parliament has moralized a wicked immorality by a bill passed by the majority of selected brains. The conception of such a supreme sovereignity of any human organization is quite absured. Allah has condemned homo-sexuality and lewdness, they are to be tortured short of death. (Tr.)

16. And when two of your men commit the same indecency, then torture them both ; then if they repent and make amends, leave their way. No doubt, God grants the repentance and is All-Compassionate.[26]

١٦۔ وَالَّذٰنِ يَأْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ فَاِنْ تَابَا وَ اَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۗ اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ○

17. Repentance to be granted by God as a rule of those who do evil action of ignorance, then shortly turn to repentance, Allah forgives them. And Allah is All-Knowing, All-Wise.[27]

١٧۔ اِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَاُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ ۗ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○

26. When two men or two women are guilty of lewdness they should be tortured teased, kicked, caned, censured, etc. as the case may be. It shows that the punishment of adultery and sodomy was the same. The Qazi (Judge) gave them punishment according to the conditions of the case in the form of flogging, kicking, caning, censuring or torturing short of death or serious injury. Afterwards the Quran announced the punishment of adultery but kept silent in case of sodomy. Now the punishment of homo-sexual crimes is a matter of controversy. Some scholars say that the punishment of sodomy and adultery is the same. Some say that the criminals should be given the same punishment which was given before the pronouncement in Surah Noor. Some say that the criminal should be slain by sword. Definite pronouncement is not made by the Quran perhaps because the crime is quite unnatural and most shameful and cannot be expected in a good society. But now definite legislation is required against sodomy in the light of the Quran and Sunnat because British Parliament has legalized this unholy and unnatural act.

27. No doubt, repentance is such a thing that even great sins as adultery and sodomy are forgiven by God. But it should also be noted that Allah has assumed the responsibility of granting the repentance of those persons who commit some great or small sin of ignorance, but when they are warned of their evil they are ashamed of and feel penitent at their sin. They humbly repent and seek for the mercy of God. So Allah forgives them their faults definitely. And Allah knows everything. He knows who committed the sin out of ignorance and who observed repentance with sincerity. And Allah is All-Wise. He grants the repentance with wisdom—the repentance which has the spirit of pure intentions in future.

Note : The sin, which is done of ignorance and is followed by immediate repentance, is forgiven as a rule, but the sin, which is committed with haughtiness and is not followed by repentance without much delay, has no guarantee of pardon. Its forgiveness depends upon the grace and mercy of God.

18. No repentance of such people who go on doing evil deeds until when one of them is visited by death he says : 'Indeed I repent now'; nor repentance of such people who die in the state of infidelity (Kufr). For them . We have prepared a painful chastisement.[28]

١٨- وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰٓى
اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّىْ تُبْتُ الْـٰٔنَ وَلَا
الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ۭ اُولٰۗىِٕكَ اَعْتَدْنَا لَهُمْ
عَذَابًا اَلِيْمًا ○

19. O Believers! It is not lawful for you to inherit the women by force ; neither debar them that you may take something of what you have given them, except when they commit a flagrant indecency ; and consort with them .honourably, then if you are averse to them, it is possible that you .may dislike a thing and God would have put in it much goodness.[29]

١٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَاۗءَ
كَرْهًا ۭ وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ
اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ
وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ
تَكْرَهُوْا شَيْـــًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ○

28. The repentance of those persons, who are addicted to sin and never return in their present life, is not granted. Their probable return at the time of death is due to utter helplessness and not due to good intentions, so the question of granting their repentance on the part of God does not arise.

As for the Unbelievers, who kept unbelievers throughout their life and just at the moment of death felt penitent for their lifelong unbelief and infidelity and wicked actions at the sight of the afterworld and the chastisement therein, their repentance is is not granted also. Their repentance is also due to sheer helplessness and due to the Chastisement looking before them, so there is no question of granting such repentance on the part of God.

29. In the Days of Ignorance woman had been the object of much oppression. The rights of women were neglected and they were largely considered as sheep and cattle. They were made the object of man's lust and lewdness. They were not given any honourable place in the society. They were deprived of inheritance. They were considered as some goods or wealth or commercial commodity. In Arabia as in some other countries of the world, a step-son or brother of the deceased person would take possession of his widow or widows like an inherited property. He would either himself marry with her/or keep her without marriage, or marry her with someone else for a huge money as dowry-gift and take possession of her property without right, without law, against morality. Human sentiments were not moved at the oppression of women. The Holy Quran eradicated the oppression of all kinds and eradicated the unjust dealings

with woman for all times to come. The current verse was sent down to eradicate the wrong and unholy custom of inheriting the women and forcibly taking their property and wealth. Now women are entitled to many genuine rights which are sanctioned by the Quran and recognized by the wise men of the world in time and space. The widows are independent to remarry according to their own free will. The heir and brother of the deceased person are not authorized to prevent them from remarrying if they so desire. They are not authorized to remarry them against their will. They are prohibited to debar them for the purpose of snatching something from them by force, except when they commit some manifest indecency.

Men are ordered by God to consort with women amicably, honourably and harmoniously. They should abstain from harshness while speaking to them or dealing with them. Behaviour against morality and the recognized fashion is not allowed. Inhuman, iniquitous, brutal and barbarous behaviour are the signs of Ignorance. Islam has come to extirpate the ignorant vestiges of the Dark Ages. We should overlook the weak sides of women and consider the bright sides and good virtues of women to make life peaceful. There may be some thing in a woman which is detestable to the husband, but it is very possible that some goodness is hidden in that thing disliked by the husband. For example, a woman has an ugly look. The husband does not like it. But it is very probable that her ugliness might have saved him from many disasters. From another angle there may be some trait not liked by the husband. The husband should keep patient and think of some other virtue created in the woman by God.

"Mirza Mazhare Jane Janan, a famous saint of India from the Nakshband Silsilah, had married a woman of truculent disposition. She was very much outspoken and did not recognize him as saint. Mirza Sahib, a contemporary of Shah Waliullah of Delhi and the maternal uncle of Bahadur Shah Zafar (the dethroned Mughal King) sometimes said that his wife had been much beneficial to him in his self-purification ; her crooked temper had tempered some of his angularities and his own temperament (which was very tender and delicate) was much moderated. Just see, the aggressive temper of the wife proved full of much goodness, though it was much detestable. Consequently, the husband should tolerate the awkward habit of woman and should not always lose his temper turning his family life into hell and spoilng the children. The instruction of God is full of mercy and compassion and provides a wise management for the family affairs. Lack of insight and tolerance has destroyed innumerable families on trifling matters. Separations and divorces have become the order of the day. No doubt, the Holy Quran has liberated mankind from slavery to passions and has raised him to a very high standard of morality and has released mankind of untold miseries and disasters by its wise instructions and injunction." (Tr.)

20. If you desire to exchange a wife in place of another and you have given to one a heap of wealth, take nothing of it. What, would you take it without right and by way of sin clear?[30]

٢٠- وَإِنْ أَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَّآتَيْتُمْ
إِحْدٰهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ أَتَأْخُذُونَهٗ
بُهْتَانًا وَّإِثْمًا مُّبِينًا ○

21. And how can you take it and each of you has approached the other and those women have taken from you a solemn compact?[31]

٢١- وَكَيْفَ تَأْخُذُونَهٗ وَقَدْ أَفْضٰى بَعْضُكُمْ إِلٰى بَعْضٍ
وَأَخَذْنَ مِنْكُمْ مِّيثَاقًا غَلِيظًا ○

22. And do not marry women whom your fathers married, but what happened in the past. It is indecency and an act of wrath and an evil way.[32]

٢٢- وَلَا تَنْكِحُوا مَا نَكَحَ آبَآؤُكُمْ مِّنَ النِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ
إِنَّهٗ كَانَ فَاحِشَةً وَّمَقْتًا ۚ وَسَآءَ سَبِيلًا ○ ع ١٤

30. In the Days of Ignorance before the advent of Islam it was also a practice that whenever a man wanted to leave the first woman and marry any other woman, he would slander the first woman and treated her harshly and cruelly in order to compel her to return the dowery-gift to be used in the second marriage. This verse was sent down for its prohibition, that when you leave the first woman to bring another in her place, you should not take back anything from what you have given to the first woman. Would you take back the wealth which you have given to the first woman by way of clear sin—putting different kinds of blames on her, treating her harshly, narrowing her provisions etc. etc. It is never lawful.

31. When the man and woman met privily with each other and the intercourse took place, the dowry-gift (Mehr) became obligatory in compensation on the husband. If the dowry-gift is paid off at the time of marriage, it cannot be taken back by the husband, and if it is not paid it cannot be usurped by the husband. The women have taken a solemn compact from you in the form of marriage, so how can you go against the covenant and take back the dowry-gift ? There is no way out, except that the women themselves remit the whole or a part of the dowry-gift. Without the dowry-gift you could not take the women in your possession and utilize them.

Note : The dowry-gift becomes obligatory even before consummation if the man and woman have met privily. If the private meeting does not take place and the husband pronounces divorce half of the dowry-gift becomes obligatory.

32. The Ignorant People would marry their step-mothers and other unlawful relatives. This shameful action was prohibited by this verse. It is an evil way and invites the wrath of God. Wise man in the Days of Ignorance considered it abominable and odious; and this type of marriage was known as Maqt and the children born were known as Maqtee. Fathers here include all the ascendents. This custom should be buried for ever and never revoked.

SECTION 4

23. Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and your brother's daughters and your sister's daughters[33] and your mothers who have given suck to you and your suckling sisters[34] and your wive's mothers and your step daughters who are in your care being born of women unto whom you have gone in, but if you have not gone in unto them, then there is no sin in this marriage, and the spouses of your sons who are of your loins and that you keep two sisters together but what happened in the past. God is All-Forgiving, All-Compassionate.[35]

٢٣۔ حُرِّمَتْ عَلَيْكُمْ أُمَّهٰتُكُمْ وَبَنٰتُكُمْ وَأَخَوٰتُكُمْ وَ
عَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْأَخِ وَبَنٰتُ الْأُخْتِ وَأُمَّهٰتُكُمُ
الّٰتِيْٓ أَرْضَعْنَكُمْ وَأَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَأُمَّهٰتُ
نِسَآئِكُمْ وَرَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ
الّٰتِيْ دَخَلْتُمْ بِهِنَّ ز فَإِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ز وَحَلَآئِلُ أَبْنَآئِكُمُ الَّذِيْنَ مِنْ
أَصْلَابِكُمْ لا وَأَنْ تَجْمَعُوْا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا
قَدْ سَلَفَ ط إِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝

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33. After describing the unlawfulness of step-mother, those women are described with whom the marriage is unlawful. Those women are several categories. The first category consists of seven women who are unlawful on account of lineage—(1) Mother (2) Daughter (3) Sister (4) Paternal Aunt (5) Maternal Aunt (6) Brother's Daughter (7) Sister's Daughter. No one is allowed to marry any of them.

Note : Mothers include the mother of father and the mother of mother etc. upwards. Daughters include the daughter of the daughter and the daughter of the son, etc. downwards. Sisters include real sisters, sisters common in father and sisters common in mother (Ainee, Allati and Akhyafee all). Aunts include the step or real sisters of mother and father; of grand mother and grand father and so on upwards. The daughters of brother include the daughters of Ainee, Allati and Akhyafee brothers and downwards. The daughters of Sister include the daughters of Ainee, Allati and Akhyafee Sisters and downwards.

34. The second category consists of the foster-women and they are two (1) Foster Mother and (2) Foster Sister.

All those women who are unlawful in the first category are also unlawful in foster relations i.e. Foster Daughter, Foster Maternal Aunt, Foster Paternal Aunt and the Daughters of the Foster Brothers and Sisters as mentioned in the Traditions.

35. The third category includes those women who are unlawful through marriage relation and they are two kinds : (1) Those who become unlawful for ever and she is the mother of the wife and the daughter of the wife by some other husband (the daughter of that woman, however, can be married who is divorced before intercourse) and the widows of the son, grandson etc. downwards. They are never lawful. (2) The second kind of women are those who are not unlawful for ever, they remain unlawful until the women is wife. If she dies or is divorced her near relatives shall become lawful and they are the sister of the wife, paternal and maternal aunts of the wife, the daughters of the wife's brothers and sisters of all types—Aine, Allati, Akhyafee.

Note : "The spouses of your sons who are of your loins," means the sons and grandsons who come in your lineage and not the adopted sons. "But what happened before" means the past custom of the Days of Ignorance is forgiven.

24. And (forbidden to you) women who have husbands but what your right hands possess, God's commandment prescribed for you,[36] and lawful for you are all other women besides them, provided you seek them against your wealth, for the sake of retaining in wedlock and not keeping in licence.[37] Then give unto them their rights whom you utilized[38] the apportionate due. And there is no sin upon you if you do something by mutual agreement after the due apportionate. No doubt God is All-Knowing, All-Wise.[39]

٢٤- وَالْمُحْصَنٰتُ مِنَ النِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ الجزء ٥
كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ
أَنْ تَبْتَغُوْا بِأَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ۚ
فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ أُجُوْرَهُنَّ
فَرِيْضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ
بَعْدِ الْفَرِيْضَةِ ۚ إِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ○

36. Wedded women are unlawful, but if the husband of a woman dies or the woman is divorced, then she can marry after the Iddat is completed according to Shariat. But if a wedded captive woman comes under your ownership, she is lawful for you, though her husband is alive and he has not pronounced divorce. Its illustration is that the wedded infidel woman, whose infidel husband is alive, is made captive in Jihad waged against a Darul Harb (the Country of the Infidels), by the Muslims and brought to Darul Islam (the Country of the Muslims). Now that woman would be lawful to the Muslim to whom she is given by the Imam (Ruler) though her husband is alive in the Darul Harb and he has not pronounced divorce. The condition of being lawful is that one period must have passed and the captive woman should belong to the People of the Book—she must be a Jew or Christian and not from the atheists or the idolators.

37. Beyond those women described above all other women are lawful on four conditions : (1) Seek them—both woman and man give their consent by words, if the woman does not give her consent she cannot be compelled to marry. (2) Dowery gift—it is one of the conditions, without the dowery-gift, conventional or apportionate, the marriage shall not be lawful. (3) The main idea or intention or purpose behind marriage should be to retain the woman in wedlock for life and not to enjoy with

lewdness as in fornication it means there should be no time limit of the marriage. In other words timely marriage as Muta'a prevalent in the Shia Community is totally Haram (Unlawful). There is Concensus (Ijma) on the unlawfulness of Muta'a. (4) The fourth condition of marriage is public announcement whose minimum form is the witness of two men or one man and two women. The condition of public announcement is meant to differentiate marriage from fornication and to maintain the record in a lawful manner. Secret courtship and friendship is forbidden because they resemble adultery and are indecent in Muslim Society. The marriage shall not be lawful if there are no witnesses or the witness is not complete.

"These four conditions make us believe that Islam has got a very wise standard of morality and modesty. The liberty of women is sanctioned in their most important chapter of social and family life. The women have been given full liberty of conscience and will, and men are forbidden to curb their inner will. The women are not commercial commodities that they are sold in the market of lewd dacoits. In the Days of Ignorance the women were placed in a very sorrowful position. The Dark ages of the world did not do justice to woman, Europe did never do justice to woman. John Stuart Mills was grieved at the subjugation of woman in British Empire and in Great Britain. But when the European thinkers sought to liberate woman from slavery and subjugation they gave her open licence. Indeed the object of private lust was transformed into the object of public lust. They were wild in visualizing the capacities of woman, her modesty, her propriety and her tender propensities. It is only Islam which gave woman her right position in the society. Islam made woman the Queen of the House, and liberated her from the lowly desires of man. She is given a great honour by Islam in that her rights, her reverence and her liberty are preserved by Law, by the Quranic Law, by the Divine Commandments unchallengable by human monsters. (Tr.)

38. The Mehr (Dowry-gift) becomes obligatory after meeting privily or consummation. When the man derived benefit from the woman now it is beneath morality to take anything from the woman out of the dowry-gift apportioned. Of course, before meeting privily if the woman is divorced unfortunately, then half of the dowry-gift shall be given to the woman. If the marriage becomes void due to woman before consummation, then no dowry-gift shall be given to the woman.

39. If by mutual consent the woman remits some portion of the dowry-gift she is at liberty to do so. And God knows the advantages and disadvantages of man and woman, so the commandments of God should be carried out in letter and spirit.

25. And the one of you who has not the power that he may marry Muslim free-women in wedlock he should marry Muslim handmaids that your right hands own.[40] And God knows well your Muslimhood. You are one altogether, so marry them by the leave of their owners and give them their dowry-gifts according to convention and custom—women coming in wedlock, neither licentious, nor given to secret romance. But when they come in proper wedlock, if they commit an act of indecency, they shall be liable to half the punishment of free women.[41] That provision is for those of you who fear to fall in trouble. And if you control, it is better for you. And God is Forgiving, Kind.[42]

٢٥- وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ يَّنْكِحَ الْمُحْصَنٰتِ
الْمُؤْمِنٰتِ فَمِنْ مَّا مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ
الْمُؤْمِنٰتِ ۭ وَاللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ۭ بَعْضُكُمْ مِّنْ
بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ
بِالْمَعْرُوْفِ مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَّلَا مُتَّخِذٰتِ
اَخْدَانٍ ۚ فَاِذَآ اُحْصِنَّ فَاِنْ اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ
نِصْفُ مَا عَلَي الْمُحْصَنٰتِ مِنَ الْعَذَابِ ۭ ذٰلِكَ لِمَنْ
خَشِيَ الْعَنَتَ مِنْكُمْ ۭ وَاَنْ تَصْبِرُوْا خَيْرٌ لَّكُمْ ۭ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝ ع

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40. If a man has no enough means to provide a freewoman and is unable to bear the dowry-gift etc. he is allowed to marry a handmaid whose burden would be definitely less. But that man who can marry a freewoman, it is not lawful for him according to Imam Shafaea (امام شافعی) to marry a handmaid. According to Imam Abu Haneefa it is undesirable (مکروہ تنزیہی). According to most of the Scholars the handmaid should be Muslim. According to Imam Abu Haneefa a Muslim handmaid is preferable. If the handmaid is a christian or a jew she is also lawful. But in the presence of a free wife, Nikah with a handmaid is unanimously unlawful.

41. This verse has raised the moral standard of the slave-women in the society, who were generally despicably seen by the free-men. The Muslims are instructed not to dislike the slave-women. They can marry them if necessity arises. Free-men and slave-women are all the Children of Adam and the Followers of Islam. If some handmaid is married, her dowery-gift should be given as it is given to the free women, though it may be less. They should also be dealt with kindness. Free-men should not be averse to the slave-girls because they are also human beings and deserve human treatment. The past attitude should be changed and the slave-girls should be preferred to lewdness. The handmaids of good character—neither licentious nor given to secret love-affairs—may become good partners of life. Allah knows the Islam and Eman of every soul. A slave-woman may prove a better Muslim, a better wife and a better mother than a free-woman. By this verse the hatred towards the slaves is crossed and the practice of adultery is totally extirpated. Adultery with the slave-girls is never allowed. If a slave-girl commits lewdness she shall be given half of the punishment given to a free-woman (adultress). The punishment of a freewoman or freeman before marriage is hundred flogs and after consummation of marriage is pelting (رجم). The slave-woman guilty of fornication, before or after marriage, shall be sentenced to fifty flogs.

42. The provision of marriage with the handmaids is prescribed for those men who are fallible to lewdness. But if free-men resort to self-control and do not marry the handmaids it is better for them, because the children born of the handmaids shall also be slaves. But if they fear that they cannot control their selves and can easily fall prey to lewdness they should better marry the handmaids and thus save themselves from adultery, the most heinous crime in the sight of God and the civilized people of the world.

SECTION 5

26. God desireth to make clear to you and guide you in the ways of those before you and pardon you, and God is All-Knowing, All-Wise.[43]

٢٦. يُرِيدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ
مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ○

43. Modern mind is generally characterised by a rapid development of culture and civilization and by a distant departure from the past institutions. The young genaration is rapidly denouncing those human values which were so dearly held by the past people. The young generation thinks that all what is past is time-worn, hackneyed and should be compleletely destroyed. Those who challenge this thinking are condemned as conservative, dogmatic and backward. But the Holy Quran has a different approach to the complex of past and present. The Truth of the Past is the Truth of the Present. God sent Truth through His pious Messengers for the guidance of humanity. The Messengers and their followers held up the Divine Truth and acted accordingly. The same Eternal Truth translating from one Messenger to the other Messenger, from one period to the other period, from one age to the other age, from one institution to the other institution, finally culminated into the Divine Message of the Last Prophet and into the Divine Word of the Holy Quran. God has made everything clear—Lawful and Unlawful, Obligatory and Non-obligatory, Desirable and Undesirable. The prohibitions, injunctions and provisions which are prescribed in the period of the Holy Quran are not something new. Your forefathers were given similar injunctions and similar prohibitions. So God desires that you may follow the lines of guidance of the bygone people. The inhabitants of Paradise must be homogeneous. Hence from Adam to the last day of the world the people of Paradise should be uniform in character, mind, nature, habits, morals and ideology. The Paradise is a place of peace and tranquility and cannot allow men of antagonistic ideals and tastes. So God wants to guide all generations in the right ways of the past generations and institutions. The ways of the Paradise can be parallel but not diametrically opposed. modern generation should not think that they shall get salvation by going on the path different from the one which led the past people to Paradise. (Tr.)

27. And God desireth to turn towards you, and desire those who are craving after their lusts that you turn away from the path far far away.[44]

٢٧۔ وَاللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۖ وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ○

28. God desireth to make your burden light and man is created a weakling.[45]

٢٨۔ يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَخُلِقَ الْاِنْسَانُ ضَعِيْفًا ○

44. The checks and restraints which God has prescribed for you in the above verses are meant to do mercy on you that you may be peaceful and successful in both the worlds. But the monsters of lusts desire you to swerve away mightily from the Laws of God. God desires you to go to Paradise and those hankering after worldly tastes want you to go to the Hell. Now it is for you to judge and decide which way to go—Paradise or Hell.

45. God has made man a weak creature. He knows well to what extent man can restrain and check his self from lusts and likings. So the injuctions and commandments bear wise moderation so that man may act upon them without much difficulty. Not what was useful, whether easy or difficult, is constitutionalized, but what was useful and bearable is laid on man. He is not ordered to self-abrogation or self-mortification, but ordered to self-purification. The Shariat of Islam is not narrowed that man may perforce fall to unlawful acts. The Shariat has prohibited lewdness and prescribed marriage. The people should also make marriage easy and lewdness difficult. The Muslim States should prohibit adultery and facilitate marriage according to Islamic Shariat.

29. O Believers ! Do not devour the wealth of one another wrongly but that there may be trading by mutual consent, and do net shed blood amongst yourselves. Surely God is Kind to you.[46]

30. And whoso does that in transgression and injustice We shall do throw him into the Fire, and for God it is ever easy.[47]

٢٩. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۣ وَلَا تَقْتُلُوْٓا
اَنْفُسَكُمْ ۭ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ○
٣٠. وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ نُصْلِيْهِ
نَارًا ۭ وَكَانَ ذٰلِكَ عَلَي اللّٰهِ يَسِيْرًا ○

46. The devouring of someone's wealth wrongly (as by means of falsehood, treachery, or theft) is not correct. But if there is trading by mutual consent—buying and selling by agreeing together--then there is no harm in consuming the wealth or goods of one another. And do not kill one another. God is very kind to you that He sent such orders which protect your life and wealth from the oppressors and exploiters and tyrants.

Note : Economic exploitation sometimes opens the door of tremendous atrocities and bloodshed. So the verse has a compound sense that the exploitation of wealth is tantamount to the bloodshed of the nation. So the people should not devour the wealth of one another because it tends to ferocious actions. The Imperialism, Colonialism and Capitalism of the Western Nations have been responsible for the vast bloodshed of the two World Wars of the first half of the 20th Century. The two extreme Economic Systems—Capitalism and Communism—the ugly Monsters of today can also be studied in the light of the current verse. (Tr.)

47. Whosoever commits the crime of devouring other's wealth treacherously or commits the crime of murder—whether he is a believer or an infidel—he shall be punished by God and shall be roasted at fire in the Hell. So the Muslims should not misunderstand their position that how they shall go to the Hell when they are Muslims, or they will be saved by the intercession of their pious forefathers or saints. God is All-Independent and no one can prevent Him from doing justice and equity. It is easy for God to throw the criminals into the burning fire.

The renegades should not become careless too. They can run away from the coercive jurisdiction of the State but they cannot save from the seizure of God. In brief, the criminals should not be proud of their cleverness and should not misunderstand God and His boundless power.

31. If you avoid those things which are great in sins, We shall forgive you your small sins, and We shall admit you into a graceful place.[48]

٣١۔ اِنْ تَجْتَنِبُوْا كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ○

48. The substance of this verse is that if you abstain from Big Sins, Allah shall forgive Small Sins. But it requires clarity. The Motezelites say that if there is no Big Sin in the life of a man, then all his Small Sins, how many they may be, shall be forgiven. But if by chance a Big Sin is committed or two Big Sins are done, now there is no way of salvation. Every Small Sin with the Big Sin or Sins shall be liable to punishment. The Ahle Sunnat Val Jama'at say that in both these cases the power of pardon lies with God. He may pardon if He will, He may seize if He will. God is not subordinate to anything. It is the folly of the Motezalites to think that forgiveness of Sins is obligatory on God in the absence of Big Sin. It is also a folly of this sect to think that in the presence of a Big Sin the Small Sins also can not be forgiven, not to speak of the Big Sin or Sins. God is above subordination or obligation, He can forgive the Sins, big or small, if He wills or desires. But He has said that He shall not forgive polytheism in the Next World. In this world, nevertheless, Islam blots out what is before Islam—polytheism, idolatory, association or Sins—. The meaning of the current verse should be understood in the perspective of another verse : الذين يجتنبون كبآئر الاثم والفواحش الا اللمم occurring in Sura Najm—"Those who avoid Big Sins and Indecencies but some fouls"—the substance of both is the same, though there is a little difference of words. As such the meaning of one shall be the meaning of the other. About the verse in Sura Najm Hazrat Abdullah Ibne Abbas (God is pleased with him) says :

عن ابی عباس قال مارأیت شیئا باللمم مما قال ابوہریرۃ عن النبی صلی اللہ علیہ وسلم ان اللہ کتب علی ابن آدم حظہ من الزنی ادرک ذلک لا محالۃ فزنی العین النظر وزنی اللسان المنطق والنفس تمنی وتشتھی والفرج یصدق ذلک ویکذبہ انتہی

From Ibne Abbas who said he did not see anything more resembling to Lamam (لمم) than what said Abu Huraira from the Holy Messenger (Be peace on him) who said, "God has written on the Son of Adam his portion of lewdness which will without fail reach him. So the lewdness of eye is seeing, the lewdness of tongue is talking and the Nafs desireth and lusteth and the secret part of the body confirms it or falsifies it."

This Tradition means that the Big Sin of fornication shall take place when the action by the secret parts of the body is completed and the preliminary movements and means shall become smaller sins in that case. But if, the actual fornication by the physical parts is not done fearing God then the preliminary actions and movements tending to fornication shall be forgiven by God. For example a man enters into a house for the action of theft. But just at the moment of stealing, a flash came to his mind and he abstained from the action. So all those means which he had adopted before theft shall be forgiven. The smaller sins of the same great sin shall be forgiven and not the smaller sins of any other great sin. For example, the incentives and movements of lewdness cannot be forgiven by the abstention of theft. It is also a very critical test of man, because from smaller sins man generally jumps to Big Sins. Self-restraint at such occassions is very difficult task, and this is why forgiving is promised for the small sins tending to big sins undone.

32. And covet not in what God gave excellence to one on another. To the men a share from what they earned and to the women a share from what they earned. And ask God of His bounty. Surely God knows every thing.[49]

٣٢۔ وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ ؕ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ؕ وَلِلنِّسَآءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ؕ وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهٖ ؕ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَىْءٍ عَلِيْمًا ○

49. Man is sometimes excessively prone to egotism and self-conceit. In order to satisfy this keen desire he wants that he may possess outstanding qualities and quantities in the form of knowledge, wisdom and wordly provisions. When he does not get them in conformity with his desire, he becomes envious of those who are endowed with the above bounties of God. The hatred, envy, jealousy, malice, malevolence, discontentment, greed and covetousness created by this spiritual and moral disease of diffidence and dissipation, have brought abought untold miseries on mankind. The Jews were envious of the Arabs and could not tolerate that the Religious Hierarchy might be transferred from the Bani-Israel to the Bani-Ismael, this is why they did not surrender and obey the Prophet of Arabia. The jealousy of the Jews was responsible for the most deplorable events in the History of Islam.

The first sin committed on the surface of the Heaven was due to the jealousy of Satan against Adam and the Satan disobeyed God and quarrelled with Him and was eventually doomed to everlasting curse. The first sin committed on the surface of the Earth was due to the envy of Qabeel against Habeel. Qabeel killed Habeel and earned the wrath of God for ever. If Qabeel asked God of His bounty he would have not committed the first massacre. Now whosoever kills any man in the world wrongfully one sin is laid on the murderer and the like sin is laid on Qabeel, the originator of this crime. This is why jealousy is the worst attribute of man and God has forbidden it very often in the Quran.

The Holy Quran says that you should not covet those things which are especially conferred upon some other people as nobility, excellence, proficiency in knowledge, prosperity in wealth and worldly status, because it creates envy and jealousy against one another,. and it is also against the scheme of the Universe. The Sun is created Sun . The women had asked the Holy Prophet why God addressed to Men everywhere in the Quran and why man was given double share in the property. At this, this verse and the coming verses were sent down. The substance of this verse is that the scheme of the Universe is planned by God and everyone, man or woman, shall get what he or she earned according to justice and according to their inherent qualities. So there is no chance of complaint for anyone. So far as the distribution of blessings and bounties is concerned it is made according to the scheme of the Universe. If someone is endowed with special bounty as Prophethood, Sainthood, Worldly riches, etc., others should not covet them. They should pray to God to bestow upon them His bounty. Consequently not through the ignoble passion of jealousy but through the grace of God men and women should pray for the bounty of God reasonably. God knows the limitations and capacities of every soul. He shall give according to His Knowledge.

33. And to everyone We have appointed heirs of that wealth that the parents and kinsmen leave, and those with whom you entered into some compact —give them their portion. No doubt, everything is present before God.[50]

٣٣۔ وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ۭ وَالَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ نَصِيْبَهُمْ ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ شَيْءٍ شَهِيْدًا ۝

50. Most of the early Muslims were cut off from their Non-Muslim relatives. The Holy Prophet had established brotherhood between one Emigrant and one Helper (Ansar), who shared in each other's inheritance. But when the Non-Muslim relatives also embraced Islam, this verse was sent down which means the rightful inheritors are relatives only, but the brothers in Islam deserve magnanimous behaviour, and if some bequest is made for them it shall be given to them as their due, but they shall have no share in the inheritance.

SECTION 6

34. Men are made lords over women for that Allah gave greatness to one over the other and for that they expended of their wealth;[51] then those women who are virtuous, they are obedient and guard at back with God's guarding.[52] And those women you fear their misconduct admonish them and sleep away from their couches and beat them;[53] if then they obey you, look not for any way of blame against them Surely God is the Highest of all, the Great.[54]

٣٤ اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ
عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ۭ فَالصّٰلِحٰتُ
قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ۭ وَالّٰتِيْ تَخَافُوْنَ
نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ
وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ۭ
اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ○

51. In the above verses it was said that the rights of men and women are established with justice. No injustice is done in case of women and no occasion of complaint is left for anyone of them. Now in this verse the degree of man and woman is described. The degree of man is greater than the degree of woman. The difference of degrees must bring about difference in commandments and injunctions. This difference in their respective laws is all wise and all prudent. Justice demands that the weaker sex must be given some lenient laws and the stronger sex must be given some more genuine laws befitting his heavier responsibilities and his field of action. If the woman were given like responsibilities, it would be against the famous hypothesis that God does not charge anyone except according to his capacity. It is a mercy on woman that she is given less responsibilities and as such more lenient laws. Men by nature are made lords of women. They are the protectors and defenders of women. They are their masters and husbands. They are their maintainers and cherishers. They are the managers of their affairs and what not. The superiority of man over woman is established on two major reasons, the one is natural and the other is artificial. The natural (Wahbi or God's given) reason is that God has given excellence to some over others in their inherent qualities and virtues. The basic qualities are the quality of knowledge and the power of action. In these two basic virtues, which are the source of all other qualities and perfections, man is superior to woman. The experience of the world at large is in total conformity with this fact that man is superior to woman

in knowledge and action— —and the whole sociology is controlled by this one single fact. The second reason of the superiority of man over woman is material. Men expend of their wealth on women as dowery-gift, expenses of fooding, clothing and lodging and other necessities of life.

Note : One of the followers slapped his wife due to her persistent disobedience. At her complaint her father went to the Holy Prophet and told the matter. The Holy Prophet said the woman could take revenge from her husband. Just at the moment this verse was revealed that men are made lords of women .....The Holy Prophet said, "We desired something and God willed something else ; and what God willed is all goodness."

52. Those women who are good and virtuous they obey their husbands, and according to the directions God guard their purity and the wealth of the husbands in their absence. They do not commit any dishonesty in the wealth of the husbands and they do not commit any indecency in their own souls.

53. If some woman is impudent or discourteous or impolite the husband should admonish her in the first stage. If she is not brought home the husband should sleep away from her couch but in the same house. If she is not redeemed then the third stage is beating. This is the last stage. Beating should not be serious—short of bone fracture. Every fault has its own degree. Beating should not be taken up at the first stage. There are three stages of amelioration. Beating is the last remedy. Beating should not be undertaken on small faults. If there is any big fault on the part of woman, then there is no sin or fault in beating, but that too in the final stage. The beating should not be so serious that the bone is fractured, nor the blow should be so hard that it may smite a wound leaving a scar after healing.

54. If those women are redeemed and reformed by the above methods—either in the first stage, or in the second stage, or in the third stage — and become obedient, then they should not be teased further. They should be treated as usual. No further effort should be made to look for any defect, real or unreal, for the sake of blaming them and teasing them again. Men should fear God in blaming them on unknown faults, or on faults which are forgiven and bypassed. If men are made masters or lords of women it does not mean they are absolutely free to do anything whether just or unjust, regular or irregular, desirable or undesirable, right or wrong. Nay ! God is the Master and Lord of all creatures. If men are higher, God is the Highest, if men are greater, God is the Greatest, if men are rulers, God is the absolute Sovereign. So men should not cross the limits set by God in dealing with women and fear God who is the Highest of all and All-Great. Men should not unnecessarily doubt the women and should not execute the last punishment on the first faults.

35. If you fear a breach between them (wife and husband) bring forth an arbiter from his people and an arbiter from her people ; if they will intend to compose, God shall create harmony between the two. No doubt, God is All-Knowing, All-Aware.[55]

٣٥. وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ
وَحَكَمًا مِّنْ أَهْلِهَا ۚ إِن يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ
بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ○

55. The efforts of reconciliation can be undertaken best by the relatives and not by the coercive authorities, because the relatives might be knowing their circumstances, dispositions, matters of differences, ways of harmonizing their mutual relations private affairs etc. better than the strangers or the coercive authorities. In case of calling the relatives before the authorities as witnesses, the private affairs shall become public to the disgrace of both ; and mutual understanding or compromise shall become difficult. Moreover, the arbiters from the relatives shall be more loving and well-wishing than the strangers. Now the final compromise or harmony between the two shall be brought into reality by an act of God, but the inspiration of harmony shall be the result of the good intention of the arbiters. If they are really desirous of good relations, God shall create harmony between the two and compose their differences. It means, the arbiters must be of sound and pure intention, otherwise the marital relations shall not be normalized and harmonised. The choice of arbiters, therefore, should be subject to the spirit of reconciliation.

36, And worship God and associate naught with Him[56] and do good to parents and the kinsmen and the orphans and the beggars and the neighbour who is of kin and the neighbour who is a stranger and the companion at your side and the traveller and the slaves under your possession. God does not love the proud and boastful—[57]

٣٦- وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ
اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ
ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ
السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ۭ اِنَّ اللّٰهَ لَا يُحِبُّ
مَنْ كَانَ مُخْتَالًا فَخُوْرَا ۙ

56. Do worship God and do good deeds believing in God and the Last Day and not with pride and show-off to the people, because show-off to the people is also a kind of association (شرك) with God though of small degree.

57. After describing the rights of orphans, women, heirs and the twain it is said that everyone of them should be put in respective degrees of relation and needfulness in the observance of their rights. The foremost right is that of God, then the right of parents, afterwards come the rights of other relatives and the poor men and the neighbours nearer and the neighbours farther—the right of the relative neighbour is prior to the right of the stranger neighbour and the right of the neighbour who lives nearer is prior to that neighbour who lives farther—then come the companions and comrades who include the fellow-travellers, the two disciples of a teacher or sheikh, fellow partners, fellow-workers, etc. etc. the traveller includes the guest-traveller and the stranger-traveller, the slaves include the handmaids, animals, etc. which are in possession. Finally it is said that those men who are proud and boastful of their wealth and engrossed in their luxuries do not observe these rights, so they should avoid pride and boast lest they should become rebellious servants of God.

الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۝

37. Those who are niggardly and bid other men to be niggardly and themselves conceal the bounty which God has given them; and We have prepared for the infidels the chastisement of humiliation.[58]

58. God does not love the proud and the boastful, God does not love the miserly fellows who neither expend of wealth themselves nor encourage others to expend in the way of God. They conceal their knowledge and wealth from the people. They donot benefit others by their knowledge and wealth which God gave them. They not only conceal their material and spiritual wealth by themselves but also pursuade others to do so. They are very selfish and hanker after their own selfish interests. This attributes of parsimony is in fact, the quality of Kafir and not the quality of a Momin. A Momin is that who does good to others by means of his material and spiritual wealth. The Holy Prophet has said : (خیرالناس من ینفع الناس) (The best of man is he who benefits other men).

Note : This verse is sent down in connection with the Jews who themselves practised parsimony and also dissuaded the Muslims to expend in the way of God. They had concealed the knowledge about the Last Prophet Mohammad (صلی اللہ علیہ وسلم) revealed in the Taurat and concealed the verses which confirmed the Last Word of God—Quran and Islam. The Muslims should not follow the Jews in any respect rather make public the teachings of the Holy Quran and take the message of the Holy Prophet to the remotest corner of the world and expend of their wealth generously in the way of Allah—in the wide circulation of Divine Message and in the maintenance of those men described here. The unbelievers who conceal the Divine Message and do not expend of their wealth are liable to a disgraceful punishment in this world and the world hereafter. It means if the Muslims would become careless and heedless about Islam and the Holy Quran there is the danger of disgrace in this world and also in the next world. The presentation of this verse contains a warning for the upholders of Islam.

38. And those who expend of their wealth to show off to men and believe not in Allah and the Last Day; and whose comrade is Satan, an evil companion is he.[59]

٣٨. وَالَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ ۭ وَمَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَاۗءَ قَرِيْنًا ○

59. In this verse show-off to the people is highly condemned. Show-off is tantamount to a hidden association (شرک خفی). It means show-off is against Eman and Islam. Those who do actions of virtue for sake of show-off to the people do not really believe in Allah and the Recompence of the Hereafter. Parsimony and show-off are both abominable and God cannot love such people who are niggardly and do not expend of their wealth at places enjoined by God, but when they see that they would get reputation and fame by giving subscription to a certain institution or to a public cause, they hastily spend a lot of money out of ostentation and show-off. Such expenditure is not acceptible to God. It is not only useless but also detrimental to the pretenders, because they will be taken to task for the ostentatious expenditure of God's wealth and bounty, on the Day of Judgement. Such actions of parsimony and ostentation are done by those persons whose comrade is Satan, and Satan is an evil comrade. His insinuations are destructive for man, because Satan wants to lead mankind to the Hell. One who leads to Hell is Satan—he may be a man-comrade, or he may be a jinn-comrade. The Muslims should be cautious of such comrades.

39. And what harm was there to them if they believed in Allah and the Last Day and expended of that God has given them, and God is well aware of them?[60]

٣٩۔ وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ؕ وَكَانَ اللّٰهُ بِهِمْ عَلِيْمًا ۝

40. No doubt, God shall not wrong even as the weight of an atom, and if it be a good deed He doubles it and gives from Himself a mighty wage.[61]

٤٠۔ اِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَاِنْ تَكُ حَسَنَةً يُّضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ۝

41. What condition will be when We bring forward from every nation a witness and bring thee to witness upon these people.[62]

٤١۔ فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا ۝

60. There was no harm but a great benefit of the unbelieving people if they embraced Eman and Islam and expended of their wealth, given by God, in the way of God, and on those people enumerated above, with sincerity and for the sake of good pleasure of God and not for the sake of name and fame. The wealth of the people is not originally the possession of man but a gift of God, so it should be spent according to His order. And God is fully aware of their inner conditions. He knows well why they are running away from Islam and He knows well about their expenditures.

61. God does not void the right and recompense of any individual, even an atom of good shall be repaid with magnanimity—the recompense shall be multiplied as a rule and God shall add to it from His boundless grace and mercy. How much shall be added ? God knows better.

62. Witness here means the Prophet in a nation or the pious and reliable persons of the nation. They will relate the obedience of the obedient people and the disobedience of the disobedient people on the Day of Resurrection. The Holy Prophet shall finally confirm the statements of the Prophets and the Pious persons as witness against the infidels of different nations. There shall be no other witness after the Holy Prophet. His witness shall be final and the crimes of the infidels shall be declared as proved. It means the Last Prophet, Muhammad (صلى الله عليه وسلم) is supreme among the galaxy of Prophets sent towards mankind in different zones and in different periods.

42. On that day those, who had got infidels and had disobeyed the Messenger, will wish they might be levelled with the earth, and they will not be able to conceal anything from God.[63]

٤٢- يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ
تُسَوّٰى بِهِمُ الْأَرْضُ ۚ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا ۝

63. On the Day of Judgement when the witness from each nation shall be called to stand against the infidels, the infidels shall wish that they might become a part of the Earth and enter into non-existence that they might not be taken to task and sentenced to horrible punishments in the Hell. The infidels will not be able to hide anything from God as the worldly criminals do hide many things from the judges of the worldly Courts. They cannot hide even the smallest crime, indecency or the secret plots prior to the criminal performances. The filthy ideas and aspirations, preposterous beliefs and faiths, criminal actoins and deeds, wicked intentions and treacherous plans against the Prophets and their followers, and the exploitation of the creatures of God shall be vividly exposed before the comrades, friends, companions, relatives, disciples, followers and the common masses. This is a serious kind of disgrace.

Note : The important subjects on which the previous verses laid stress are :

(1) The Rights of the Relatives and Orphans.

(2) The Rights of Husband and Wife.

(3) The Rights of Women.

(4) The Rights of Mankind in general.

(5) The Prohibition of Exploitation, Wrong Dealings, Unfair Transactions, etc.

(6) The Condemnation of Niggardliness and Boastfulness, Pride and Arrogance which hinder the observance of Human Rights.

(7) The Excellence of Good Behaviour with Orphans, poor men and neighbours.

(8) The Condemnation of association with God and show-off to the people.

(9) The Forgiveness of Small Sins provided Big Sins are not committed.

(10) The Witness of the Prophets and Pious Men against the infidels on the Day of Resurrection.

Now the most important of God's worships is described and that is Salat. The excellence of Salat and its reward in the Next World is above controversy. No worship is so significant in Shariat as Salat. It is the most important obligation on mindkind. Salat has been obligatory in all Heavenly Religions. Two things are enjoined on the Salat-performers (1) They should not observe Salat in the condition of intoxication (2) nor they should go for prayer in the condition of impurity.

Two things are very important in the performance of Salat. Firstly the Salat-performer should be conscious of his presence before God and should know that he is performing prayer to God. In a state of absence Salat cannot be performed rightly. Intoxication is a state of absence of mind and spirit, so before the total prohibition of the intoxicants as wine etc. it was wisely enjoined on the Muslims, who were greatly habituated to Salat, to abstain from intoxicants when preparing for the observation of the most important obligation. Moreover, humiliation and humbility are two important requisites of Salat. In a state of intoxication humbility and humiliation cannot be expressed before God. Secondly, it is ordered not to go before God in a state of impurity. God is قدوس (The Pure), so to go before God in a state of impurity is highly insolent. Consequently in a state of intoxication and impurity it is prohibited to offer prayers (Salat). If we probe deeply we shall reach this conclusion that the spirit of Islam is self-purification internally and externally.

Intoxication deeply analysed is against self-purification. Moreover, the worldly matters make man distant from God. So after describing the worldly affairs as the rights of women, marriage conditions, laws of inheritance, etc. it was necessary to divert the attention from the temporary world to the everlasting world, which is the final goal of mankind, and which can be achieved by the purification of soul, and the purification of soul can be achieved by the excessive remembrance of God, and Salat is the epitome of God's remembrance, and God's remembrance without bodily purity is not becoming of man's nature. Moreover, the previous laws and injunctions are heavy on man's Nafs because extreme love for money and luxuries compel a man towards parsimony and niggardliness, and the sentiment of self-egotism leads a man towards boastful activities and ostentatious Performance, and these spiritual diseases are mountainous impediments in the way of purified life. So as a remedy Salat is introduced after the description of social and human laws to cure the spiritual diseases. If the spiritual diseases are removed the laws about the observance of rights do not appear to be difficult and beyond the power of man. The Divine Laws generally appear to be difficult and heavy for a diseased heart and soul. If the hearts and souls are purified the Divine Laws become very easy to follow. For the Hypocrites the Divine Laws are always heavy and seem impracticable and this is why they say that Islam is not practicable in the present age. So God has not only pronounced orders and commandments but has also prescribed some spiritual exercises which make man spiritually healthy as Salat, Som, etc. Now Salat is that spiritual exercise which cures the dirty heart and soul and gives man great spiritual power to act upon the Divine Injunctions with devotion and free will.

As a positive remedy Salat is most important. The Muslims should never overlook Salat, otherwise Islam shall become a simple ideology. Moreover, when a man cannot perform Salat regularly, the important-most obligation on the sincere servants, he cannot be expected to follow other injunctions.

Besides internal diseases which prevent a Muslim from practice, there are external enemies of Muslims who try to mislead them and divert their attention from Islam towards other un-important worldly matters. So the ensuing verses also warn the Muslims to be cautious of their foes, lest they should be deceived by the enemies of Islam and thus slide away to the Hell. Moreover, the foes of Islam, who are now trying to misguide the Muslims, were sometimes claiming to be fervent devotees of Divine Religion, but forgetting God they turned to the way of the Satan. So the Muslim should not go that way and should never adopt their rebellious and treacherous character.

SECTION 7

43. O Believers ! draw not near to Salat at the time when you are in intoxication, until you understand what you are saying, nor at that time that you require a bath—unless you are traversing a way—until you have taken the bath. And if you are sick, or on a journey, or if any of you has come from the closet, or you have gone unto women, and you find no water, then intend for the dust pure and wipe your faces and your hands. Verily God is All-Pardoning, All-Forgiving ۞4

٤٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى
حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَلَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ
حَتّٰى تَغْتَسِلُوْا ۭ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰي سَفَرٍ
اَوْ جَاۗءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَاۗىِٕطِ اَوْ لٰمَسْتُمُ النِّسَاۗءَ
فَلَمْ تَجِدُوْا مَاۗءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا
بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ۭ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ○

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64. In the previous verses the Muslims were ordered to worship God and shun association with Him. The Unbelievers were condemned, because they opposed those affairs which were mentioned rega-ding the rights of women, men and orphans and their inherited property. Now the Muslims are addressed to observe the Salat in a good way prescribed by God. The directions under the observation of Salat have a reference to the context in which two prominent vices of the Unbelievers were described. Firstly, lack of correct belief in God and secondly lack of sincerity in expending of their wealth—apparently the source of the first vice is lack of knowledge and the rule of ignorance, and the cause of second vice is the rule of the lowly desires or the defiled soul (Nafs) which leads to two important causes of error — the first cause of error is Ignorance in which a man cannot differentiate between Right and Wrong, the second cause of error is the Lust or Lowly Desire in which a man cannot act according to Right, though he may be able to differentiate Right from Wrong. The reason is that acting under the lowly desires of the soul (Nafs) weakens the angelic potential of man and empowers his animal potential resulting in close nearness to Satans and distant remoteness from the Angels—the root cause of numerous evils. So God forbade man first to perform his Salat in a state of intoxication (because it is a state of ignorance) and then forbade him to perform his Salat in a state of defilement (because this condition is remoteness from Angels and nearness to Satans). The Holy Prophet has said the Angels do not enter a place where there is a defiled man. A

defiled man is that who requires a total bath according to shariat after meeting with a woman or after ejaculation in lust or in dream. If ejaculation has occured due to some pressure or falling then bath is not obligatory.

Note : (1) This order of not approaching Salat in intoxication was given before the total prohibition of intoxicants was promulgated. Once some Followers in drunken state were performing sunset Salat in team. The Imam recited Surah Kaferoon. In place of لاأعبدماتعبدون he recited اعبدماتعبدون which means "We worship what you worship", while the real clause means "We shall never worship what you worship." At this the current verse was revealed. Now in any such state when the Musalli does not know what he is saying, as in the state of intoxicaton or drowsiness or unconsciousness, the Salat shall not be correct. The Musalli should again perform the Salat when he comes to senses.

(2) If the Musalli does not know the meaning of the Quran but he knows that he is reciting the Quran and not anything else, his Salat shall be correct. If he understands the meaning of the Quran which he is reciting in the Salat, his Salat shall be better.

Again if a man stands in need of bath and the water is not available then he should do Tayammum(تیمّم). Its method is that he should strike his both hands on a pure sand or dust or earth-clay and rub his face with both hands very well. Then again strike the earth with his both hands and rub his hands up to elbow. The earth itself is pure and also purifier. It purifies the sword, the glass etc. and the pollution fallen on earth and reduced to earth also becomes pure. The earth is a good substitution of water because rubbing the face with earth is a sign of humbility and going back to the origin and nature, because earth is the origin of man. When man shows humbility in his actions, his small sins are wiped out. Moreover, the substitution of earth is very congenial because it is everywhere found more easily than water.

So God is very Benign that He made earth the substitution of water and an acquittal of sins. These facilities are due to His absolute Benignancy. He is All-Forgiving, and forgives His servants if they commit some mistake or sin, as they had done while performing the Sunset prayer with wrong recitation.

The obligations of Salat and bathing after defilement are really the reflections of His Benignancy any Forgiving Attribute. By means of Salat man attains to spiritual ascendency and excels the angels. By means of Salat man is guarded against satanic defilement and internal impurities. By means of Salat he is purified from sins as a man is cleansed by bathing in a pure stream. By means of Salat a man is purified from internal and external pollutions. By means of Salat man attains to nearness to God, the goal of every Musalman in this temporary phenomenon of worldly life.

44. Hast thou not seen those who are given a portion of the Book, they purchase error and desire that you may also err from the way.

٤٤- اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ تَضِلُّوا السَّبِيْلَ ۝

45. And God knows very well your enemies ; and God is sufficient as a Supporter and God is sufficient as a Helper.

٤٥- وَاللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ۭ وَكَفٰى بِاللّٰهِ وَلِيًّا ۙ وَّكَفٰى بِاللّٰهِ نَصِيْرًا ۝

46. Some of the Jews pervert the word from its real place and say 'We heard but not obeyed,' (and say) 'Hear and be not thou given to hear' (and say) 'Raena' twisting their tongue and traducing Religion (of Islam). If they had said, 'We heard and obeyed, and hear and see towards us', it would have been better for them and more upright, but God has cursed them for their infidelity, so they do not embrace Eman but a few.[65]

٤٦- مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَيَقُوْلُوْنَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّۢا بِاَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّيْنِ ۭ وَلَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا وَاَطَعْنَا وَاسْمَعْ وَانْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَاَقْوَمَ ۙ وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ۝

65. In these verses the Jews are condemned for their vices and treacheries. 'They are given a portion of the Book' means they are given words of the Book to read but they are deprived of their meaning and practice. 'They purchase error' means they hide the signs and marks of the Last Prophet (صلى الله عليه وسلم) for the sake of money and reputation. They try to make the Muslims go astray from the path of Islam. So the Muslims should be very cautious of their enemies whom God knows very well. If the Muslims will avoid them and will not be misled by their propaganda, God will support them and protect them from their harmful activities, and help them if they come to invade the Muslims, or try to exterminate them with the help of their comrades. As a matter of fact, they are the enemies of Divine Guidance because they have perverted the Divine Book which was given to them. They are the enemies of Muslims who are the Real upholders of Divine Guidance now in the world. They are the enemies of the Prophet of Islam and never obeyed him though they treacherously said the words of obedience. They used the word Raena (راعنا) which had some good meaning in Hebrew language (see surah Baqarah) but they used this word to show contempt for the Prophet and traduced him and the religion of Islam saying if he were a Prophet, he would have known their treachery. They were cursed and could not come to the path of Islam because of their immense treacheries, except some few pious souls.

47. O People of the Book ! Believe in that which We sent down, confirms that Book which is with you, before We obliterate faces and turn them upon their back, or curse them as We cursed the Sabbath-men and God's Command is as done.[66]

48. No doubt, God forgives not that aught should be with Him associated, and forgives sins below that to whom He will. And whoso associated with God, he forged a mighty lie.[67]

49. Hast not thou seen them who say about themselves purified, but God purifies whom He will, and they shall not be wronged equal to a thread.[68]

٤٧۔ يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا
لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا
عَلٰٓى اَدْبَارِهَآ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ
السَّبْتِ ۭ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ○

٤٨۔ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ
ذٰلِكَ لِمَنْ يَّشَاۗءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى
اِثْمًا عَظِيْمًا ○

٤٩۔ اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ۭ بَلِ اللّٰهُ
يُزَكِّيْ مَنْ يَّشَاۗءُ وَلَا يُظْلَمُوْنَ فَتِيْلًا ○

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66. After a description of the error and treacherous activities of the Jews in the previous verses, they are now ordered to embrace Eman and confirm the Holy Quran, and they are frightened against the opposition of the Holy Quran and the Holy Prophet. The Holy Quran confirms the Taurat, therefore they should believe in the Holy Quran before the signs of their faces are obliterated and distorted, or their faces are overturned, or they are punished like those people who had been metamorphosed into monkeys and pigs.

67. The polytheists or idolaters shall never be forgiven. The sins below polytheism, of course, shall be forgiven if God wills—such is for any sinner who is not a polytheist or associator or idolater. It means the Jews should not expect any salvation or forgiveness because they are involved in different types of association (شرک) and infidelity (کفر).

68. Despite all possible treacheries and preposterous notions, perverse minds and polytheistic ideals, satanic evils and demoralized characters, the Jews still say that they are purified souls. Not only this but they call themselves as the sons of God and His beloved ones, though it is an absolute nonsense. God purifies from polytheism and other evils whomsoever He will. The absurd assumptions of the Jews cannot change the rule.

Note : When it was revealed that God shall not forgive polytheism and association, the Jews, who idolized the Calf and thought Hazrat Uzair as the son of God, said, 'We are not polytheists. We are perfect unitarians. We are the progeny of Prophets and sons of God. Prophethood is our heritage.'' God, not pleased with their boastings, revealed this verse.

50. Just see ! how they forge a lie against God ; and this is enough for a sin manifest.[69]

٥٠- اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ۭ وَكَفٰى بِهٖٓ اِثْمًا مُّبِيْنًا ۝

SECTION 8

51. Hast thou not seen those who are given a portion of the Book, they acknowledge the idols and the Satan and say to the Heathen that they are more guided than the Musalmans.[70]

٥١- اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰٓؤُلَاۗءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ۝

52. These are they whom God has cursed ; and whoso is cursed by God, thou shalt not find any helper for him.[71]

٥٢- اُولٰۗىِٕكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ۭ وَمَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ۝

69. What a Himalyan lie and a tremendous forgery that notwithstanding polytheism the Jews boast of holiness, divine excellence and purity !

70. In this verse the perfidy and treachery of the Jews is described. When the enmity of the Jews against the Holy Prophet increased they met the idolaters of Mecca and showed their acquiescence in their ideals, and for the sake of pleasing them they showed reverence for their idols and deities and said to them, "Your religion is better than the religion of the Muslims." This was nothing but an unparalleled demonstration of envy and jealousy against the Holy Prophet, for why Prophethood and us Leadership was transferred to other people. God blames the Jews for this acrimonious and perfidous attitude.

71. These people are cursed by God because they followed their low desires in spite of Divine Guidance with them, and advocated the superiority of the Heathen way to the Way of Islam, and revered the idols and the Satans which the Heathen adored so much. Such cursed fellows should not expect any help from any quarter as they were expecting help from the Pagan Arabs against the Holy Prophet. Eventually the Jews bore tremendous difficulties and humiliations in the world and a horrible chastisement awaits them in the Hereafter.

53. If they have a share in the Kingdom, then they will not give even an atom to the people![72]

54. Or they are jealous of the people for the bounty that God has given them! So We gave the Book and the Knowledge to the progeny of Abraham, and We gave them a mighty Kingdom.[73]

55. Then some of them acknowledged it and some barred from it. And the Hell suffices for a burning.[74]

٥٣- اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ۝

٥٤- اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ۝

٥٥- فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۭ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ۝

72. The Jews thought wrongly that Prophethood and Religious Hierarchy was their heritage and they were alone worthy of such excellence, so they did not come to obey the Prophet of Islam. In their vanity they said that eventually they would get the kingdom and power, though others might hold it temporarily. At this the present verse was revealed. It means the Jews have no share in the Kingdom of the world because they are so niggardly that they cannot give a single pie to the poor people in the way of God. All their resources shall be used by them in destruction and disruption if they are given governmental power.

73. Or the Jews are jealous of the Prophet and his pious followers for the bounties of God given to them, if that is so it is also a folly of the Jews, because God placed Prophethood and Kingdom in the House of Ibrahim, and the Holy Prophet is one of his descendents.

74. God has placed excellence and religious supremacy permanantly in the progeny of Hazrat Ibraheem. It now exists in the same House, so if anyone does not acknowledge it out of envy, for him is the burning punishment of the Hell.

56. No doubt, those who denied Our verses, We shall throw them into the Fire;[75] when their skins shall be burnt, We shall exchange their skins by other skins so that they may be tasting the chastisement. Surely God is All-Mighty, All-Wise.[76]

٥٦. إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ○

57. And those who believed and did good deeds, of course, We shall admit them into gardens beneath which rivers flow, dwelling therein for ever. For them there are women purified and We shall admit them to a shelter of plenteous shade.[77]

٥٧. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ○

75. The previous verse stated the general condition of Momin and Kafir. The current verse describes the principle of reward and punishment of a Momin and a Kafir, so that pursuasion to Eman and dissuasion from Kufr may be fully ascertained.

76. This verse describes the ceaseless chastisement of the Kafirs ; when the skins of the Kafirs will be burnt thoroughly, other skins shall grow on their bodies without delay so that the burning punishment may not be lessened or diminished. (God forbid). And God is so powerful that no one can check Him from punishing the Kafirs, nor He himself shall feel any difficulty in inflicting such punishment. And He is All-Wise—punishing the Kafirs in such a way is just commensurate with wisdom and justice.

77. The Momins shall be dwelling for ever in the Paradise and the women that will be given to them shall be pure of internal and external pollutions and they will be living under plenteous shade safe from the sun.

58. No doubt, God bids you to deliver the trusts to their owners and when you judge between the people, that you judge with jusitce.[78] God gives you a good admonition. No doubt, God is All-Hearing, All-Seeing.[79]

٥٨. إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۙ
وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ
إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ○

78. The Jews were addicted to various misconducts in religious and wordly affairs. It was difficult for them to keep honest dealing in daily transactions and in religious affairs. Whenever they were given any trust in charge they always committed misappropriation, and whenever any dispute or case came before them, either religious or secular, they decided it in favour of those who pleased them with bribery. They were averse to justice and fair-play. The Muslims are advised to abstain from these outstanding vices of injustice and mistrust.

Note : It is said that the Holy Prophet intended to enter into the House of Ka'aba at the Victory of Mecca. But Usman bin Talha, who was in possession of the key, refused to give it to the Prophet. At this refusal Hazrat Ali snatched the key and opened the door of the Ka'aba. When the Holy Prophet, after completing his business, came out of the House of Ka'aba, Hazrat Abbas requested the Holy Prophet to give him the key. At this the present verse was revealed and the key was delivered back to Usman bin Talha.

79. It means the admonition which God has given you—the delivery of trust to their owners and the doing of justice in all matters—is much beneficial to you. And God knows all the hidden and public affairs, and the present and future circumstances, so if you find some occasion where you consider that 'justice and integrity' shall not be conducive to your tangible expediency, then your consideration shall not be reliable and commendable in the presence of this Divine Admonition. Expediency shall be subservient to the Divine Commandment and not the Divine Commandment shall be subordinated to expediency.

٥٩ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ
اُولِى الْاَمْرِ مِنْكُمْ ۚ فَاِنْ تَنَازَعْتُمْ فِىْ شَىْءٍ فَرُدُّوْهُ
اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ ۗ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ۝

59 O Believers ! Obey God and obey the Messenger and the Rulers who are from amongst you;[80] if you should quarrel on anything, refer it to God and the Messenger, if you believe in Allah and the Last Day.[81] It is fairer and much better in its result.[82]

80. The above verse was especially meant for the Rulers. This verse lays emphasis on the social and political obligation of the Muslim masses. The masses are ordered to obey the Rulers provided their orders are compatible with Quran and Sunnat; if the orders are against the Quran and Sunnat in clear terms they are not to be obeyed. Moreover, the Rulers must be Muslims as very often interpreted by Hazrat Umar, the second Caliph. This verse rules out the possibility of Non-Muslim Rulers in a Muslim Society or State as also held by Hazrat Umar. If the Muslim Rulers obey the Divine Law and rule accordingly, then their obedience shall be obligatory, otherwise not.

Note : "Obedience to the persons in authority is, in fact, a reflection of the obedience to the Holy Prophet whose authority is supreme after God. So, if the orders of the Rulers are compatible with the Quran and Sunnat they are to be obeyed, if they are clearly against the Quran and Sunnat they are not to be obeyed. The Holy Prophet has said: لاطاعة فی معصیة الخالق (No obedience in the disobedience to the Creator). The first and foremost duty of man

is to obey the Creator, the Owner of absolute power in the Universe. He is the Supreme Sovereign. All the creatures of the Heavens and the Earth are His servants. The Rulers are His servants, the Kings are His servants, the Presidents and Emperors are His servants. The servants are not expected to go against the will of the Master. If they go against the will of the Master they no longer remain His servants. They are Rebels of God. A Muslim, who is a faithful servant of God, cannot be expected to obey those who are the Rebels of God. It is the primary duty of a Muslim to rebel against such Rebels of God. Some of the perverted Muslim Rulers, whose character is significant of all creeds and conducts except Islam, try to exploit this verse of the Quran to continue their political rule and to subjugate the poor Muslim masses under their oppressive control. But, the Muslims should revive the emotion of Imam Hussain (رضی اللہ عنہ) against such wicked and hypocritical forces who are a nickname to Islam and the Devotees of Islam. In modern language no order of the Executive and no law of the Legislature shall be obeyed if it is against Islam. Consequently, the affairs of the Muslims cannot be handed over to a Non-Muslim, Atheist or Infidel. If they are made Rulers, obedience to them is not obligatory on the Muslims. The ensuing verses rule out the possibility of judicial control by a Non-Muslim in a Muslim State. The Muslims are clearly prohibited to take their cases to the Non-Muslim judges." (Tr)

81. If a difference arises between the Rulers and the Ruled about some order issued by the Ruler i. e. whether the order is compatible with Islam or not—the best way to resolve this differnce is to refer the order to Quran and Sunnat. If the order tallies with the Quran and Sunnat it should be tecognised and carried out, if it does not tally with the Quran and Sunnat it ought to perish. If the Ruler and the Ruled believe in Allah and the Last Day, the controversy can be dissolved easily, but if the parties do not believe in Allah in reality and do not care about accountability on the Day of Judgement the consequences may be serious. If the parties do not refer the case to the Quran and Sunnat, the consequences can be still more serious. If a party is not prepared to refer the case to the Quran and Sunnat, it is infidel and goes out of Islam. If two Muslims quarrel about anything, one of them says "Let us refer the case to the Shariat", the other says, 'I have no concern with such a reference,' then this man got infidel.

82. Referring a difference to the Quran and Sunnat is fairer and much better than deciding according to Un-Islamic Laws, or the dictates of reason, or the likings of Nafs, or the Doctrine of Necessity.

SECTION 9

60. Hast thou not seen those who assert that they have believed in what is sent down unto thee and what was sent down before thee, desiring to take their dispute to the Satan, and they have been commanded to disbelieve in him? And the Satan desireth to lead them astray into far error.[83]

٦٠ اَلَمْ تَرَ اِلَى الَّذِيْنَ يَزْعُمُوْنَ اَنَّهُمْ اٰمَنُوْا بِمَآ اُنْزِلَ
اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ يُرِيْدُوْنَ اَنْ يَّتَحَاكَمُوْٓا
اِلَى الطَّاغُوْتِ وَقَدْ اُمِرُوْٓا اَنْ يَّكْفُرُوْا بِهٖ وَيُرِيْدُ
الشَّيْطٰنُ اَنْ يُّضِلَّهُمْ ضَلٰلًا بَعِيْدًا ○

83. Formerly it was stated that the Rulers must be Muslims. In this verse it is made clear that the judges must also be Muslims. Only the Hypocrites take their cases to the Satans. It means the Muslims should not go to the Satans for the settlement of their disputes. It means the Muslim States should not also go to the Satan or their institutions, or their Courts, or their assembly for the settlement of their disputes. In this verse a very important event is attended to illustrate the hypocricy of false Muslims who take their cases to the Satans. The allusion runs as follows:

Once a dispute arose between a Jew and a Hypocrite-Muslim, The Jew was on the right. He said to the Hypocrite, "Let us go to the Prophet for the settlement of our dispute." The Jews though denied the Prophet, yet they knew from the very heart that Muhammad was, a just man in their age and injustice could not be imagined in his Court—(صلى الله عليه وسلم). But the Hypocrite declined, though in a surreptitious way, because he knew also the same fact. There were some jew-magnates who also settled the disputes in their circle. One of them was Ka'ab bin Ashraf who was a jew-chief and decided the cases of his community. The Hypocrite suggested to take the dispute to Ka'ab bin Ashraf because he thought that Ka'ab bin Ashraf would be pleased to decide in his favour. The Hypocrite was not wrong in his estimation as the Jews were accustomed to injustice and bribery. But that jew did not agree and finally both of them came to the Holy Prophet who decided in the favour of the jew who was on the right. The Hypocrite coming out said to the jew, "Let us go to Hazrat Umar. What he decides shall be final and agreeable." The jew was at once prepared to go to Hazrat Umar who decided cases in Madina by the order of the Prophet. The Hypocrite would have thought that Umar would decide in his favour against the jew making concession to his Islam. However, when Hazrat Umar came to know that the Holy Prophet had decided the case in favour of the jew, he went into the house, brought a sword and slew the Hypocrite and said, "One who does not acknowledge the decision of the Holy Prophet, for him my decision is this." His heirs came to the Holy Prophet and filed suit against Hazrat Umar. They swore before the Holy Prophet that he had gone to Umar for the sake of mutual agreement and conciliation, and he did not mean to deny the judgement of the Prophet. At this these verses were revealed and the reality was divulged and Hazrat Umar was given the title of Farooq (the great Differentiator between Right and Wrong).

61. And when they are told to come to the Commandment of God which He sent down, and towards the Messenger, then thou seest the hypocrites barring from thee.[84]

٦١۔ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ۝

84. When the Hypocrites are invited to come to the Quran and Sunnat they do not openly reject this invitation, because they claim to be Muslims, but they make false pretences to evade the Holy Quran and the Sunnat of the Prophet. The Hypocrites do not want to come to the Holy Prophet for the settlement of their disputes because they are afraid of justice. Modern times are also characterized by this type of Hypocricy. When they are said to adopt the constitution of the Holy Quran and the wise Sunnat they moan and grumble, they evade and detract, they frown and burst upon the Mullahs. They know that Islam shall cut down the throat of hypocricy. The atmosphere of Islam is never congenial to hypocricy. This is why the hypocritical rulers of the Muslim States do not allow Islam to enter into the political firmament of the Muslim States.

The Hypocrite, who was killed by Hazrat Umar for not accepting the decision of the Holy Prophet, is not a single person, it is rather an institution and God knew that such hypocritical institutions would grow in the world. So the Muslims of today should be very cautious of such hypocritical movements and institutions.

The supporters of the slain hypocrite raised a hue and cry against Hazrat Umar and brought forward the false pretences. But God does not care such high-sounding pretences of the Hypocrites.

62. How shall it be when they are visited by some affliction for what their own hands have forwarded, then they come to thee swearing by God, 'We sought nothing but goodness and conciliation.'[85]

٦٢- فَكَيْفَ إِذَآ أَصَابَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا ○

63. These are those people that God knows what is in their hearts, so be indifferent to them and admonish them and say to them about their selves words of penetration.[86]

٦٣- أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ ۖ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا ○

85. These Hypocrites may come to you with false pretences after bearing the loss which was brought about by their own folly and perfidy in that they did not accept the decision of the Prophet. They may say that they intended only goodwill and conciliation when they went to Hazrat Umar. Let them say all these things.

86. But God knows what is hidden in their hearts. They are false in their statements, they are false in their oaths. So let them say whatever they want Do not be impressed by their false words. Be indifferent to them, but admonish them and say penetrating words to rectify their souls.

Note : Very important points can be derived from these verses ;

(1) Those who do not want an Islamic Constitution in an Islamic State are Hypocrities.

(2) The Hypocrites take their disputes to the Satans or their assembly.

(3) The Hypocrites do not like the promulgation of Shariah.

(4) The Hypocrites bring forth satanic arguments against the promulgation of Shariat.

(5) We should turn away from the Hypocrites ; but if they come across with hypocritical words we should answer them with penetrating phrases. (Tr.)

64. And We sent not ever any Messenger but that his order should be obeyed by God's commanding. And if those people, when they had wronged themselves, would have come to thee then prayed forgiveness of God and the Messenger would have also asked for them forgiveness, then, of course, they have found God Forgiving, Kind.[87]

٦٤۔ وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا ○

87. God sends His Messenger towards His servants that they should obey him as God commands. So it was incumbent on their part to accept the decision of the Messenger at the very moment without hesitation. But if they had come to the Prophet, even after transgression, and prayed forgiveness of God and the Prophet had also asked forgiveness for them, God would have granted their penitence, because He is All-Forgiving, All-Kind. But they did this blunder that they did not accept the decision of the Prophet, which was in reality a reflection of Divine Judgment ; and when the affliction visited them due to their transgression they paid no heed to this warning, nor resorted to penitence but did persist in their foolish attitude and began to swear by God that their intention was not wrong, and forged interpretations repugnant to recantation. Such people should not expect forgiveness and pardon from God.

65. So by thy Lord, they will not be Momin till they deem thee alone the judge in the dispute which may arise between them, then they find not in their selves narrowness at thy decision and accept with pleasure.[88]

٦٥. فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتّٰى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ○

66. And if We had prescribed for them that 'slay yourselves, or leave forth your houses', they would not have done it but very few of them, and if these people do what they are admonished, then it is, of course, better for them, and more confirming in religion;

٦٦. وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوٓا أَنفُسَكُمْ أَوِ اخْرُجُوا مِن دِيَارِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ○

67. And at that time we shall certainly give them from Us great reward;

٦٧. وَإِذًا لَّآتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا ○

68. And guide them on the straight path.[89]

٦٨. وَلَهَدَيْنَٰهُمْ صِرَٰطًا مُّسْتَقِيمًا ○

69. And whosoever obeys the Order of God and His Messengers—they are with those whom God has rewarded. Prophets, Siddiqueen, Martyrs and the Virtuous, and good is their companionship.

٦٩. وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰٓئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّـۧنَ وَالصِّدِّيقِينَ وَالشُّهَدَآءِ وَالصَّٰلِحِينَ ۚ وَحَسُنَ أُولَٰٓئِكَ رَفِيقًا ○

88. This is a very important verse which presents the criterion of a full and perfect Believer. A perfact Momin is that who Believes in the authority of the Holy Prophet perfectly in all matters of life. The true Momins accept the decision of the Holy Prophet from the depth of heart. They do not find any impediment or narrowness in their souls at the admonitions, instructions, directions and orders of the Holy Prophet given in the True Traditions. Like the Hypocrites, they do not claim by tongue and reject by heart. Unless hearts are fully satisfied with the finality of the Holy Prophet, Eman cannot attain to perfection.

89. The Hypocrites should know that they are not given hard laws and orders that it may be difficult to follow them. They are not ordered to kill themselves and live a life of exile away from their houses. If they follow the simple laws and injunctions given in the Holy Quran and Sunnat, their disease of hypocricy may be easily cured and they may become perfect Muslims. But Alas! they do not understand that a little labour and hardship may ameliorate their World and Hereafter both.

70. This is a grace from God, and God is sufficient for a Knower.[90]

ع ۷۰۔ ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ۭ وَكَفٰى بِاللّٰهِ عَلِيْمًا ۝

90. Prophet is that who receives Divine Revelation from God through the angels or directly. Siddiq is that whose heart confirms the commandments and injunctions revealed to a Prophet from within without demanding any arguments for their validity. Shaheed (Martyr) is that who is ready to sacrifice his life at the order of the Prophet. Saleheen (the virtuous) are those who are by nature good and are purified from physical and spiritual impurities.

According to Spiritual Scientists (Sofees) when a man is purified from the love of wealth he is admitted into Saleheen. When he is purified from the love of life, he is admitted into Shuhada. When he is purified from the love of position and dignity, he is admitted into Siddiqueen. Prophethood is bestowed and not attained by action or labour. According to Maulana Mohammad Qasim, the founder of Darul Uloom of Deoband, Prophethood is a Perfection of knowledge. There are two major or fundamental perfections (1) Perfection of knowledge(2) Perfection of Deed. The basis of admiration rests on these two perfect qualities—Knowledge and Action— علم وعمل This is why the Quran has mentioned four major groups of mankind who are worthy of praise and admiration—mentioned in the verse. Of these four groups the perfection of Prophets and Siddiqueen is of Knowledge and the perfection of of Martyrs and the Virtuous Souls is of Action. The Prophets are the Sources of Knowledge and are Projectors ; while the Siddiqueen are the Compendiums of Knowledge and are Receivers. The Martyrs are the Sources of Action and are Projectors, while the Virtuous are the Embodiment of Action and are inspired by the active force of the Martyrs. The active force of the Prophets lies under their perfection of Knowledge, while the perfection of Knowledge of the Martyrs rests under their active force. The Prophets are famous for their distinguished character of Knowledge and the Martyrs are famous for their distinguished character of Action. Consequently the Prophets are the Sources and Projectors of Knowledge and the Righteous (Siddiqueen) are the Receivers of Knowledge, while the Martyrs are the Sources and Projectors of Action and the Virtuous are the Absorbers of the active force of the Martyrs. The Holy Quran is a miracle of Knowledge and is supreme among all Divine Books. The upholder of the Supreme Knowledge must, therefore, be supreme among the galaxy of Prophets. Beside these four groups other Muslims who obey the Prophets and follow the injunctions of God according to their capacity shall be considered as the Companions of these four distinguished groups. And their companionship is a great grace and blessing from God. The Hypocrites are devoid of it.

SECTION 10

71. O Belivers! Take up your weapons, then come out in separate ranks with military discipline or move forward altogether;[91]

72. And some of you is that who would tend to delay of course, then if an affliction visits you, he says : 'God has done me grace that I did not join with them;'

١٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ○

٧٢- وَاِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ مُّصِيْبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ عَلَيَّ اِذْ لَمْ اَكُنْ مَّعَهُمْ شَهِيْدًا ○

91. Formerly it was said that those who would obey God and His Messenger would get the companionship of Prophets, Siddiqueen, Martyrs and Saleheen. But companionship of these dignitaries demands some struggle in the way of God against the self. So Jihad is enjoined on the Muslims because Jihad is very heavy on Nafs. The hypocrites who were engrossed in lusts and worldly gains could no longer tolerate the Commandment of Jihad. They opposed the Holy Prophet and ranked with the Unbelievers. This verse was sent down to warn the Muslims of the impending dangers from the side of the Hypocrites and from the side of the Unbelievers. They are instructed, rather ordered, to take necessary precautions and make necessary preparations against the Hypocrites and the Infidels either through weapons, or through wisdom, or through contrivance, or through other means and should come out with thorough military preparations against the enemies of Islam (and should not stick to their houses like the Hypocrites) in separate companies, parties or enmasse as required according to circumstances.

73. But if a bounty visited you from God, he will be saying like that as if there was no affection between you and him, 'Would that I had been with them, that I would have obtained a mighty triumph';[92]

٧٣۔ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنۢ بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ○

74. So must they fight in the way of God, who sell the life of the world for the Hereafter. And whosoever fights in the way of God then is slain or conquers, We shall give him a mighty wage.[93]

٧٤۔ فَلْيُقَٰتِلْ فِى سَبِيلِ اللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ○

75. And what has gone with you that you do not fight in the way of God and for them who are overpowered—men, women and children—Who say, 'O our Lord! Bring us forth from this city that its people are oppressors, and appoint for us from Thee some Supporter and appoint for us from thee a Helper.[94]

٧٥۔ وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ اللَّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ ٱلظَّالِمِ أَهْلُهَا ۚ وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا ۚ وَٱجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ۝

92. These people are Hypocrites like Abdullah bin Ubai and his companions who only waited for the wordly gains and did not move for obedience and Jihad. They rejoiced at the loss of the Muslims and felt sorry for their own loss when the Muslims conquerred. Both sides there was disappointment for the Hypocrites, but they felt more envious and sorrowful at the victory of the Muslims than at their own loss.

93. The Hypocrites are dilatory in Jihad because they gaze at the world. The Muslims, therefore, should fight for the sake of Islam because they have forsaken the World and chosen the Hereafter. The Muslims should make it a point that both ways they are successful, victorious or vanquished, slain or saved, booty or no booty.

94. For two reasons Jihad is obligatory on you (1) For the purpose of propagating, prevailing and promulgating the Religion of Islam (2) For the purpose of liberating the oppressed humanity from the clutches of tyrants. There were many Muslims in Mecca who could not migrate with the Holy Prophet and they were being oppressed by the Meccans who tried to convert them to their own creed. So God told the Muslims to Wage Jihad so that Islam might prevail over other religions and ideologies and the oppressed Muslims might be emancipated from the oppression and tyranny of the Infidels.

76. Those who have Eman, they fight in the way of God and those who are Kafir, they fight in the way of Satan, so fight you against the supporters of the Satan. Surely the fraud of Satan is ever feeble.[95]

٧٦۔ اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ۝ ع

95. This verse clearly describes two types of war — a war which is fought for the sake of Allah and a war which is fought for the sake of Satan. There is no other type of war. The Western thinkers generally use the term 'Holy War' which is fought on the basis of Religion especially Christianity. But Quran rejects this terminology. War for the sake of God is that which is fought according to the Command of God. The Command of God is now contained in the Holy Quran and all other Heavenly Commands or Books are now abrogated by the Quran. Abrogation does not presuppose that past Heavenly Commands were wrong. They were right but in their respective periods. Now they stand abrogated by the Quran. So a War in the way of God is that which is fought by the upholders of Quran according to Quran. The upholders of Quran are Muslims. So Jehad is that war which is waged by the Muslims in the way of God prescribed by the Quran. All other wars are Satanic Wars whether they are waged against the Muslims by the Infidels, Communists, Polytheists, Jews, Christians, Hindus etc. on the plea of fundamental Human Rights, Self-Determination, Territorial Expansion, War of Liberation etc., or on the basis of Religion as Christianity, Judaism, Hinduism etc. Consequently the war prescribed by Allah is Jihad which is fought against the Non-Muslims for the two causes described in the verse 75. Unfortunately if some Muslims play the part of Non-Muslims and become aggressive, war against them shall also be Jehad till they surrender and repent. Because the fraud of Satan is weak and feeble, therefore, the Muslims should not fear the Infidels and their Supporter, the Satan. Allah is All-Powerful and is the Supporter and Helper of the Muslims.

SECTION 11

77. Hast thou not seen those people who were ordered to restrain their hands and preserve the Salat and pay the Zakat ; then as soon as fighting was prescribed for them, a party of them began to fear the people, as the fear of God or more than that fear, and said, 'O our Lord ! Why thou hast prescribed fighting for us ? Why not defer us till some period?' Tell them the benefit of this World is little and short ; and Hereafter is better for the God-fearing, and your right shall not be wronged equal to a thread.[96]

٧٧- اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْٓا اَيْدِيَكُمْ
وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ
الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ
اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوْا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
الْقِتَالَ ۚ لَوْلَآ اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۗ قُلْ مَتَاعُ
الدُّنْيَا قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۣ وَلَا
تُظْلَمُوْنَ فَتِيْلًا ○

96. The Muslims in Mecca were greatly oppressed by the Unbelievers. When the Muslims complained about their oppression and asked for Jehad against them, the Holy Prophet told them to keep patient and regularly perform the Salat and pay the Zakat because unless a Momin observes Jehad against his Nafs he cannot sacrifice his life. The Muslims accepted and kept patient and did what was ordered short of Jehad. But when Jehad was prescribed in Madina, some of the weak Muslims were terrified and wished that the order of Jehad might be deferred for some time more. But God tells them that the life of this world is temporary and the Hereafter is everlasting. So they should not care about the wordly benefits and worldly life and should seek for the other world by carrying out the order of Jehad with fervour and eagerness.

78. Wherever you may be Death will overtake you though you are shut in fortified forts (or towers).[97]

And if some good visits them they say, 'It is from God', and if some evil visits them they say, 'It is from thee.'[98] Say : 'Every thing is from God'. So how is it with those people that they do not seem to understand the real fact ?[99]

٧٨. اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ۗ وَاِنْ تُصِبْهُمْ حَسَنَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِ اللّٰهِ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِكَ ۗ قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ۗ فَمَالِ هٰٓؤُلَآءِ الْقَوْمِ لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا ○

97. The Muslims should not hesitate to undertake Jehad for fear of death. Death is an ordained fact and it will come at the appointed time and place. If men are shut in a strong and fortified fort or tower, death will seize them. It is, therefore, unwise to run away from Jehad for fear of death.

98. Whenever some affliction visited the Muslims, the Hypocrites blamed the Prophet in order to undermine his glorious personality and mislead the Muslims against the Prophet, and to dissuade the Muslims from Jehad, and it divulged their hypocricy easily and the Hypocrites were much disgraced at the declaration of Jehad. But when the Muslims got victory and the military device succeeded, the Hypocrites said, 'It is from God, meaning thereby that is was by chance ; and they did not acknowledge the wise planning of the Holy Prophet Muhammad (صلى الله عليه وسلم). The Hypocrites were excessively treacherous and had internal hatred for Islam, the Prophet of Islam and the Upholders of Islam.

99. God says to the Prophet, 'Muhammad ! You tell them that good and evil is from God. He is the Creator and Inventor of every thing. No one has any say in it. The device and planning of the Messenger is also from God, and an inspiration from God. To blame the Prophet is wrong and stupid. Do not consider the confusion as confounded, it is the providence of God ; He teaches and trains you in this way and tests you by these ups and downs at your faults.' This is a brief answer to the blame of the Hypocrites which they put on the Prophet. Its elaboration is as follows ;

79. Whatever good visits thee it is from God, and whatever evil visits thee it is of thy self.[100] And We sent thee the Deliverer of Message to the people and Allah is sufficient for a Beholder.[101]

٧٩. مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۖ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝

80. Whosoever obeyed the order of the Messenger, he thereby obeyed the order of God, and whosoever turned back. then We sent not thee as a warder over them.[102]

٨٠. مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۝

100. The real fact is that though God is the Inventor of all good and evil, but the servant of God should construe the good to the grace and benefaction of God, and should regard an adversity or evil the misfortune of his own actions, and should not blame the Prophet for that adversity or evil, because the prophet is neither the Inventor nor the Cause of these affairs. The Inventor or Creator of these events is God and the Cause of these events is your actions.

101. Discarding the accusation of the Hypocrites God says that the Messenger is sent to deliver the Divine Message to mankind and God knows everything. He shall be giving the recompense of actions and deeds to every soul, so the Prophet should not care about the foolish charges and blames of anyone but should continue the mission of his Prophethood.

102. After confirming the Prophethood of His Messenger, now God declares His command about the Holy Prophet that 'Whosoever obeys Our Prophet (صلی اللہ علیہ وسلم) he is no doubt Our obedient servant, and whosoever turns his back towards the Prophet, then We have not sent thee a warder over the people that you may forcibly check the people from doing sins. We shall see them. Your duty is to deliver the message only. The rest — Rewarding and Punishing — is Ours.'

81. And they say, 'Obedience—Accepted,' but when they sallied forth from thee a party of them meditate at night on other than what they said to you. And Allah writes down what they meditate on, so be indifferent to them and trust in God. And God is sufficient for a Guardian.[103]

٨١۔ وَيَقُوْلُوْنَ طَاعَةٌ ۖ فَاِذَا بَرَزُوْا مِنْ عِنْدِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ الَّذِىْ تَقُوْلُ ۖ وَاللّٰهُ يَكْتُبُ مَا يُبَيِّتُوْنَ ۖ فَاَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ ۚ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

82. Do they not ponder in the Quran, if it had been from other than God surely they would have found in it much inconsistency.[104]

٨٢۔ اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا كَثِيْرًا ۝

103. Just see the treachery, cunningness of the Hypocrites. They declare in thy presence that they accept and obey what thou sayst to them, but when they sally forth from thee, they do consultations against thy obedience. All their consultations and meditations are noted and recorded for their punishment. So O 'Prophet ! turn away from them and care not about their conspiracies and resign all your affairs to God. He is enough for you.

104. The previous verses clearly prove that Mohammad (صلى الله عليه وسلم) is the Messenger of Allah and his obedience is obedience to God and disobedience to him

is liable to punishment, but the Hypocrites and his opponents can say that they are ready to believe in the witness and the words of God but how can we find and know that it is the Word of God and not of man. So God answers them in this verse in an interrogative way. Do they not ponder in the Quran deeply so that they may come to know that it is really the Word of God ? Had the Quran been the Word of any other being except God (as the opponents think) it would have been full of many inconsistencies at various places. For example, a man speaks according to the condition which is pervading him, he does not turn towards the opposite condition. In anger he does not turn towards the kindred, in kindness he does not turn towards the wrathed, he may leave the Hereafter while describing the World and forget the World in the description of the Hereafter. In short the reflections of different moods shall be inconsistent. But the Holy Quran presents a balanced description. Every subject is described in its most proper place. For example, in the present verses a narration of the Hypocrites is given. The Hypocrites are entitled to a grievous wrath. But the blame on them is proportional to their crimes and does not exceed the limits. Similarly when a particular section of the Hypocrites is charged with a particular blame, it is not made generalized. It is strictly confined to the section concerned—that some of them do such and such activity. The limits are never crossed and the description is never inconsistent.

Moreover, we generally see that when a man speaks at length, his speech is not uniform. Some sentences of the speech are lucid and some are obscure, some are impressive and some are crude, some are expressive and some are confused, some are right and some are wrong, some are deep and some are superficial, some are consistent and some are paradoxical, some are truthful and some are self-contradictory. But the Holy Quran, which is a large Book, is pure from all such deficiencies from the beginning to the end. It is definitely a miraculous presentation of absolute facts and it is beyond the power of the mortal mind to produce such a synthetic compendium of knowledge.

Note : From this fact it follows that a man who does not use his wisdom and does not ponder in the Quran honestly, he may be surrounded with doubts and inconsistencies and may nourish his whims, but a wise reader cannot be beguiled by the Satanic insinuations. For example, an unwise reader can say that the two clauses above قل كل من عند الله and وما اصابك من سيئة فمن نفسك are inconsistent, but they are not inconsistent.

83. When there comes to them a news of security or fear they broadcast it. If they had referred it to the Messenger and to those in authority among them, those whose task is to investigate would have investigated it.[105] But for the bounty of God to you and His mercy, you would surely have followed the Satan except a few.[106]

٨٣۔ وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ○

105. If there comes some news from any quarter it should be referred or communicated to the authorized persons or rulers. When they confirm the news after investigation, then it should be reported or made public. This is a very important instruction. The Hypocrites and the Infidels want to demoralize the Muslims especially in times of war, and resort to psychological war by inventing and broadcasting rumours. The Muslims should not believe those rumours, but bring them into the notice of responsible authorities, who are charged with the task of investigation and broadcasting. In the Indo-Pak War of 1965 the BBC had broadcast that Lahore had fallen down. This news highly demoralized the Pakistani Muslims, but when Pakistani authorities rejected the news, the Muslims were revitalized. (Tr.)

106. This is why God says that the Muslims should thank God for His bounty and grace that He revealed such useful instructions and orders. In the absence of such instructions only those who are perfect in Eman and wisdom would be saved from the propaganda of the Satans, others would go astray.

84. So do then fight in the way of Allah, thou art not responsible but for thyself, and urge on the Believers, haply God will restrain the Unbelievers from fighting. And God is very hard in fighting and very terrible in punishing.[107]

٨٤- فَقَاتِلْ فِي سَبِيلِ اللَّهِ ۚ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ
الْمُؤْمِنِينَ ۖ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ
كَفَرُوا ۗ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ○

107. If the Hypocrites and those who are weak in Eman mentioned above are fearful of Jihad, then "O 'Prophet ! do not hesitate to wage Jihad by thy single soul, God is thy Helper, and encourage and urge on the Muslims to wage Jihad and do not care him who does not come with you, haply God may restrain the infidels from fighting."

Note : When this verse was sent down the Holy Propyet said, 'I surely go for Jihad though no one may accompany me', and with seventy followers went to Badr-e-Sughra for Jihad which was promised to Abu Sufyan in the Battle of Uhud as mentioned in the last Surat. God cast a terror into the hearts of Abu Sufyan and the Heathen from the Quraishites. No one came to fight and went against the promise. Thus God closed the fight according to His promise, and the Holy Prophet returned safely with his Campanions.

Finally God says that the fighting of God and His chastisement is more terrible and strict than the fighting with the Infidels. So those who fear fighting against the Infidels and are fearful of slaying them and being slain at their hands—how can they bear the wrath and chastisement of God ?

85. Whoso makes intercession in good, he shall receive a share of it ; and whoso makes intercession in evil, he has a load of it too. And God is Powerful over every thing.[108]

٨٥. مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ۚ وَمَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا ۗ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقِيْتًا ○

108. One who makes intercession in good deed as the Prophet's urging on the Muslims to Jihad, or makes intercession in evil deed as the Hypocrites and weak Muslims fearing Jihad also frightened others—so in the first case the share of reward and in the second case the share of sin shall be given. Similarly, if someone persuades a rich man to give something to a poor man and the rich man gives something to the poor man, so this man also shall receive a share of the reward (thawab) ; and if someone gets a miscreant or thief or criminal released through intercession and that released criminal commits crimes again, then this man (liberator) shall also be a partner in the sins and crimes of the released evildoer. And God is Powerful over everything and is the Distributor of shares of everything, so He feels no difficulty in distributing the shares of reward and punishment to the good and bad persons.

86. And when someone wishes you prayer, you should also wish him a better prayer, or say the same in return. No doubt, God is the Taker of accounts of every thing.[109]

٨٦۔ وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَآ اَوْ رُدُّوْهَا ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ شَيْءٍ حَسِيْبًا ○

87. Allah—there is no god but He. No doubt, He will gather you on the Day of Resurrection, there is no doubt in it. And whose word can be more true than God's ?[110]

٨٧۔ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۭ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ۭ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ حَدِيْثًا ○ ع ۸

109. Salam or Dua to a Momin is, in fact, a kind of good recommendation to God for him. Salam and Dua is much prevalent in Muslim Society, so God has maintained it in a legal morality. If someone says Salam or Dua, it must be returned with the same words or with fairer words. For example, someone says "Assalamu Alaikum" (السلام عليكم). It is obligatory on the addressee to say "Va Alaikumus Salam" (وعليكم السلام) in reply. If he does not return the Salam, he will commit a sin. If he wants more reward (thawab) he should say "Va Alaikummus Salam Va Rahmatulla" (وعليكم السلام ورحمة الله). But if that man says "Assalamu Alaikum Va Rahmatulla" (السلام عليكم ورحمة الله), he should say, "Va Alaikummus Salam Va Rahmatullahe Va Barakatuhu" (وعليكم السلام ورحمة الله وبركاته) i.e. "and also peace on you and His mercy and His blessings." The Quran has established a very high standard of morality in Muslim Society. If a Non-Muslim says words ofgreeting, the Muslim should reply— هداك الله May God give you guidance ! which is the best prayer (Dua) for Non-Muslim.

Note : This verse clearly shows the importance of good recommendation and intercession, because whoso does that shall get reward (thawab) from God. Moreover, the recommended person is ordered to do good in return of good and even more, and try to repay as far as he can. On the contrary, an evil recommendation will produce nothing but sin and deprivation. God shall take the account of everything, therefore man should pursue good and shun evil.

110. The coming of the Day of Resurrection, the taking of account by God, the keeping of the promises of 'Reward and Punishment' by God are all True. Its contrariety or contravention is inconceivable. Do not consider these things as ordinary or trifling.

SECTION 12

88. How is it with you that you are becoming two parties about the Hypocrites and God has overturned them due to their deeds? Do you wish to bring to guidance that one whom God has led stray? And whom God leads stray thou wilt not find for him a way.[111]

٨٨۔ فَمَا لَكُمْ فِي الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ اَرْكَسَهُمْ بِمَا كَسَبُوْا ؕ اَتُرِيْدُوْنَ اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ○

111. These Hypocrites are those who had not even said the words of Islam by their tongue. They were firm in their infidelity internally and externally, but they tried to keep familiar relations with the Muslims. The intention behind these contacts was to save their own life and property from the invasion of the Muslims on their community. When the Muslims got to know their intention that they did not keep contacts with the Muslims with sincerity, some of them suggested boycott, others differed, perhaps they might embrace Islam. At this the present verse was sent down and the Muslims were advised not to become two parties. God guides whom He will. They should deal with them as follows.

89. They wish that you should also become Kafir as they are, then all of you become equal, so do not take anyone of them as friend until they come leaving their homeland in the way of God. If they do not accept that, seize them and slay them wherever you find them, and never take any one of them as friend or helper.[112]

٨٩. وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَآءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَآءَ حَتّٰى يُهَاجِرُوا فِي سَبِيلِ اللّٰهِ ۚ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۠ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ۙ

90. But those who are joined with a nation, that you and they have a covenant or those who have come to you that their hearts are tired of fighting with you and fed up with the fighting of their own community also, and if God willed, He would have given them power over you and then certainly they would have fought against you, so if they keep away from you and do not fight against you and offer you peace, then Allah gave not a way to you on them.[113]

٩٠. إِلَّا الَّذِينَ يَصِلُونَ إِلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَآءَ اللّٰهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ ۙ فَمَا جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۝

112. These Hypocrites are so firm in their infidelity that they not only rejected Islam themselves, but they also want that you should also become Kafir like them and thus become equal to them. So you should not befriend them until they accept Eman and come to you leaving their homeland. Do not allow them to interfere with your affairs, nor support and help them in their affairs. If they do not accept Eman and Hijrat (Faith and Emigration) then arrest them and slay them wherever you get them over. Sever all kinds of relations with them and observe total boycott seriously.

113. These external contacts may not restrain you from slaying them but in two cases: Firstly if you are at peace with a certain nation and they are also at peace with that nation, then they also entered into peace. Secondly those people who make peace with you, being tired of war, and promise that they will not fight against you in support of their community, nor fight with their own community in your support and they keep this promise too, then do not fight with such people also and grant their request of peace. And bethink of the bounty of God that they forsook fighting with you. If God willed, He would have given them the upperhand and made them dauntless against you.

91. And now you shall see another nation who desire to be secure from you as well as from their people. Whenever they are returned to dissension they are over-thrown in it. Then if they do not keep away from you and do not offer you peace and do not restrain their hands, seize them and slay them wherever you find them. And against them We have given you clear authority.[114]

٩١. سَتَجِدُونَ اٰخَرِينَ يُرِيدُونَ اَنْ يَّاْمَنُوكُمْ وَيَاْمَنُوا
قَوْمَهُمْ ۭ كُلَّمَا رُدُّوْٓا اِلَى الْفِتْنَةِ اُرْكِسُوْا فِيْهَا ۚ
فَاِنْ لَّمْ يَعْتَزِلُوْكُمْ وَيُلْقُوْٓا اِلَيْكُمُ السَّلَمَ وَيَكُفُّوْٓا
اَيْدِيَهُمْ فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ ۭ
وَاُولٰۗىِٕكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ۝

114. There are some people who make covenant with you that they will neither fight against you, nor with their own people, so that they may be secure both sides; but they do not observe the covenant. Whenever they see the upperhand of their community they help them. So do not leave such people. You have got clear argument against them in that they broke the covenant themselves.

SECTION 13

92. It does not look wise that a Momin may slay a Momin but by mistake ; and whoso slays a Momin by mistake, he should then set free a Muslim slave and give the bloodwit to his family unless they forgo it. If the slain belonged to a people at enmity with you and he was himself a Momin then the slayer should set free a Muslim slave. If he belonged to a people at covenant with you, then bloodwit should be given to his family and the slayer should set free a Muslim slave, and if he has not the means, then he should fast two months successively (without break) for the sake of Allah's forgiveness and turning. And God is All-Knowing, All-Wise.[115]

٩٢۔ وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَـًٔا ۚ وَمَنْ
قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ
مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ۚ فَاِنْ كَانَ مِنْ
قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۗ وَ
اِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ
اِلٰٓى اَهْلِهٖ وَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ فَمَنْ لَّمْ يَجِدْ
فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ ۙ تَوْبَةً مِّنَ اللّٰهِ ۗ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○

115. In this verse the commandments regarding murder by mistake are described and that the slaying of a Muslim is a very great crime—a tremendous sin. There may be various such occasions. For example, a Muslim is killed in an erroneous hunting or firing. In the battlefield a Muslim is mistaken as a Non-Muslim and is shot down by a Mujahid. Such mistakes—do happen in the battlefields and the verse especially aims at this very form of slaying by mistake and it is also relevant to the context.

Two things are prescribed with reference to slaying by mistake (1) The releasing of a Muslim slave, if not the fasting of two consecutive moon-months without break. This is an atonement before God for his grave mistake. (2) The paying of bloodwit to the heirs of the deceased. This is their right. It can be remitted by the heirs in full or a part of it. But the atonement cannot be pardoned by anyone—not by the Head of the State even. Now there may be three cases :

(1) The heirs of the slain are Muslims.

(2) The heirs of the slain are Non-Muslims at peace.

(3) The heirs of the slain are Non-Muslims at war.

In the first two cases the payment of bloodwit is obligatory and in the third case it is not obligatory. But the atonement is obligatory in all three cases—the releasing of a Muslim slave, and if not, the fasting of two consecutive moon-months successively.

93. And whoso slays a Momin by intention, his punishment is Hell dwelling therein and God's wrath fell upon him and His curse and for him is prepared a mighty chastisement.[116]

٩٣- وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ○

116. If a Muslim murders another Muslim intentionally and not by mistake and after knowing that he is Muslim whom he is intending to murder, then for him is Hell in the Hereafter and for him is curse and a mighty punishment and the wrath of God. The atonement will not release him from these things. The worldly punishment is described in Surah Baqar.

Note : Dwelling for ever in the Hell is for that slayer who thinks the murder of a Momin as lawful (Halal). Such a slayer becomes Kafir by this belief and for a Kafir the punishment is for ever. But he who slays a Muslim out of rage etc. without thinking his murder as Halal it depends upon God—He may forgive him if He will after a very long punishment.

94. O Believers! When you journey in the way of God discriminate carefully and do not say to him who says to you Assalamu Alaikum, 'Thou art not a Momin (Muslim)' you want the goods of the worldly life, and with God are abundant spoils.[117] You were also like that before this time, then God conferred His grace on you, so now you should make research. No doubt, Allah is Aware of your works.[118]

٩٤. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا ضَرَبْتُمْ فِيْ سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰٓى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۡ فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ۭ كَذٰلِكَ كُنْتُمْ مِّنْ قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ۭ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ○

117. The Holy Prophet sent an army for Jihad against some people. There was a Muslim among them. He turned out of those people with his goods and cattle and stood away from them. When he saw the Muslims he said 'Assalamu Alaikum' to them. The Muslims thought that he was also a Kafir and for the security of his life and property he was pretending to be a Muslim. They killed him and took away his goods and property as booty. At this the current verse was revealed and the Muslims were ordered to investigate thoroughly before undertaking the step of slaying and not to act hastily without proper discrimination. One who shows Islam before you, do not deny his Islam for the sake of worldly booties. There are abundant booties with God. Do not see towards such insignificant goods.

118. Moreover, you should think that before Islam you had similar circumstances—you shed blood for the sake of worldly wealth. Now you are Muslims, you should never do such actions. If you have the slightest doubt of Islam about some man you should abstain from his murder. It may also mean that afore-time in the early days of Islam you also lived in the city of the Unbelievers, you had no separate government or state. In that period your Islam was recognised and your life and property were given protection. So in the same way now you should give concession to such Muslims living under the domain of Unbelievers (Non-Muslims). You should not slay them without proper discrimination and investigation. God knows your external deeds and internal intentions. So now you should only slay according to the commandment of God and not out of your own interest. It may also mean that if a Kafir protects his life and property by fraudulently showing his Islam before you, so God is Aware of all things; he cannot save from His chastisement. But you should not bother about him. God will Himself deal with such persons. You should not say anything to such a man.

95. Not equal are the sitting Muslims without excuse to those who are fighters in the way of God with their wealth and selves. God has raised the degree of the fighters by their wealth and selves over those who sit at home. And to each God has promised the good ; and God has excelled the fighters over the sitters in the mighty reward.

٩٥۔ لَا يَسْتَوِي الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجٰهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۚ فَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقٰعِدِيْنَ دَرَجَةً ۚ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ۚ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى الْقٰعِدِيْنَ أَجْرًا عَظِيْمًا ۝

96. And they are ranks and pardon and mercy from God,[119] and God is All-Forgiving, All-Compassionate.[120]

٩٦۔ دَرَجٰتٍ مِّنْهُ وَمَغْفِرَةً وَّرَحْمَةً ۚ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

119. Previousiy the Muslims were given admonitions and warnings at the murder by mistake. It was possible, therefore, that the Muslims might fear to go out for Jihad because murders by mistake do happen in the battlefield. So the excellent virtues of the Mujahideen are described to encourage the Muslims and persuade them to Jihad. The substance of the verse is that Jihad, of course, is not obligatory on the blind, sick and disabled persons, but among all Muslims the Mujahideen have great excellence which the Non-Mujahideen do not have, though those persons who do not do Jihad are also Paradise-Dewellers. It shows Jihad is not all-obligatory (فرض العين)—not obligatory on all the Muslims. It is opt-obligatory—meaning thereby that if a good number of the Muslims is busy in Jihad, there is no sin upon those who are not participating in Jihad ; otherwise all shall be sinners.

120. God is All-Forgiving and All-Compassionate, He will definitely keep the promises of wage, pardon, forgivness and mercy, which He has made to the Mujahideen. Or if a murder by mistake is perchance committed by a Mujahid in the battlefield God will forgive. The Muslims should not hesitate in Jehad at this apprehension—murder by mistake of a Muslim.

SECTION 14

97. Those people whose souls the angels take, while still they are wronging themselves—to them the angels say, 'In what state you were ?' They say, 'We were helpless in the land.' The angels say, 'But was not God's earth wide that you might have left your homeland for it.' The abode of such men is Hell and that is a very evil place where they reached—

٩٧۔ إِنَّ الَّذِينَ تَوَفّٰهُمُ الْمَلٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمْ قَالُوا فِيمَ كُنتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۚ قَالُوٓا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَٰسِعَةً فَتُهَاجِرُوا فِيهَا ۚ فَأُولٰٓئِكَ مَأْوٰىهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ۝

98. But those who are really helpless as men, women and children who cannot make any device, nor do they know a way to anywhere—

٩٨۔ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَٰنِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝

99. Such people may hope that God may pardon them ; and God is All-Pardoning, All-Forgiving.[121]

٩٩۔ فَأُولٰٓئِكَ عَسَى اللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ۝

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121. Some Muslims are sincere believers, but they are overpowered in the State of the Infidels, and they cannot openly observe the injunctions of Islam, nor have the power of Jihad against the Infidels, so on them Hijrat (Emigration) is obligatory. In the present section of the Surat the Order of Emigration is pronounced. The substance of the verse is that those people who wrong their selves—they have social intermixations with the Kafirs and do not emigrate from the Darul Harb where the Muslims are not at liberty to practise Islam freely—the angels ask them when they are near death, 'What religion were you on?' They say, 'We were Muslims but we could not practise Islam because we were feeble and powerless and helpless.' The angels say, 'God's Earth was spacious enough that you could migrate there. This much you could do.' When they did not leave their homes for the sake of Allah and Islam, but preferred the society, subjugation and slavery of the Infidels, they should also go to the same place where the Infidels (Kafirs) shall go. Now it depends upon the Mercy of God, He may deliver them after punishment from that evil abode.

Of course, those men, women and children who are really helpless and they cannot make any device for emigration, nor they know the way of emigration, they are pardonable.

Note : It shows emigration from a land (where a Muslim cannot openly declare his Islam and cannot lead a public life according to Islam) is obligatory on those Muslims who can move out. Living in such a country or state is prohibited. It is permissible only for the weak and feeble who are really helpless and cannot emigrate.

١٠٠- وَمَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِي الْاَرْضِ مُرٰغَمًا
كَثِيْرًا وَّسَعَةً ۭ وَمَنْ يَّخْرُجْ مِنْۢ بَيْتِهٖ مُهَاجِرًا
اِلَى اللّٰهِ وَرَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ
اَجْرُهٗ عَلَى اللّٰهِ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

100. And whoso leaves his homeland in the way of God, he shall find in its comparison many refuges and plenty. And whoso gets out of his house emigrating towards God and His Messenger, and then death seizes him, got ascertained his reward (thawab) with God. And God is All-Forgiving, All-Compassionate.[122]

122. This verse persuades the Muslims to emigration from Darul Harb where Islam is neither free nor secure. A Muslim who leaves his homeland for Allah and His Messenger, he shall find enough space to live and plenty to eat. So the doubts and fears about residential and livelihood problems should not surround the minds of the Muslims regarding Emigration (Hijrat). They should not also be anxious about the death during the course of emigration. If they die during emigration, the full reward of Hijrat shall be given ; and so far as death is concerned it comes at the ordained time and place. The fear of death checks a man from Jihad and the fears of Residence, Livelihood and Death check a man from Hijrat. God has fully satisfied the Muslims by resolving their apprehensions, doubts and fears about Jehad and Hijrat. He is All-Forgiving and All-Compassionate.

SECTION 15

101. And when you journey in the land there is no sin upon you that you somewhat cut short from the Prayer, if you fear that the Kafirs shall afflict (tease) you. Of course, the Kafirs are your manifest foes.[123]

١٠١- وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَقْصُرُوا مِنَ الصَّلٰوةِ ۖ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ
الَّذِينَ كَفَرُوا ۚ إِنَّ الْكٰفِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا ○

123. When you Journey for Jihad etc. and you fear that the Unbelievers shall tease you when they find an occasion to do so, then cut short the Prayer i.e. the Prayer of four Rak'at should be performed with two Rak'at. This is known as Qasr (قصر). The details should be studied in Books of Fiqh.

Note : For the 'Qasr' the journey should be forty-eight miles. If the journey is less than, that the 'Qasr' shall not be lawful. When the fear of the Unbelievers was gone the Holy Prophet continued the 'Qasr' and performed two Rak'at and also enjoined the Followers to continue the 'Qasr' in normal journeys. Now the order of 'Qasr' continues whether there is fear or no fear of the enemy. And this is the grace of God which should be accepted with gratitude as mentioned in the Traditions.

١٠٢۔ وَاِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ فَلْتَقُمْ
طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَاْخُذُوْٓا اَسْلِحَتَهُمْ ۖ فَاِذَا
سَجَدُوْا فَلْيَكُوْنُوْا مِنْ وَّرَآئِكُمْ ۪ وَلْتَاْتِ طَآئِفَةٌ
اُخْرٰى لَمْ يُصَلُّوْا فَلْيُصَلُّوْا مَعَكَ وَلْيَاْخُذُوْا حِذْرَهُمْ
وَاَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ
اَسْلِحَتِكُمْ وَاَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً
وَّاحِدَةً ۭ وَلَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ بِكُمْ اَذًى مِّنْ
مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰٓى اَنْ تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ وَخُذُوْا
حِذْرَكُمْ ۭ اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ○

102. And when thou art amongst them, then performest for them the Prayer, a party of them must stand with thee and must take their weapons with them, then when these men observe the Sajdah they should leave from thee, and another party should come who did not perform the Prayer, they should perform the Prayer with thee and should take their precautions and their weapons ; the Unbeilevers wish that you should be heedless of your weapons and your provisions that they make a sudden attack on you all at once.[124] And there is no sin upon you, if you are in trouble due to rain or you are sick, that you lay aside your weapons,[125] but take your precautions. No doubt, God has prepared for the Unbelievers a humiliating chastisement.[126]

124. Proviously the Salat of Qasr was described, in this verse the Salat of fear is mentioned. When the enemy is alert and the time of prayer comes, the army should be divided into two parties. One party should stand for the prayer and the other party watch the enemy. One party should perform one Raka't behind the Imam and go away to guard against the enemy. The other party should perform the second Rak'at behind the Imam. Afterwards the Mujahideen should complete their remaining one Rak'at individually. If it is Maghrib prayer of three Rak'at, the first party should perform two Rak'at and the second party should perform the remaining one with the Imam. In this Salat of fear movements to and fro are permissible.

125. If it is difficult to load the weapons on account of rain or sickness or weakness the laying aside of weapons is allowed, but taking precautions is necessary—the armour, helmet, etc. must be taken.

Note : If there is no occasion to perform the congregational Salat due to the intense fear of the enemy the congregation (Jam'at) may be passed over and the Salat should be performed individually, either on foot or on the horse back or vehicle as the occasion permits. But if the danger is so extreme that there may be no occasion of single prayer even, then it may be passed over and afterwards Qaza should be observed.

126. Do according to the directions which God has given you—good planning, precautions and management—and hope for the grace of God who shall humiliate the Infidels at your hands, so have no fear of the enemy.

103. When you have performed the Salat, then remember Allah standing, sitting and lying. Then, when you are secure set up the Salat ; no doubt Salat is obligatory on the Muslims in their appointed hours.[127]

١٠٣- فَإِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى
جُنُوْبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيْمُوا الصَّلٰوةَ ۚ إِنَّ
الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ○

127. During the time of fear if some defect is left in the Prayer due to constrained circumstances and restlessness, then after the Prayer of fear is performed, remember God in all times and in all conditions—standing, sitting and lying, even at the time of fighting and facing the enemy i.e. rush hours. There is a prescribed method of observance of Salat—Wuzu, Rukoo, Sujood, Qaeda and Qayam, etc.—and as such there is some difficulty in performing the Salat in times of danger with the prescribed method, but there is no such difficulty in the remembrance of God. Allah, Allah, may be done at all times and in all conditions. The Mujahideen should never forget to recite Allah, Allah (اللہ اللہ) by tongue and by heart, because it is the greatest weapon of a Musalman against the enemy. Hazrat Abdullah bin Abbas (God is pleased with him) has said under this verse that only that man, whose senses are lost due to some reason, is excusable, otherwise no one is excusable in the Remembrance of God (Zikrullah).

When the danger is gone and security attained, perform every Salat with peace, with prescribed conditions and movements, and with solemn posture as done in times of Peace. Those additional movements which are permissible in the Salat of fear are exclusively confined to the hours of fear and danger. No doubt Salat is obligatory in its appointed hours. It should be performed during its appointed hours, whether in journey or settled at home, in peace and in danger i.e. in all conditions and circumstances, and it should not be performed subject to mood. The command of God and not the mood of Nafs should be followed. After Tauheed, Salat is the greatest obligation on a Muslim.

104. وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۖ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

104. And do not lose courage in chasing them. If you do suffer and become restless they also suffer and become restless, as you suffer and become restless, and you have hope from God which they have not. And God is All-Knowing, All-Wise.[128]

SECTION 16

105. إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۚ وَلَا تَكُن لِّلْخَائِنِينَ خَصِيمًا ۝

105. No doubt, We sent down to thee the Book truthful that thou mayst judge between the people by that which God may bring home to thee. And be not an advocate for the traitors,

106. وَاسْتَغْفِرِ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝

106. And ask forgiveness from God. No doubt, Allah is All-forgiving, All-Compassionate.[129]

128. The Muslims should show courage in seeking and following up the Unbelievers and do not fail. If you receive a wound or pain from them, they receive similar trouble. But you have hope from God in future, which they do not have—victory in the world and reward in the Hereafter. And God knows well what is beneficial for you. There are great benefits in the orders and commandments of God both in this world and the other world. So do not fail in the obedience to his Commands.

129. Whenever any Hypocrite or Weak Muslim committed a crime they would forge fraudulent pretensions so as to make the Prophet believe them not guilty and sometimes they put the blame on some one else to save from defamation. If one of them committed the crime their friends supported them and advocated for their innocence after private consultations at night. Once a weak Muslim or Hypocrite stole a flour-bag and some weapons of a Muslim, digging through the wall of his house. Perchance there was a hole in the bag giving way to the flour in a clear stripe on the surface of the earth to the house of the thief, who transported the stolen goods to the house of a Jew as a trust. The Jew was his acquaintance. Next morning the owner sought the house of the thief by the guideline of the flour, but he did not find his stolen goods in his house. .The thief said on oath that he had not stolen the goods. The owner went forward on the flour-line and reached the house of that Jew. The Jew said that he had not stolen his goods. Such and such man had brought them at night and put them as trust with him. The owner brought the dispute before the Holy Prophet. The thief and his comrades decided to

prove the Jew guilty. They quarrelled with the Jew and swore before the Prophet that the Jew was the real thief. But for the revelation of these verses, it was very probable, due to several witnesses that the Jew might be declared guilty. These verses proved the Hypocrite as guilty and acquitted the Jew. All the Muslims (together with the Holy Prophet) are admonished to do justice among the people (whether they are good or bad, Momin or Kafir according to the revelations of God) and not to believe the traitors and support them and not to prove any innocent man as guilty and any criminal as innocent. The traitors should not be supported (because they were criminal) against the Jew who had not committed theft. Islam has a very high standard of justice and morality. The Jews are extremely inimical to the Muslims as the Quran says elsewhere. But enmity should not impede the way of justice and morality.

"And be not an advocate for the traitors" is an admonition to the Holy Prophet and as such to the whole Ummat for all times to come. It is beneath the dignity of your Prophethood and innocence to think the Jew as thief and the real thief as acquitted (before proper investigation) merely on the basis of external conditions. It requires forgiveness from God, Who is All-Forgiving, All-Compassionate.

Note : To form an opinion against the real fact on the basis of evidence is not against the Innocence (عصمت) of the Prophet. To do something against the express instructions or orders of God with the intention of heart is, of course, a sin, and the Prophets are innocent from such sinful actions, and it is the real sense of Innocence. But because the Prophets have degrees of supreme excellence, so their insignificant mistakes are considered as very great. This is why God says to the Holy Prophet to ask forgiveness from God. Mistakes are possible from Prophets, but sins are not committed by the Prophets. Mistakes are possible because man is human and not Divine, but sins cannot be committed, because it is Satanic to commit sin, and the Prophets are pure from Satanic component. The meaning of Innocence of the Prophets is that they are pure from the Satanic component. Others are not pure from the Satanic part, so they are not innocent in the technical sense. They are liable to sin. Men other than the Prophets are not pure from the Satanic part in their selves. They can, of course, be purified from the Satanic part. But there is a tremendous difference between Pure and Purified. Prophets are Pure and the friends of God (اولیاءالله) are Purified. This is why Prophets are known Innocent (معصوم) and the Wali is known as Secure (محفوظ). Innocence is the fundamental or cardinal trait of Prophethood. This point should be understood clearly. Many men have defaulted in this side. The Istighfar (استغفار) of a Prophet is different from the Istighfar (استغفار) of a non-Prophet. Istighfar means asking forgiveness from God for mistakes or sins or both. (Tr.)

107. And do not dispute on behalf of those who have fraud in their selves, Allah is not pleased with that who is perfidious-sinner ;

١٠٧- وَلَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ۭ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ۝

108. They feel shame before the people but they are not ashamed of God. And He is with them while they meditate at night discourse unpleasing to God ; and God encompasses the things which they do.[130]

١٠٨- يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ۭ وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ۝

109. Ha ! there you are ; you dispute from their side in the life of this World, but who will dispute with God on their behalf in the next World, or who will be a pleading guardian for them ?[131]

١٠٩- هٰٓاَنْتُمْ هٰٓؤُلَاۗءِ جٰدَلْتُمْ عَنْهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۣ فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ الْقِيٰمَةِ اَمْ مَّنْ يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ۝

130. "And do not dispute on behalf of the traitors" means that these Hypocrites are not loved by God because of their fraud and perfidy, so the Holy Prophet should not ask forgiveness from God for them. It is a kind of disputing with God on their behalf as God says about Hazrat Ibraheem : يجادلنا فی قوم لوط ان ابراهيم لحليم اواه منيب (So when the fear of Abraham disappeared and the good tidings came to him, he began to dispute with Us about the people of Lut. Verily Abraham was clement, compassionate and penitent, Surah Hud—(74/75.) As Hazrat Abraham disputed with God in case of the people of Hazrat Lut, similarly the Holy Prophet might have disputed with God for the traitors that God might forgive them. Thus God checked the Holy Prophet from their recommendation, because they tried to hide their crimes from Men but they were not ashamed of God Who is ever seeing the actions of men. They consult among themselves at night about new steps to be taken to betray the Prophet to save their criminal man, as if they think that God is not hearing anything. In short, the case of the traitors is very serious and the Holy Prophet should not recommend their case to God to deliver them from the bad consequences.

131. This verse contains the address to the people of the thief and to those who advocated for him. God knows each and every thing. This wrong support cannot benefit the thief in the Hereafter.

Note : The Vakils and pleaders of modern age should receive a lesson from this verse. They say, "We should be loyal to our clients." But loyalty to a criminal is not something good. Loyalty to God is required to better the World and the Hereafter.

110. And whosoever does sin or does wrong to his self and then does Istighfar to God, he will find Allah Forgving, Kind.[132]

111. And whosoever does sin, he does against his own self, and God is All-Knowing, All-Wise.[133]

112. And whosoever commits some fault or sin and then casts it upon some guiltless, he laid upon himself thereby calumny and sin manifest.[134]

١١٠- وَمَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ يَسْتَغْفِرِ
اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ○
١١١- وَمَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰى نَفْسِهٖ ؕ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ○
١١٢- وَمَنْ يَّكْسِبْ خَطِيْٓئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ بَرِيْٓـًٔا
ع ١٣ فَقَدِ احْتَمَلَ بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ○

132. Here (ظلم وسوء) denote big and small sins ; or (سوء) means those sins which trouble others as to utter calumny about a gentleman or woman, and (ظلم) is that whose evil is confined to the self of the doer. Whatever type of sin is there, its remedy is Istighfar (استغفار) and Tobah, (توبه)—asking forgiveness from God and repentence—. After Istighfar and Tobah God, of course, forgives. If a criminal is fraudulently acquitted, or a criminal by mistake is upheld as guiltless, his crime is not diminished or removed. Nevertheless, his crime can be forgiven by Istighfar and Tobah. Thus the thief and his supporters, who supported him either intentionally and knowingly or by mistake, are all bidden to do Istighfar and Tobah. It also contains a delicate hint that those who are still adamant in their stand and do not turn to Repentence and Istighfar shall be deprived of His pardon and mercy.

133. One who commits a crime or sin by his own intention, the misfortune of that sin or crime shall befall on that very man who did it. No one else can be punished, because this can be done only by that man who knows not the fact or is devoid of wisdom. But God is All-Knowing, All-Wise, there can be no latitude for such injustice or misjudgment in His Court. So there is no use to put the charge of theft on that Jew with utter injustice while the theft is committed by the accuser himself.

134. One who does a small or big sin and puts the charge on others commits two sins (i) The sin of calumny (ii) The sin of the actual deed. The Hypocrite had committed two sins, he stole the property of a Muslim and accused the Jew for the theft committed by himself. But there was no gain, whatsoever, coming out of these crimes. In fact, there is no remedy to a big or small sin except repenting sincerely.

SECTION 17

113. But for God's grace on thee and His mercy a party of them had determined to lead thee astray ; but they cannot lead astray except themselves, and they cannot hurt thee an aught. And God sent down on thee the Book and the Wisdom and taught thee those things which thou knewest not ; and God's grace on you is very great.[135]

١١٣- وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكَ وَرَحْمَتُهٗ لَهَمَّتْ طَّآئِفَةٌ
مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا
يَضُرُّوْنَكَ مِنْ شَيْءٍ ؕ وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ وَ
الْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ وَكَانَ
فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ○

135. This is an address to the Holy Prophet (صلی اللہ علیہ وسلم) and a description of the deception of those Traitors, the supporters of the real criminal. This verse clearly expresses the dignity and innocence of the Prophet and shows the sublime perfection of knowledge possessed by the Prophet. Because the perfection of knowledge is the supreme of all perfections, hence the sublime supremacy of the Prophet is uncontroversial. God's bounty to the Holy Prophet, as a matter of fact, is without limits, and beyond the human comprehension and description. This verse thus provides a hint for the readers to this fact that the Holy Prophet was not actually beguiled by the false Hypocrites in the afore-mentioned case of theft. He was struck by the thought of acquitting the Real Thief – the Hypocrite — merely on the basis of evidence given by his false supporters, which cannot be supposed an evil thought. Logically in the absence of evidence for the Jew and in the presence of evidence against the Jew, this thought was natural. But when the Reality was divulged by the Divine Revelation the curtain or impediment was removed. The main idea and admonition behind the verse is that the Traitors and Hypocrites should stop their treacherous activities and become disappointed ; and on his part the Prophet should thoroughly investigate and observe the facts and pronounce the judgment with great precaution befitting his high dignity and holiness, so that the coming generations might not err in judicial matters.

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ ١١٤
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ○

114. Not good are most of their consultations but that who bids to charity, or good work, or conciliation between the people. And whoso does it for the good pleasure of God, We shall give him a great reward (thawab).[136]

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ ١١٥
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَ
ع ١٤ نُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ○

115. And whoso opposes the Messenger after the straight path became clear to him and follows a way against all Muslims, We shall transfer him to that very side he has chosen and shall throw him into the Hell ; and he reached a very bad place.[137]

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136. The Hypocrites and Traitors generally whispered in the meetings and conspired secretly against the Prophet. God forbids them in this way to whisper and act surreptitiously. Secrecy is generally desirable when charity is given so that the poor man may not be ashamed, or when giving advice so that the personality of the recipient may not be injured, or when efforts are made for conciliation so that either party may not feel dishonoured. If these things are done for God's good pleasure and not for worldly gains, then there is a great reward.

137. One who opposes the Prophet after guidance is clear to him and choses a separate path away from the path of the Ummat, his destination is surely Hell. The thief aforementioned had run away from Madina to Mecca rejecting the judgment of the Holy Prophet and joined with the Polytheists, fearing that his hand would be cut down as a punishment of theft.

Note : The scholars have derived from this verse that one who opposes Ijma-e-Ummat (Concensus of Ummat) and denies it, is the Dweller of the Hell—in other words it is obligatory to acknowledge and follow Ijma-e-Ummat. The Holy Prophet has said that God's hand is on the Ummat of Muslims ; he who adopted a separate way fell into the Hell. Three forms of Ijma are important to observe :

1. Concensus of the Followers of the Holy Prophet.
2. Concensus of the Eminent Scholars.
3. Concensus of General Muslims from the early days up to the present times—Namaz, Roza, Hajj, Zakat.

SECTION 18

116. No doubt, God does not forgive him who associates anyone with Him and forgives whomsoever He will beside that.[138] And whoso associates with God, he has gone astray into far error.[139]

١١٦- إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَٰلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا ○

138. God will forgive sins below association (شـرك) of whomsoever He will, but will not forgive Shirk itself. The sins of theft and calumny, though big sins were liable to forgiveness by His mercy. But when the thief ran away from the judgment and order of the Holy Prophet and joined with the Mushrikeen, the possibility of his salvation also perished.

Note : It means Shirk is not only an act of associating something with God, but to prefer the order of other than God to the Divine Command is also Shirk (شـرك).

139. " He has gone astray into far error " means he turned away from God openly and made another Deity beside God to adore and worship and then became the staunch servant of the Satan, and made himself free from God's worship and obedience and became utterly despondent of His mercy. When he fell so far away how he can be entitled to the Mercy and Forgiveness of God. On the other hand the Salvation and forgiveness of such a man must be against reason and wisdom. This is why such people are declared 'Despondent of Salvation'. On the contrary a Muslim, however sinful he may be, deserves Salvation, because his evil is confined to Deeds only, while his Eman, faith and relation to God remains intact and unimpaired. As such his Salvation cannot be considered as against reason and wisdom. He shall be delivered from the Chastisement of the Hell, sooner or later, as God will. But the Deliverance of a Kafir or Mushrik is not amenable to reason and wisdom because his evil penetrating through the Deeds impairs the Faith and Eman,

117. Beside God they call not but women, and call not but the Satan, the Rebellious,

١١٧۔ اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اِنٰثًا ۚ وَاِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ۙ

118. Whom God cursed.[140] And said the Satan, 'Assuredly I will take from Thy servants a portion appointed',[141]

وقفلازم ١١٨۔ لَّعَنَهُ اللّٰهُ ۘ وَقَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ۙ

140. These Mushrikeen are so foolish that they made stone-idols and called them by the names of female gender as Lat, Uzza, Manaf, Naela, etc. and began to worship them. These Idolaters really worship not but the Satan who is cursed by God. This is the Satan who spoiled them and wishes that the whole human race should worship the idols. He is extremly pleased with Idolatery and he knows well that Idolatery brings man to Hell. The Idolaters are fools of the superlative degree because they made the creatures of God as idols of worship. Secondly they called these idols by female names, which is an act of utter folly and represents the inner lust amulgamated with adoration. Thirdly they chose the stones—lifeless objects—for adoration at the insinuation of the Satan, the cursed. This is utter ignorance and a tremendous error of the Polytheists and absolutely derogatory to the dignity of Man.

141. When the Satan was cursed and thrown away at the rejection of Sajda to Adam, he had said that he was himself destroyed but he would not leave Adam's children to prosper. He was envious of the Dignity of Adam and he could not tolerate Adam's superiority. The Dignity of Adam was to be inherited by his children, so Satan prevailed over the foolish Polytheists and made them worship stone-idols. He had said to God that he would take from His servants an appointed portion meaning thereby that he would bring with him into the Hell a good portion of mankind by leading them stray in the World. (See also Surah Hijr and Bani Israeel etc.). It shows that the Satan is not merely cursed and rejected, but is also an avowed enemy of Adam's children from the very first day when Adam was dignified. And it is sheer non-sense to obey such a treacherous and wicked enemy. "I will take a portion" also means that the Satan will try to take the portion of wealth from the ignorant men as some people vow something in dedication to idols, the Jinns, etc.

119. And I will lead them astray and I will deliver them feign hopes and I will teach them that they should tear the cattle's ears, and I will teach them that they should alter the figures created by God'[142] And whoso takes the Satan as friend leaving God aside, he fell into a clear loss.

١١٩- وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ
اٰذَانَ الْاَنْعَامِ وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ
وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِيْنًا ۝

142. The Satan continued., 'Those men who will come in my portion, I will lead them astray from the path of guidance and righteousness and will tender them hopes of worldly pleasures and worldly comforts and luxuries and make them disbelieve in the accountability of the Hereafter and other events which shall happen there, and I will teach them that they sould cut down the ears of the cattle and leave them in dedication to the Idols and change the creation of God and His appointed things.

Note : It was a custom of the Unbelievers that they gave up cow, goat or camel in dedication to the Idols, and as a mark of dedication cut down their ears or put a ring in their ears. There are different forms of change of God's creation—the staining of any part of the body with blue spots, making some mark on the body by needle-pricking, the Hippy fashion of modern times, or the hair braided and hung down, the lock of hair on the top of the head (the rest being shaven off) as the Hindus of Bharat have on their heads, the cutting of women's hair which make them look like man, the beard-shaving against the Sunnat of the Holy Prophet. Similarly, the change of Divine Commands and Injunctions is an insinuation of Satan. To make Halal as Haram and make Haram as Halal turns a man out of Islam. Such man is an apostate. To do Haram is fisq (فسق) or transgression, and belief in Haram as Halal is Kufr (infidelity). Drinking is Fisq and to believe drinking as lawful (Halal) is Kufr. Whoso is involved in such things, he should be sure of this fact that he has entered into the portion of the Satan.

120. He gives them promises and hopes and what Satan promises them is all but delusion and deception.

١٢٠- يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَٰنُ إِلَّا غُرُورًا ○

121. The abode of such is Hell and they shall find no way to run away from there.[143]

١٢١- أُولَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ○

122. But those who believed and did good deeds, We will admit them into gardens beneath which rivers flow, dwelling therein for ever. It is the Promise of God true; and who is truer than God ?[144]

١٢٢- وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ اللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ○

143. When the treachery, mischief and enmity of the Satan is known well, now there is no doubt that he, who agrees with the Satan turning away from God, will incur a mighty loss. All the hopes and promises cherished by the Satan are nothing but delusion and deception. The result is that the Satan and his followers shall go to the Hell ; and the encirclement of the Hell is so tight that the dwellers shall not find any way to break through it for a safe asylum.

144. Those who are safe from the Satanic influence and have embraced Eman and Islam according to the Commandment of God and do good deeds, shall live in gardens and merriment ; and this is the promise of God whose words are truest of all. What a mighty loss is that to renounce the true promise of God and be deceived by the false promises and feign hopes of the Satan! And what a superlative stupidity is that to disobey God, the Real Benefactor of man, and obey the Satan, the avowed enemy of man !

123. Neither it rests on your fancies nor on the fancies of the People of the Book ; whosoever does evil shall be punished for it, and will not find beside God for him a supporter or a helper.

124. And whosoever does good deeds, man or woman, and he has Eman, they shall enter into Paradise and their right shall not be spoiled even equal to a particle.[145]

١٢٣- لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيِّ أَهْلِ الْكِتٰبِ مَنْ
يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَلَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ
وَلِيًّا وَّلَا نَصِيْرًا ○
١٢٤- وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ
مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ
نَقِيْرًا ○

145. The Jews and Christians thought that they were special servants of God. They will not be seized at those sins which will be the cause of punishment of other people. They thought that their Prophets would save them from punishment through intercession. Some of the ignorant and stupid Muslims do cherish such ideas also. So God makes a general declaration that Salvation and Reward do not depend upon the fancies and feign hopes of anyone. Whosoever does evil shall be seized. And at the time of God's punishment no support shall be of any avail to the criminal. The criminal cannot get release unless the Seizer Himself releases the criminal. And whosoever does good deeds provided he possesses Eman — such men shall enter the Paradise and shall get full reward of their good deeds. The substance is that Reward and Chastisement are related to good or bad deeds provided they are based on the foundation of Eman. The fancies and feign hopes do not count here. So kick the fancies and feign hopes and have courage to perform good deeds.

125. And who is there that has a fairer religion than he who put down his forehead at the command of God and is busy in good deeds and follows the Religion of Abraham ? who was occupied with one side only, and God took Abraham for a faithful friend.[146]

١٢٥- وَمَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ وَّاتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ۝

126. To God alone belongs whatsoever is in the heavens and in the earth. And everything is in the control of God.[147]

١٢٦- وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَىْءٍ مُّحِيْطًا ۝ ع ١٥

146. It is known previously that before God only deeds are counted and the fancies and feign hopes have no value or sense. This is a general principle and the Jews and Christians are no exception to this rule. It had an implied sense of condemnation of the Jews and the Christians and an admiration of the Prophet's followers. Now a general announcement is made that who can vie with such a man in Religion, who has put his head down at the Command of God, and is by heart busy in good deeds truly follows the Religion of Abraham? who had resigned to One God renouncing all and sundry, and God had taken him as His most sincere friend. The Prophet's followers were excellently characterized by these three qualities — (1) Total submission to God (2) By heart busy in good deeds (3) Following the Religion of Abraham—and the Jews and Christians were devoid of them. The fancies and hopes of the Jews and Christians, aforementioned are set at naught by this fact.

147. Everything in the Heavens and the Earth—men, angels, jinn, animals, etc.—are all the servants of God and His slaves and His creatures. They are in full and perfect control of God. He may deal with them as He will by His mercy and wisdom. He requires no help from anyone. So they should not be deceived at the title of Sincere Friend given to Abraham, and should not be doubtful about the result of this existing firmament—the reward and punishment of good and evil of the world as a whole.

SECTION 19

127. And they ask thee for the permission of women's marriage. Say : God permits you about them and what is recited unto you in the Quran, so the order is about those orphan-women whom you give not what is prescribed for them, and yet desire to marry them, and the order is about the weak boys, and that you stand for justice to orphans. And whatever good you do, verily God is aware of it.[148]

١٢٧- وَيَسْتَفْتُونَكَ فِي النِّسَآءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ
وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَآءِ الَّاتِي
لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ
وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ ۙ وَأَن تَقُومُوا
لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ
اللَّهَ كَانَ بِهِ عَلِيمًا ○

148. In the beginning of this Surat emphasis was laid on justice to orphans. It was said that if the guardian of an orphan-girl is for example the son of her uncle and he thinks that he cannot observe her rights justly, then he should not himself marry that girl but marry her somewhere else and become himself the guardian and custodian of her rights. At this instruction the Muslims had given up to marry such women. But after experience they came to this conclusion that in many cases it was better for her that her own guardian should merry her. The guardian would better secure her rights in this form. Then the Muslims asked the Holy Prophet for the permission of such marriage. At this the present verse was revealed and the permission granted. It is given that the past prohibition was rehearsed in that case when the rights of orphans are not fully observed, while the observation of their rights was gravely emphasized. But if the marriage is done with the intention of good behaviour and honourable treatment with them, it is permitted.

Note : The Pagan Arabs deprived the women, children and orphans of some legitimate rights ; they did dot give them share in the property (inheritance)

and said that only brave men, who could fight against the enemy, were entitled to the inherited property. The guardians married their wards and did not give them dowry-gift in full and did not give them proper provisions. In the beginning of the Surat some directions and admonitions were pronounced to remove such discrepancies. The substance of the previous verses is that only God's Commandment is obligatory and is imperative to be obeyed. The wisdom of anyone, the constitution of any assembly of men, the firman of any King or Emperor, the fancies and whims of thinkers and Philosophers, the hypothesis of any Scientist or Scholar are not reliable before the Divine Orders and Injunctions. To accept and listen to the commandment of anyone in the presence of Divine Commands and to obey the order of anyone forsaking the Order of God is clear Kufr and a manifest error. This subject is variously elaborated in the previous verses with penetrated inculcations. Now with reference to the context some more injunctions about women and orphan-girls are described so that no one may dare infringe their rights after so many admonitions. It is said when the Holy Prophet pronounced the Law of Inheritance about women, some of the Arab Chiefs came to the Holy Prophet and said with surprise, "We have come to know that you have pronounced the share of sister and daughter in the inherited property whereas it is the right of those who fight against the enemy and bring the spoils." The Holy Prophet said, "No doubt, it is the Commandment of God that they should be given share in the inherited property." Moreover, there is a hint to this fact that the Prophet's Followers are the real personification and embodiment of :

ومن احسن دينا ممن اسلم وجهه لله وهو محسن واتبع ملة ابراهيم حنيفا ط

They do not commit a least fault in the observance of the rights of women, orphan girls, dowry-gift provision of livelihood and other transactions of life. In the observation of God's Commandments they pay no heed to the criticism of the Hypocrites, to the displeasure of anyone, to the customs and traditions of their land, to their own selfish ends or desires. They have resigned to God with total submission and complete obedience. They evade even those occasions where they find the slightest doubt of disobedience to God's orders. What they do, they do with the permission of God and His Messenger. They do not follow their own personal conjectures. And Allah knows well the hearts of the Prophet's Followers and other men in the world.

128. And if a woman fear aggression or aversion of her husband there is no sin on the two that they make peace between them somehow or other ; and peace is a very good thing. And before the hearts is present the avarice. And if you do good and practise restraint, then Allah is Aware of your all actions.[149]

١٢٨۔ وَاِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ؕ وَ الصُّلْحُ خَيْرٌ ؕ وَاُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ؕ وَاِنْ تُحْسِنُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ○

149. If a woman finds her husband angry with her, or averse to her some female habits, or aggressive in his temper, or violent in his behaviour or harsh in his treatment and she may give up a portion of her dowry-gift or provision in order to win his heart and make peace, then there is no sin on their part in setting such arrangement. An amicable settlement and peaceful adjustment between wife and husband is much better than mutual tension and discord. Peace is a good thing in human affairs and very good in marital life indeed. Teasing the woman without reason and exploiting her wealth without her permission and pleasare is, of course, a sinful act.

This permission of remission is given by God because men are generally avaricious, and for a greater benefit if the woman forgoes something the husband will become pleased with her and change his harsh attitude into loving temper. Hence on the principle of wisdom it is not a bad transaction.

But good treatment and abstention from violence and aggression are still better in the eyes of God. Naturally when the husband will resort to good treatment, there shall be no need of remission on the part of woman.

129. And you can never keep your wives equal, though you may desire for it, yet be not evasive altogether that you leave one woman as suspended. And if you reform (and civilize) and fear God, then Allah is Oft-Forgiving, Kind.[150]

١٢٩۔ وَلَنْ تَسْتَطِيعُوٓا اَنْ تَعْدِلُوا بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۭ وَاِنْ تُصْلِحُوا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ○

130. And if the husband and wife separate, then Allah will make each of them contented by His wideness. And Allah is All-Wide, the Knower of Scheme.[151]

١٣٠۔ وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ۭ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ○

150. It is said that justice in a kingdom is easier and justice between wives is difficult. Hence the Quran says that just equality in all social, economic and psychological dealings with women is impossible, so such a man should do justice as humanly possible and be not excessively inclined to one and disinclined to the other as if she were in suspension. It is cruelty on the part of the husband. In optional matters the husband should be very precautious and in matters beyond human control as love of heart, he must try to be normal and not become over-sentimental and over-passionate. If he tries to reform the relations and dealings and civilize them according to Islamic principles of life, then Allah shall forgive him his deficiencies and faults.

151. If the couple likes separation and the divorce takes place then there is no harm, God is the Guardian of everyone and fulfils the necessities of every soul. It provides a hint that the husband should keep the wife in comfort and should not tease her; and if he cannot do that he should leave her if she wants and demands separation.

131. وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ۭ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ○

131. And to God belongs what is in the heavens and what is in the earth. And We have ordered the People of the Book before you and you that do fear God. And if you do not accept, then to God belongeth all that is in the heavens and that is in the earth, and Allah is All-Independent and All-Laudable.

132. وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَفٰى بِاللّٰهِ وَكِيْلًا ○

132. And to God belongs all that is in the heavens and that is in the earth. And Allah is sufficient for a Guardian (Disposer).[152]

133. اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ بِاٰخَرِيْنَ ۭ وَكَانَ اللّٰهُ عَلٰي ذٰلِكَ قَدِيْرًا ○

133. If He will, He may remove you O men! and bring other people. And Allah has this power.[153]

152. Previously admonitions and persuasions were described — it is incumbent on the part of everyone to obey the Command of God and abstain from disobedience to His Orders and Injunctions. It is never lawful to hear anyone in the presence of God's directions and instructions. In the middle some necessary injuctions were pronounced about the orphans and women to rectify the mistakes concerning their rights, which were prevalent in the Pre-Islamic Society. Now again the admonitions and persuasions are pronounced. The substance of these two verses is that you and the people before you were all rehearsed to fear God and abstain from God's disobedience. If the people do not accept this order, then God is the Owner of all things and He does not care anyone — the people shall harm themselves and not God. And if the people obey His order, then He is the Owner of all things — He can mend all your affairs. "To God belongs all that is in the heavens and the earth" is said three times—the first indicates plentitude and wideness (there is no lack of any thing there), the second indicates absoluteness and independence (He has no care of anyone if the people deny) and the third indicates mercy and disposal provided you keep piety (if man fears God, He shall dispose of his affairs).

153. God has the power to annihilate you and bring obedient people in your place on this earth. This expression also indicates God's Independence and Absoluteneses and an admonitory reproof of the disobedient.

134. And whoso wants the reward of this world, then with Allah lies the reward of this World and the Hereafter. And Allah sees and hears all things.[154]

١٣٤۔ مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ۭ وَكَانَ اللّٰهُ سَمِيْعًۢا بَصِيْرًا ۝

SECTION 20

135. O Believers ! Stand on justice; give witness of the side of God, though there is a loss to you or to your parents or to your kinsmen, if any one is rich or poor then Allah is their well-wisher more than you, so do not follow the wish of the heart in doing justice ; and if you will twist your tongue or evade, then God is Aware of all of your actions.[155]

١٣٥۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَاۗءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۣ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

154. If you obey God He shall give you both—the World and the Hereafter. It is sheer nonsense then to hanker after the World and leave the Hereafter by way of disobedience to God. And God sees all your actions and hears all what you say. You will be given what you aspire for.

155. Witness should be truthful and according to the order of God though it may cause your loss or the loss of your kindred relations. What is true should be expressed clearly. Do not take the loss of the Hereafter for the temporary benefit of the World. And do not follow the desire of your Nafs in doing justice or giving true witness that you concede to the rich and feel mercy for the poor and leave the truth. Say what is right. God is more well-wishing to them and He knows their affairs more than you, and there is no lack of anything there. Some of the people refer to their Conscience. But Conscience is not always reliable. Moreover, Conscience sometimes does not conform to the truth. So follow the truth by the Quran and Sunnah and follow not the Conscience of Heart. In the expression of true witness the tongue must not be twisted—the truth is said but with low and twisting tongue which creates doubt—and evasion is that some facts are not described. In both these cases though there is no false-hood but because truth is not fully described and expressed there will be incomplete witness and the witness shall be sinful. The evidence and witness must be clear and truthful and complete.

136. O Believers ! Believe in God and His Messenger and this Book which is sent down on His Prophet and that Book which was sent down before. And whoso believes not in Allah, and His angels, and His Books, and His Messengers, and the Day of Qeyamat he fell away into error.[156]

٣٦. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ۭ وَمَنْ يَّكْفُرْ بِاللّٰهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ۝

137. Those people who became Muslims, then turned Infidels, then got Muslims, then again got Apostates, then grew in their unbelief—Allah will never forgive them and neither He will show them the Way.[157]

٣٧. اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا ۝

138. Give thou tidings to the Hypocrites that for them awaits a terrible Chastisement.

٣٨. بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمَۨا ۝

139. Those who take the Unbelievers as their friends leaving the Muslims aside. Do they seek honour with them ? so honour altogether belongs to Allah.[158]

٣٩. الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَاۗءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۭ اَيَبْتَغُوْنَ عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ۝

156 One who declares his Islam he should believe in all the Commandments of God by heart. If he disbelieves in anyone of them he is not Muslim. Outward and oral expression is not reliable.

157. Those men who outwardly became Muslims but inwardly kept sceptic and finally died without believing, they will not get the way to Salvation. They are Kafirs. Outward declaration of Islam will not do. These men are Hypocrites. Some say they are Jews who first believed and then became apostates by worshipping the calf, then became Muslims after repentence, then became infidels by rejecting Jesus, and finally increased in Kufr by rejecting the Prophethood of the Last Messenger, Muhammad (صلی اللہ علیہ وسلم).

158. For the Hypocrites, who take the Non-Muslims as friends forsaking the Muslims, there is a terrible chastisement in the Hereafter. This idea is utterly wrong that they will get wordly honour by sitting with them. Absolute honour lies with God. He will get honour who obeys him. The Hypocrites are abased in both the worlds.

140. And God has sent order on you in the Quran that when you hear the verses of God being denied and ridiculed, then do not sit with them until they plunge into some other talk or else you became like to them. God will gather the Hypocrites and the Unbelievers all in the Hell—159

141. Those Hypocrites who wait upon you, if a victory comes to you from God they say : 'Were we not with you ?' And if the Unbelievers get it, they say : 'Did we not surround you and save you from the Muslims ?'160 So God will judge between you on the Resurrection Day, and God will never grant the Unbelievers a way of upper-hand over the Muslims.161

١٤٠- وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ اَنْ اِذَا سَمِعْتُمْ اٰيٰتِ
اللّٰهِ يُكْفَرُ بِهَا وَيُسْتَهْزَاُ بِهَا فَلَا تَقْعُدُوْا مَعَهُمْ
حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖٓ ۚ اِنَّكُمْ اِذًا مِّثْلُهُمْ ۗ
اِنَّ اللّٰهَ جَامِعُ الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِيْ جَهَنَّمَ جَمِيْعًا ۙ ١٤٠

١٤١- الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ۚ فَاِنْ كَانَ لَكُمْ فَتْحٌ مِّنَ اللّٰهِ
قَالُوْٓا اَلَمْ نَكُنْ مَّعَكُمْ ۖ وَاِنْ كَانَ لِلْكٰفِرِيْنَ
نَصِيْبٌ ۙ قَالُوْٓا اَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُمْ
مِّنَ الْمُؤْمِنِيْنَ ۭ فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ ۭ
وَلَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ۝ ١٤١

159. The Muslims are prohibited to sit in that assembly where the verses and commandments and teachings of God—Quran and Sunnah—are denied, rejected and ridiculed. If they sit there they will be reckoned with those mockers and rejectors. If they plunge into some other talk or discussion or legislation, then they are not prohibited to sit with them.

Note : It shows if a man sits in such an assembly where Islam is criticised or condemned or ridiculed, or the Laws of Islam are criticized and ridiculed, or the Prophet of Islam is censured and attacked, or the Sunnat of the Prophet is ridiculed, and that man does not walk out but goes on listening to them, he is a Hypocrite though he may not say anything of the sort. (Tr.)

160. These Hypocrites are always waiting upon you. When you get victory they say, "We were with you, so give our share in the booty." And if the Unbelievers get something of victory they say to them, "We have saved you from the Muslims, otherwise you would have perished. We had made a ring of defence around you, this is why the Musalmans could not harm you and inflict a defeat; so give us our share in the plundered wealth."

Note : It shows that bilateral relations with the Muslims and Non-Muslims indicate a sign of Hypocricy. Only a Hypocrite can keep double intimacy—friendship with a Kafir and friendship with a Momin.

161. God will judge between you and them—He will give you Paradize and them He will throw into Hell. Let them do in this World whatever they can do. But one thing is sure that they will not be able to annihilate the Muslims, which is the real desire of their hearts.

SECTION 21

142. The Hypocrites trick God and He will trick them.[162] When they stand for Salat they stand with a lazy heart, showing off to the people and remember not God but a little—[163]

۱۴۲- اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَهُوَ خَادِعُهُمْ ۚ وَاِذَا قَامُوْٓا اِلَى الصَّلٰوةِ قَامُوْا كُسَالٰى ۙ يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ اللّٰهَ اِلَّا قَلِيْلًا ۝

143. Lying in suspense between the two, neither this side nor that side. And whom God leads astray, thou wilt never find for him any way.[164]

۱۴۳- مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ ۖ لَآ اِلٰى هٰٓؤُلَآءِ وَلَآ اِلٰى هٰٓؤُلَآءِ ۭ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ۝

162. By heart they are Kafir and outwardly they are Muslims so that they may be safe from both sides, and exact their ends all the same. God inflicted this punishment on them for their traitorousness that He divulged their secret treacheries and their surreptitious activities before the Holy Prophet and his Followers, and thus disgraced them so much in the World that they were utterly doomed and destroyed, and the punishment which shall be inflicted on them in the Hereafter is also described as follows to add to their humiliation. Thus it is not the Hypocrites who deceived God, but God Himself involved them into their own self-deception by creating such circumstances that they spoiled the World and the Hereafter both.

163. Salat is the most imperative and sincere worship of God. It requires no sacrifice of life and property in its performance. But the Hypocrites, being excessively prone to arrogance and disobedience, do not stand up for salat but with a lazy heart and for a show-off to the people, so that their infidelity may not become public and the followers may be thinking that they are the sincere servants of Islam. What can be more expected of such traitors and how can they become Real Muslims ?

164. These Hypocrites are much bewildered and puzzled. They are neither satisfied with Islam, nor satisfied with Kufr. Sometimes they bend towards this side and sometimes they incline towards that side—trembling in the balance, oscillating unsteadily, wavering and vacillating between Islam and Kufr, swinging to and fro, undecided, perplexed, confused, confounded and bewildered—the Hypocrites are in a very deplorable psychic state and their hearts are always struck with sporadic terrors of life and property. No doubt, whom God wills to lead astray, where and how can he find a way to salvation ?

144. O Believers ! Do not make the Unbelievers your allies leaving the Musalmans. Do you want to bear a clear blame of God against you.

١٤٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۭ اَتُرِيْدُوْنَ اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ○

145. No doubt, the Hypocrites are in the lowest pit of the Hell, and thou wilt never find for them a helper.[165]

١٤٥- اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ○

146. But those who repented and reformed themselves and held fast to God and became sincerely obedient to (the Religion of) God they are with the Believers, and soon God shall give the Believers a mighty reward (thawab).[166]

١٤٦- اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰۗىِٕكَ مَعَ الْمُؤْمِنِيْنَ ۭ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ○

147. What will God do with chastising you if you recognize the Right with gratitude and believe in that ? And verily Allah is the real Appreciator, Knower of all things.[167]

١٤٧- مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ ۭ وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ○

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165. To leave the Muslims and make friendship with the Infidels is a sign of hypocricy, because the Hypocrites do this thing. So ye Muslims ! you should never do it, otherwise God's manifest blame and full argument shall be established over you that you are also hypocrites. And for the Hypocrites the lowest department of the Hell is appointed. And no one can be their helper that he may release them from this department or get their chastisement somewhat alleviated. The Muslims should keep far distant from this thing.

166. If a Hypocrite repents at his hypocricy (Nifaq) and ameliorates his deeds and actions and holds fast to the Religion of God and purifies himself from show-off and other evils, then he is a sincere Muslim, and is with the Muslims in this World and in the next World. The Muslims are awaiting a great reward. With them those who have made a true repentence from hypocricy shall also get the reward.

167. God is the Real appreciator of good deeds and knows all the facts of His servants. So whoso accepts His Command with gratitude and thankfulness and has belief in it, then Allah, the Just, the Merciful has no concern with chastising such a man—He will never chastise such a man. He chastises those who are arrogant and disobedient.

148. Allah is not pleased with the publicity of evil of anyone—but that who is wronged. And God is Hearer, Knower.[168]

149. If you do good openly or hide it or pardon an evil then Allah is also Pardoning and All-Powerful.[169]

١٤٨- لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ اِلَّا مَنْ ظُلِمَ ۭ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ○

١٤٩- اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا ○

الجزء ٦

168. If there is some religious delinquency or secular defect in any person it must not be made public. God hears the word of everyone and knows the deeds of every soul. He shall repay accordingly. It is known as backbiting (Gheebat). The wronged or oppressed, however, is allowed to tell the people about the wrong or oppression done to him by the oppressor or the tyrant. Nevertheless, Gheebat is permissible in some other cases also. This order, perhaps, is pronounced here that a Muslim should not make public the name of a Hypocrite lest he should become worse and shameless, but should advise him in ambiguous and equivocal style, perhaps he may ponder and change himself; or advise him in privacy, perhaps he may come to guidance by this way. The Holy Prophet also did the same and did not publish their names.

169. This verse contains a persuasion to the oppressed that he may adopt the way of paradon. When God in spite of being so powerful, pardons the faults of the defaulters, the servant of God being feebler and weaker should better pardon the mistakes and faults of others. The substance is that vengeance is lawful for the oppressed, but perseverance and pardon is better. There is a hint in the verse that if you want to reform the Hypocrites then forbear at their treachery and oppression and bring them home with mildness and in privacy, with covert and implicit indications.

150. Those who deny God and His Messengers and desire to make division between God and His Messengers and say : 'We believe in some and disbelieve in others,' and desire to make a way in between,

151. Such people—they are the real Kafirs; and We have prepared for the Kafirs a disgraceful chastisement.[170]

١٥٠۔ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ
أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ
بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا
بَيْنَ ذَٰلِكَ سَبِيلًا ۝

١٥١۔ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ
عَذَابًا مُّهِينًا ۝

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170. Now a description of the Jews starts from this verse. Because the subject of Hypocricy was much embedded in the Jews, and the Hypocrites in the time of the Holy Prophet were either Jews or those who had intimate relations with the Jews and acted upon their directions, therefore these two groups are generally described in the Holy Quran together. The substance of the verse is that those who reject and deny God and His Messengers and make division between God and His Messengers—they believe in God and disbelieve in the Messengers, and believe in some Messengers and disbelieve in others, and try to propound a Philosophy of their own between Islam and Kufr—such persons are real and staunch Kafirs. A disgraceful chastisement is prepared for them.

Note : Believing in God is reliable when the Prophet of the Day is confirmed and is obeyed. Without confirming all the Prophet believing in God is wrong. It is not liable to recognition by the Divine Standards. The rejection of one Prophet is considered as the rejection of God and all the Messengers. When the Jews rejected the Holy Prophet, Muhammad (صلى الله عليه وسلم) they were declared as the Rejectors of God and all the Messengers, and considered as hopeless Kafirs, impenetrably hard proof against Truth.

152. And those who believed in God and His Messengers and made no division between any of them—God will soon give them their rewards, and Allah is All-Forgiving, All-Compassionate.[171]

١٥٢۔ وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ وَلَمْ يُفَرِّقُوْا بَيْنَ اَحَدٍ مِّنْهُمْ اُولٰٓئِكَ سَوْفَ يُؤْتِيْهِمْ اُجُوْرَهُمْ ۗ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

SECTION 22

153. The people of the Book request thee to bring down upon them a written Book from Heaven, and they had demanded of Moses greater than that and said, 'Show us God openly in front, then thunder bolt fell on them for their sin, afterwards they made the Calf after many signs had come to them, yet We pardoned them that also ;[172] and We gave to Moses an evident authority.[173]

١٥٣۔ يَسْـَٔلُكَ اَهْلُ الْكِتٰبِ اَنْ تُنَزِّلَ عَلَيْهِمْ كِتٰبًا مِّنَ السَّمَآءِ فَقَدْ سَاَلُوْا مُوْسٰٓى اَكْبَرَ مِنْ ذٰلِكَ فَقَالُوْٓا اَرِنَا اللّٰهَ جَهْرَةً فَاَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ۚ وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ۝

171. But those who did not make division between the Messengers, i.e. those who believed in all Messengers without exceptoin, and believed in one God with all His attributes they are under the shelter of God's mercy and are entitled to great rewards. And they are Musalmans who believe in the Holy Messenger, Muhammad (صلّى الله عليه وسلم) and all other Messengers sent before the Holy Prophet.

172. Some of the Jew Chiefs came to the Holy Prophet and said, "If you are a true Messenger, then bring down for us a written Book from the Heaven as a whole just as Moses had brought the Taurat in full and not in scattered parts." At this the present verse was sent down, and the response is tendered in the form of blames in this section, and then researched answer is given. The meaning of the verse is that if the Jews enviously ask you for such a Book, it is no wonder if they are so arrogant and insolent, their elders had demanded a more serious thing of their Prophet, Moses ; "Show us God clearly evident in front of us, otherwise we will not believe you." (Confer Surah Baqar). At this insolent demand the thunder-bolt seized the demanders and they were all killed. Then God brought them to life again by the request of Hazrat Musa. Notwithstanding this mighty sign they made the Calf and worshipped it. God at length also pardoned it. (See Surah Baqar).

173. "We gave authority" means Hazrat Musa (عليه السلام) destroyed and burnt the Calf and scattered its ashes in the air, and seventy thousand worshippers of the Calf were slain.

154. And We raised above them the mountain for the purpose of taking covenant, and We said 'Enter by the gate doing sajda (prostrating)' and We said 'Do not commit transgression on Saturday', and We took from them a solemn compact.[174]

١٥٤- وَرَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَّقُلْنَا لَهُمْ لَا تَعْدُوْا فِي السَّبْتِ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ○

174. When the Jews had said that the Commandments of the Taurat were hard and they could not obey them, then God raised the Mount Tur and suspended it on their heads and ordered them to accept the Commandments and hold them fast, otherwise the Mount would be left on them. Afterwards at their demand of vegetables, etc. in place of Mann and Salva they were ordered to enter into a city performing Sajda at the gate but they slided on their buttocks and when came to the main city plague caught them and about 70,000 Jews died.

The Jews were ordered not to fish on Saturdays. Unfortunately the fish were abundantly seen only on Saturdays in the sea. The Jews were so greedy that they could not restrain themselves. As a matter of fact, it was a hard test of the Jews. According to principle the test is taken in those matters and affairs which are generally heavy on the Nafs of man. The Jews failed in this test also as they generally failed in other obligations. They devised to catch the fish other than Saturdays. They tried to defeat the Command of God, they devised to distort the Divine Command. They made pits and tanks adjacent to the sea and made holes in the walls which they erected to divide the sea and tanks. When the tanks were filled with fish abundantly on Saturday they closed the holes, thus checking their return to the open sea. On Sunday they caught them. When they were censured at this Satanic device by the righteous men among them, they said that they did not catch the fish on Saturday but caught them on Sunday. They distroted God's Command and God distorted their faces and made them monkeys, the most cunning and sordid of all animals.

155. So the punishment inflicted on them was for the breaking of the Convenant for denying the verses of God and for the shedding of blood of the Prophets without right and for their saying: 'There is a covering over our hearts' Nay! But God sealed them for their unbelief, so they believe not but few.[175]

١٥٥- فَبِمَا نَقْضِهِمْ مِّيثَاقَهُمْ وَكُفْرِهِمْ بِاٰيٰتِ اللّٰهِ وَ
قَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ وَّقَوْلِهِمْ قُلُوْبُنَا غُلْفٌ ؕ
بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ۝

175. The Jews broke the Covenant, they denied the Divine Verses, they killed the Innocent Prophets without right, they rejected the Holy Quran and the Holy Prophet by saying that their hearts were shut in hard closets (so the Words of the Quran or the Words of the Prophet could not enter them). Due to these infidelities, transgressions, arrogance and insolence; strict and severe chastisements were inflicted on them.

When the Holy Prophet invited them to Islam, the Jews said that their hearts were shut within a strong cover meaning thereby that their hearts were already full of Divine purity and guidance and the unholy words of the Quran and Prophet could not move them. God says that it is not the fact. It is their profusely treacherous and unholy presumption. But God has sealed their hearts on account of their unbelief (Kufr) and as such the Eman cannot enter into their hearts. But few hearts are pure and they have embraced Eman and Islam as Abdullah bin Salam and their companions.

156. And for their unbelief and for their uttering against Mary a mighty calumny,

١٥٦. وَّبِكُفْرِهِمْ وَقَوْلِهِمْ عَلٰى مَرْيَمَ بُهْتَانًا عَظِيْمًا ۙ

157. And for their saying: "We slew Messiah, Jesus, son of Mary, The Messenger of God," and they did not slay him, nor crucified him, but a like formed before them. And those who talk differently about it are in doubt at this place, having no knowledge of it, they are only following surmise; and they did not kill him doubtless,—

١٥٧. وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ۭ وَاِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ۭ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًۢا ۙ

158. In deed God raised him up to Him, and God is All-Mighty, All-Wise.[176]

١٥٨. بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ۭ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

176. The severity of chastisements increased when the Jews earned another infidelity (Kufr)—they rejected the Holy Christ and insulted him by uttering a heinous and mighty calumny against Mary. The severity became graver when the Jews in their self-hallucination said that they slew Messiah, Jesus, son of Mary, while he was a Messenger of God. Due to all these infidelities and transgressions the Jews suffered great miseries and chastisements. But God repudiates the claim of the Jews that they slew the Christ. The fact is that the Jews neither slew Jesus, nor crucified him. The different statements of the Jews about it are nothing but the surmises of the Jews. God threw them in doubt. None of them is aware of the reality. The fact is that God raised Jesus up to Heaven, and God is powerful over everything and there is always wisdom in His actions. The real story is that when the Jews intended to kill Jesus, one of the Jews entered the House. God raised Hazrat Eeisa up to Heaven and the shape of that Jew was transformed into the like shape of Hazrat Eeisa. When the rest of the Jews entered into the House they killed their man thinking him Jesus. But when they observed they said the face of the man resembled that of Jesus but the body appeared to be of their own man. Now they were cast in doubt. Some said if the slain was Jesus, then where was their man? Some said if it was their man, then where was Messiah? They were at variance and could not decide anything. Now what they utter is nothing but surmise. No one is aware of the real fact. The real fact is that the Jews neither slew Hazrat Eeisa, nor they crucificd him, but God raised him up into the Heaven and threw the Jews in doubt.

159. There is not a single section of the People of the Book but that will certainly believe in Jesus before his death, and on the Day of Resurrection he will be a witness against them.[177]

١٥٩- وَاِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَيَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ۚ

177. Hazrat Eeisa (عليه السلام) is alive in the Heaven. When Dajjal will appear he will come down on the Earth and slay the Dajjal. The Jews and Christians shall believe in him that surely Hazrat Eeisa has been alive and had not died. On the Day of Resurrection Hazrat Eeisa will state their conditions and deeds that the Jews had rejected and opposed him in the World and the Christians had said that he was the son of God.

160. So due to the sins of the Jews We had forbidden them many pure things which were lawful for them, and for this reason that they barred from God's way much,

١٦٠. فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ اللَّهِ كَثِيرًا ۝

161. And for this reason that they took interest and they were prohibited from it ; and for this reason that they devoured the wealth of the people without right. And We have prepared for the Unbelievers among them a painful chastisement.[178]

١٦١. وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ۝

162. But those who are firm in knowledge among them and the believers, they do believe in that which is sent down on thee and which was sent down before thee, and applause for those observing the Salat and paying the Zakat and believing in Allah and the Last Day—such people. We will give them a great reward.[179].

١٦٢. لَٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۝

178. After describing the manifold treacheries of the Jews, which vindicated their arrogance and transgression, the Holy Quran says that the Jews were given a strict Shariat to break their arrogance and refractoriness. Now this doubt is removed that pure things were made unlawful for them in the Taurat and the rejecting of Hazrat Eeisa and the calumniating of Hazrat Maryam is an event of a later period, then how the punishment was inflicted on the Jews prior to the committing of crime. The substance of the whole section is that the People of the Book had been committing treacheries, transgressions, breach of the Covenant and torturting the Prophets since the time of Hazrat Musa (عليه السلام). Now if they enviously demand of the Holy Prophet, Muhammad (صلى الله عليه وسلم) a whole Book like the Taurat and do not rest on the Quran, which is most excellent of all Divine Books, it does not look unbecoming of these prejudiced and stupid rascals. The Muslims should not become alarmed or annoyed at their unbecoming behaviour and treacherous activities. We know all their wicked activities, big and small, past and present. We had passed a strict Shariat for their hard temperament and idiosyncrasy, and have prepared a harsh chastisement for them in the Hereafter.

179. Among the Bani Israeel those, whose knowledge is firm as Abdullah bin Salam and his companions, and those who possess Eman, they believe in the Quran, the Taurat and the Bible, all of them. And praiseworthy really are those who observe the Salat and pay the Zakat and believe in Allah and the Last Day. We will surely give them a great reward as against the former group for whom a mighty chastisement is ready.

SECTION 23

163. We have sent down Revelation to thee as We had sent down Revelation to Noah and to those Prophets who passed after him, and sent down Revelation to Ibraheem and Ismaeel and Ishaq and Yaqub and his children and to Eeisa and Ayyub and to Yunus and to Haroon and to Sulaiman and We gave Zaboor to Daud—

١٦٣- إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَّالنَّبِيّٖنَ مِنۢ بَعْدِهٖ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسٰى وَأَيُّوبَ وَيُونُسَ وَهٰرُونَ وَسُلَيْمٰنَ ۚ وَاٰتَيْنَا دَاوٗدَ زَبُورًا ۝

164. And sent down such Messengers whose events We told you before and such Messengers whose events We told you not. And God spoke unto Musa in speech.[180]

١٦٤- وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللّٰهُ مُوسٰى تَكْلِيمًا ۝

180. The People of the Book, the Polytheists of Mecca and all other Unbelievers created doubts variously about the truthfulness and righteousness of the Holy Quran. Here for example the Jews are quoted to have said that if Muhammad (صلى الله عليه وسلم) had brought down a Book from the Heaven in a complete form just like the Taurat which Musa had brought, then the claim to Prophethood by Muhammad (صلى الله عليه وسلم) would have been correct ; otherwise he was not a Prophet. An evil nature seeks many lame excuses and pretexts. So God divulged the reality by the following verses and established the dignity and glory of Divine Revelation and totally repudiated and rejected all the doubts and suspicions of the Unbelievers, and describing the obedience to the Divine Revelation in general and the Quranic Revelation in particular, established this principle that obedience to the Divine Command is obligatory on the whole mankind without exception, and no pretence of any sort of anyone can do in this connection. One, who hesitates, or scruples, or wavers to recognize it, is irreligious and infidel. Now a detailed answer is given to the doubters.

Revelation (وحی) is in reality the Command of God and His Message, which is sent down to the Prophet ; and as the Revelation was sent down to the past Prophets, similarly God sent down His Revelation to the Prophet, Muhammad (صلی اللہ علیہ وسلم) so he, who accepted the Revelation sent down to the past Messengers, should also accept the Revelation sent down to the Last Messenger. One who denies this Revelation as such denies all other Revelations. Consequently the Rejector of the Quran is the Rejector of all past Divine Books.

The reason of similarity with Hazrat Noah and the Prophets, who came after him, is perhaps because the Revelation, which started from Hazrat Adam, was in a primary stage and it reached its maturity in the period of Hazrat Noah. In other words the period from Hazrat Adam to Hazrat Noah was an educative period, and when Hazat Noah came, the people were considered to have reached the time of examination. The people were put to test so that the obedient ones might be rewarded and the disobedient ones punished. This is why the line of the Prophets of Determination starts from Hazrat Noah and the series of Divine Chastisements of the Unbelievers also begin from the time of Hazrat Noah. The substance is that formerly, before the period of Hazrat Noah the Rejectors and Opposers of the Divine Revelation and of the Prophets were not chastised at their infidelity and transgression—they were rather granted respite, humanity at large being premature in the stage of training and education. In the time of Hazrat Noah when religious teaching was demonstrated fully and comprehensively and the curtain was entirely removed and the argument of God against Mankind reached its culmination through the constant preaching of Hazrat Noah about one thousand years, the Divine Chastisement visited the Unbelievers and the Transgressors. The first Divine Chastisement came down in the form of a rain-storm on the opponents of Hazrat Noah. Afterwards various chastisements visited the people of Hazrat Hud, Hazrat Saleh, Hazrat Shuaib, Hazrat Lut, etc. in different periods of Human History. So in the anology between Revelation to Noah, etc., and the Revelation to Muhammad there is a good warning for the People of the Book and the Polytheists of Mecca—those who deny the Revelation to the Last Prophet are liable to the visitation of God's chastisement likely.

Some of the most prominent Messengers are elaborated in the verse to show that acceptance of the Revelation to Muhammad is also as necessary and imperative as it is to accept the Revelations sent down to other famous and eminent Prophets. Nevertheless, by this clause 'that God spoke with Musa in speech' it is also known that Revelation sometimes is brought by an angel in the form of Message, sometimes in the form of Written Book ; and sometimes God speaks unto His Messengers directly without any medium or agent in between. But since in all these forms the Revelation is just the order of God and not the order of anyone else, so it is equally incumbent and obligatory on all His servants, whether it comes to mankind in the form of Message or Book, or Speech. So it is a mighty dishonesty and folly of the Jews to say that they will not believe in the Prophet, Muhammad (صلی اللہ علیہ وسلم) unless he brings down from Heaven for them a whole written Book all of a sudden like the Tuarat. When the Revelation is the Command of God and the forms of its descension are, of course, different, then to hesitate in its acceptance or deny its truthfulness or to say that 'I will believe in it if it comes through such and such manner' is clear infidelity and manifest stupidity.

165. Sent Messengers rehearsing tidings and warnings so that mankind may have no argument against God after the Messengers. And Allah is All-Mighty, All-Wise.

١٦٥۔ رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ○

166. But God bears witness to that which He has sent down to thee—that He has sent it down with His Knowledge, and the angels bear witness too, and God suffices for a Revealer of Truth.[181]

١٦٦۔ لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَالْمَلٰٓئِكَةُ يَشْهَدُوْنَ ۭ وَكَفٰى بِاللّٰهِ شَهِيْدًا ○

181. God sent His Messengers successively and abundantly to give good tidings to the Believers and warn the Unbelievers, so that the people may not say on the Resurrection Day that they knew not His Pleasure and Displeasure in the World, if they had known they would have surely acted accordingly. Now when God sent down His Messengers with miracles and the Messengers showed and told the way of righteousness, then there is no excuse left for anyone not to accept the Divine Religion. The Divine Revelation is such a decisive argument that no other argument can be presented against it. All other arguments are set at naught by the argument of Divine Revelation. And this is the wisdom and providence of God, and if He may execute compulsion or coercion, then who can check Him ? But He does not like it. In the presence of Quran there is no need of compulsion, as it is full of such deep and profound knowledge of God that a wise man can easily come to guidance. And the Knowers know that the profound knowledge and deep secrets, which humanity gained from the Quran, could not be achieved from any other Book ; and the enormous guidance, which mankind received from the Holy Prophet, could not be got from anyone in the History of the World. The Knowledge of the Quran is endless and God suffices for a revealer of that Knowledge in various periods of human history and in the delicate moments of sober meditation and research. The Holy Prophet has said that the wonders of the Quran shall never end. But a really deep insight; refined, enlightened and purified by God's remembrance (zikrullah) can reach those wonders if God will. The insipidity of modern mind cannot catch them because of the observational parallax and the inner squint caused by the sheer materialism and the reckless preponderance of low desires in the morden age.

167. Those who got infidels and barred from the way of God, they went far astray into error.

١٦٧- إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ○

168. Those who got infidels and hid the Truth—God will never forgive them and will never show them the straight way.

١٦٨- إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ○

169. But the way to the Hell, therein dwelling for ever. And for God it is easy.[182]

١٦٩- إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ○

170. O Mankind! The Messenger has now come to you with the Right Thing from your Lord, do accept so that you may reap good. And if you donot accept, then to God belongs all that is in the heavens and in the earth. And God is All-Knowing, All-Wise.[183]

١٧٠- يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ○

182. After formally attesting and certifying the Prophethood of Muhammad (صلی اللہ علیہ وسلم) the Quran again declared that those who denied the Holy Prophet and concealed his attributes and qualities, described in the Taurat, and told the people differently about them, and thus barred the people from Islam and the Prophet of Islam—such people will never be forgiven by God, nor shall they ever receive the guidance. It shows very clearly that Guidance is confined to the obedience to the Holy Prophet only, and error is another name of the opposition of and disobedience to the Holy Prophet, thus the Jews are fully censured and the negation of their presumptoins and misconceptions has become clear.

183. After confirming the Prophethood of the Holy Prophet and the righteousness of the Quran, and declaring the opponents of the Holy Prophet — the People of the Book — as in distant error and contradicting their presumtuous notions, the whole mankind is now addressed with a commanding authority ; 'O Mankind ! Our Messenger has come to you with a Righteous Book and Truthful Religion, your safety now lies in listening to him and in obeying him. If you do not surrender and submit then you should understand clearly that every thing of the Universe lies in His unlimited control and absolute power. He is aware of your activities and deeds. They will be reckoned correctly and due recompense will be given to you'.

Note : Acceptance of the Divine Revelation to a Prophet is obligatory on all mankind and its rejection is infidelity (Kufr).

171. O People of the Book! Do not exaggerate in the matter of your Religion and do not say in the glory of God but solid fact. The Messiah, Jesus, son of Mary, is but the Messenger of God and His Word that He brought to Mary and a Spirit from Him. So believe in God and His Messengers, and do not say that there are three Gods. Refrain from this utterance, better it will be for you. No doubt, God is only One God. It is not worthy of Him that He should have a son![184] To Him belongeth all that is in the heavens and in the earth. And God suffices for a Guardian.[185]

١٧١ يٰٓاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ وَلَا تَقُوْلُوْا
عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ اِنَّمَا الْمَسِيْحُ عِيْسَى ابْنُ
مَرْيَمَ رَسُوْلُ اللّٰهِ وَكَلِمَتُهٗ ۚ اَلْقٰىهَآ اِلٰى مَرْيَمَ
وَرُوْحٌ مِّنْهُ ؗ فَاٰمِنُوْا بِاللّٰهِ وَرُسُلِهٖ ۫ۚ وَلَا تَقُوْلُوْا ثَلٰثَةٌ ؕ
اِنْتَهُوْا خَيْرًا لَّكُمْ ؕ اِنَّمَا اللّٰهُ اِلٰهٌ وَّاحِدٌ ؕ سُبْحٰنَهٗٓ اَنْ
يَّكُوْنَ لَهٗ وَلَدٌ ۘ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ
وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

184. The People of the Book overstated the admiration of their Prophets and crossed the limits. They committed excesses of the worst type when they defied them by actually calling them God or the son of God. So God advises and orders not to commit exaggeration in Religion and not to cross the limits in admiring those personalities to whom you are devoted. Do not go beyond the known facts proved by the Word of God or the words of the Prophets. Consequently the followers should show respect and veneration for their superiors generally and for their Prophets

especially but within prescribed limits. Man is man and God is God. Neither man should be divinized, nor God should be humanized. Both are Kufr and Shirk (كفر وشرك). Those who ascribe Divinity to man and those who ascribe humanity to God are Mushrik. There is a tremendous difference between the Divinity of God and the holiness of man. The Innocence and Holiness of the Prophets is an image or reflection of Divinity but not Divinity in itself. Hazrat Eeisa was the Word of God and a spirit from Him. It means he was created merely by the Order of God without any masculine agency from the pious body of Maryam, and God had breathed a spirit from His Self through Hazrat Gabraeel into Mary. It means the body of Hazrat Eeisa was the reflection or image of Divine Word and his soul was the image of Divine Spirit while the material side working as a mirror. But there is a great difference between the image of an object and object itself. If the sun can come in a mirror, it does not mean the Sun of the sky and the image of the Sun in the mirror are one and the same thing. The temperature and light enjoyed by the Sun of the sky or the disc of the Sun are not transferred in the image visible in the mirror. The sun is sun and its image is image. Those who are mistaken by the image are in error. Similarly God is God and man (the image of God) is man. Both are different in nature. Consequently, the Christian committed a great blunder by calling Jesus the son of God It is against the Divine Revelation. They committed another blunder when they called Jesus as Real God. They committed another blunder when they also called Maryam as God. They committed another blunder when they envisaged three Gods instead of ONE GOD. They committed still another blunder when they said that these three Gods are ONE — Three is ONE and ONE is three— mathematically it is wrong, scientifically it is erroneous, reasonably it is absurd. Any faith antagonizing Reason and Wisdom cannot be accepted by the young generation. The Christians are, therefore, ordered to refrain from this irrational faith of Trinity. God is ONE and His ONENESS is beyond association, He is Pure and His Purity is above adulteration. He has no wife, no son or daughter. To devise son or wife for Him is utter blasphemy. The People of the Book are ordered to say about His glory only that which is an established Truth. This deviation from the Truth is because the People of the Book did not adhere to the Divine Revelation. If they had adhered to the Divine Revelation they would have not deviated from Truth and devised son of God and envisaged the wrong doctrine of Trinity and thus would have not become clear Mushrik (associators) and by rejecting today the Chief of the Prophets, Muhammad (صلى الله عليه وسلم) and the most excellent of all Divine Books, the Quran, they would have not become double Kafir.

Note : One group of the People of the Book rejected even the Prophethood of Hazrat Eeisa and tried to slay him, while the other group made him the son

of God — both these groups became Kafir. The cause of their deviation and error is the non-acceptance of the Divine Revelation. The final result of these expressions is that Salvation depends upon the acceptance and following of the Divine Revelation.

185. When the Heavens and the Earth and everything between them are His ownership, His creations and servants, then how can anyone be His partner or Son ? And God is the Disposer of all affairs and is Sufficient as a guardian without any external assistance, then why He should stand in need of a Partner or Son. The substance is that neither any Creature has got the capacity and ability of becoming His Partner nor His sacred Self has got any room for it. From this fact it is inferred that devising partners of God from amongst His creatures is the affair of those who are devoid of Eman and Wisdom both.

Note : From the above notes it can be understood easily that one who carves a son or partner of God does not really believe in this fact that all the creatures of the Universe are the creations of God. In other words he says that God is not the Creator of all creatures in the Universe. Moreover, he does not believe in God as All-Sufficient for the disposing of human and universal affairs that He required a partner or son for His assistance. But God did not require any assistant, partner or son to assist Him when He first created the Heavens and the Earth, then why and how would He require an assistant in the form of partner or son to dispose of the smaller affairs of the Universe ? It is nothing but a dishonest and unwise effort of man to admit the Creator of the Universe among the creatures of the Universe—the Self-existent is made a Derivative and the Derivative is made Self-existent. In the words : سبحانهٗ ان یکون لـهٗ ولـدٌ there is a hidden hint that it is not worthy of His Holiness and Glory that He may have a son. It means to devise a Real Son or an Adopted Son for God is an unholy act, because as the Divinity of God is pure from begetting a son, similarly His Divinity is also pure from adopting a son. If begetting a son is against the Divinity of God, adopting a son is beneath the Divinity of God. God is Divine and above all defects, whatsoever, and pure from all impurities, whatsoever. The Christians should be wise enough to recognize God with His Divine Attributes. They should particularly observe deeply the attribute of سبحان which means Most Praised, Most Glorified, Most Holy, far from any impurity or defect, form or shape, body or matter, humanness or angelity, fatherhood or sonship. To God alone belongs what is in the Heavens and what is in the Earth. He is possessed of gloria in Excelsis

SECTION 24

172. The Messiah would not disdain to be the Servant of God, neither the angels stationed near to God.[186] And whosoever disdains to worship Him and waxes proud He will surely muster them to Him, all of them.

١٧٢۔ لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَ
لَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ؕ وَمَنْ يَّسْتَنْكِفْ عَنْ
عِبَادَتِهٖ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ○

186. It is a matter of great honour and grace to worship God and follow His Commandments. Let them ask the Holy Christ and the angels about the value and necessity of this bounty. How can such pious souls so near to God disdain to bow down and worship God? Of course, it is shameful and disdainful to worship the weak objects apart from God. It is below the dignity of man to bow his head before stone idols or worship the creatures of God. The Polytheists are wrong and foolish when they bow down before the stone structures carved by their own hands. Similarly the Christians are wrong when they give Divine Status to a human being however dignified he may be. They are hopelessly insolent when they say that Jesus is the son of God. The Polytheists say that angels are the daughters of God. In this way the Christians come to the intellectual level of the Idolaters and Polytheists because in both cases the fatherhood of God is established, while God is pure from all defects and the Divinity is above humanness. The Polytheists, the Idolaters and the Associators should wait for an everlasting Chastisement, of course.

173. Then those who believed and did good deeds—He will pay them in full their wages and will give them more of His bounty as an additional reward. And those who disdained and waxed proud He will chastise them with a painful chastisement, and they shall not find for them beside God a supporter or a helper.[187]

١٧٣. فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ
أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۖ وَأَمَّا الَّذِينَ
اسْتَنْكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا ۙ
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ○

187. Those men who disdain to worship God and wax proud will not be left at large. One day the whole mankind will have to appear before God to give their accounts. On that day only those men who believed in God and did good deeds in the World—observed the obligations of worship fully well—will prosper and succeed. They will get full wages and God will also confer on them His grace and bounty as an additional reward. But the disdainful and the arrogant who abstained from the service of God and rejected the Divine Revelation will be put to horrible and painful chastisement and they shall not find for them any helper or supporter against God. Even those pious Personalities (who are near stationed to God) but by mistake of their adorers were worshipped by them will not help them in their deliverance. The reason is quite clear—these pious Souls who are worshipped by their adorers are themselves annoyed at their actions. Therefore, it is not their fault if these pious Souls are worshipped. It is the fault of the worshippers themselves that they worship these pious Souls apart from God. This is why these pious Souls will not render any help to them. No question arises about the help of the stone-idols. For a moment the Christians should think where they stand. The excessive devotion to Jesus against the Principle of Tauheed will do them no good. Hazrat Eeisa will not help on the Day of Resurrection. So the Christians should refrain from exaggeration redeem the position of Christ as a servant of God.

174. O Mankind ! The clear Proof from your Lord has come to you and We have sent down on you the Light manifest.

١٧٤۔ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَ اَنْزَلْنَآ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ○

175. So those who believed in God and held fast to Him—He will admit them under His mercy and grace, and will make them reach Him on a straight path.[188]

١٧٥۔ فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَاعْتَصَمُوْا بِهٖ فَسَيُدْخِلُهُمْ فِيْ رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۙ وَّيَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ○

188. The previous verses emphasized the importance and dignity of the Divine Revelation especially the Quran. Without the acceptance of Divine Revelation belief in God is meaningless. Deism (belief in the existence of God without the acceptance of Divine Revelation), or partial or divisive belief in the Divine Revelation does not constitute the technical Eman which is prescribed by God Himself. So, the whole mankind is again addressed to remind this fundamental principle that without accepting the Divine Revelation—or so to say Prophethood—no belief or faith is significant in the eyes of God. "O mankind ! .The Perfect argument and the Brilliant Light has come to you in the form of the Holy Quran from the Lord Cherisher of the Universe. This Quran is quite sufficient for your guidance in all ages and in all circumstances. There is no need to loiter hither and thither and grope in the darkness. There is no room for any doubt or hesistancy concerning the authority of the Holy Quran as a Divine Revelation. So whoso believes in God and holds fast to this resplendent Light—the Holy Quran—he will surely come under the peaceful shade of God's mercy and His bountiful grace, and will directly reach Him. And whoso winks at or turns his back and opposes it—he is definitely destined to perish.

176. And they ask thee for a pronouncement. Say : 'God pronounces to you about the indirect heirs.[189] If a man died and he has no son, but has a sister then she shall receive a half of what he left ; and he is her heir if she has no son.[190] If there be two sisters, they shall receive two-thirds of what he left;[191] if there be brothers and sisters, the male shall receive the portion of two females;[192] God makes clear to you lest you go astray.[193] And God has knowledge ot everything.[194]

١٧٦۔ يَسْتَفْتُونَكَ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌا
هَلَكَ لَيْسَ لَهُ وَلَدٌ وَّلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ
وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ
فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا
وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ
لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ ع

189. In the beginning of this Surah the inheritance of Kalala is given in the Verse of the Inheritance. Afterwards when some Sahaba asked about some more details this verse was sent down. Kalala means weak and feeble. Here it denotes that man who leaves no heir in children or parents as given before. The real heirs are children and parents. If there are no parents and children, then his real brother and sister substitute the son and daughter. If there are no real sister and brother, the same pronouncement for the step sister and brother who are born from the same father. If there is one sister she shall receive the half, if there are two sisters they shall get 2/3rd of the property, and if there are both brothers and sisters then the male shall get the double of the female, and if there are only brothers, and no sister they shall inherit the sister's property i. e. their portion is not apportioned because they are Asba (Residuaries) as follows. As for the brother and sister who have the same mother but not the same father and who are known as Akhyafee, their order is described in the beginning. Their portion is apportioned.

190. If a male leaves no son or father but a sister, then she shall receive a half of the property left. And if a female dies childless and she leaves a brother from the same father and mother, or from the same father (Allati), then he shall inherit the property of his sister, because he is Asba (Residuary), and if she leaves a son then the brother will get nothing, and if she leaves a daughter then the brother shall get which is left after giving the daughter her prescribed share. If the brother or sister from the same mother is left, then he or she shall receive 1/6th of the property left, which is an apportioned share as mentioned in the beginning of the Surah.

191. If there be two sisters or more they shall receive 2/3rd of the property.

192. If some brothers and sisters are left, the brother shall receive the double and the sister shall receive the single share as in the case of sons and daughters.

193. God, the Merciful and Kind Lord of mankind, has sent down His righteous and truthful Commands and injunctions, laws and orders for the guidance of mankind and for the safeguard of man against Satan and his friends who try to mislead mankind by wrong legislation. The Laws of Inheritance demonstrate the unlimited mercy of the Creator, because human mind was unable to make such laws, as it is very difficult for mankind to correctly assess the relative benefits which the dying man received from his kindred, the basis of the Laws of Inheritance. If man were given liberty to enact the Laws of Inheritance, he would have formulated them on the basis of purely economic considerations. But man's wisdom is much inferior to that of God, and man's knowledge is insignificant before the knowledge of God and man is often misled by personal relations, self-interest, sectarian prejudices etc. so the Laws made by man are always defective and imperfect. But God is far above human deficiences and predilections and His Laws are perfect and most profitable for mankind. As man cannot create Sun, Moon and stars, etc. similarly he cannot vie with the Divine Laws. So that will be a great injustice and unthankfulness on the part of man that he may not value the Divine Laws so mercifully and kindly sent down for the right guidance of mankind through Revelation. If a man denies the Divine Laws or rejects them he is undoubtedly a Wretch. It is quite obvious, therefore, that obedience to the Divine Laws or Divine Command established authentically by Revelation is obligatory on all mankind. Wise men love and obey Revelation, while fools shun it. When people deviate from the Divine Revelation, by and by they turn impertinent to the Prophets like the Jews and become ignorant of spiritual realities as the Christians. They fall down into the abyss of Error and Kufr by rejecting the Divine Revelation. They turn blind to their own faults and errors, because they become devoid of the Light of Divine Revelation on account of disbelief and misbelief. Gradually they get immersed in thoughts and ideas against Divine Revelation. The door of Polytheism and anthropomorphism is opened due to intense materialism and secular infatuations. New ideas and theories are propounded about the Self and Attributes of God, which are compliant with their own wishes but not consistent with Divine Revelation. But when mankind has been unable to understand the difference between the relations of his own circle, how can he attain to the right knowledge about Divinity, and the metaphysical and transcendental Self and Attributes of God. Who do err in human and secular affairs, must err in in supernatural and superhuman sphere. This is why the Jews became insolent and the Christians became ignorant. They went far astray due to utter abhorrence to

Divine Revelation and total adherence to their personal whims and fancies. They began to see God in human form— a horrible mistake tantamount to the polytheism of the Idolaters and the Hindus of Bharat. Misbelief is more heinous than misdeed. And good deeds with wrong faith are not acceptable to God.

194. It was stated in the above verses that God is pleased with the guidance of man. Now He says that He knows everything, which means that man should not remain ignorant of the Religious Laws and Matters. What is not known should be asked. In this way the Followers of the Holy Prophet were encouraged to put religious questions necessary for guidance as they had asked for a pronouncement about the portions of the Indirect Heirs (Kalalah). It is also understood from the sentence وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ (And God knows everything) that God knows and man does not know. Human mind is not even able to tell the reason for the different portions appointed for Indirect and Direct Heirs or the Residuaries. How can the wisdom of man be able to know correctly about the Divine Self and the Divine Attributes when its jurisdiction is so limited that it cannot correctly ascertain the proportion of different relations with the dying man, which forms the basis of division of the property? God is imperceptible as well as His Divine Attributes. God is inconceivable as well as His Divine Attributes. The cognition of the Divine Self and Divine Attributes is next to impossible without His own information through Revelation.

Note : In course of the pronouncement about Kalalah and the reason for its revelation several points are known :

(1) As the condition of the People of the Book was described after the sentence وَإِنْ تَكْفُرُوا فَإِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ in Verse 170 above, similarly after the verse 175 above, the condition of the Prophet's Followers is described as an illustration so that the error and evil of the Rejectors of Revelation and the righteousness and goodness of the Acceptors of Revelation may be clearly understood. Underlying this fact another thing is also understood that whereas the People of the Book committed this huge blunder that they suggested partners and sons of God and made this heinous forgery part and parcel of their Eman (Faith), and thus dauntlessly opposed the Divine Revelation; the Prophet's Followers, not to speak of the principles of Eman and Worship, even waited for the Divine Revelation in the ordinary rules and laws of inheirtance, marriage, etc. They always gazed at the Messenger of God for all matters of life, and they did not give the status of a sovereign or a ruler to their Wisdom or Desire. If once they were not satisfied with any order or injunction they again asked the Holy Prophet for a clarification. According to a Persian verse ببیں تفاوت راہ از کجاست تا بکجا (See the difference of the

ways from where to where !) It means there is a great difference between the Muslims and the Non-Muslims. They are going on two different ways. Naturally the way to Revelation is a way to Paradise and the other way must lead to the Hell.

2. It is also known from the above deliberations that even the Holy Prophet, the Chief of all the Prophets, (be peace on them) did not pronounce of his own will without the Revelation from God. If there was no express Divine Revelation about a certain matter, he waited for the descension of the Revelation from above. When the Revelation came down, then he pronounced the order. It is self-evident, therefore, that there is no Sovereign except God—who is ONE and has no partner. The Sovereign Authority of God is established by the well-known verse : ان الحكم الا لله which means that Law-giver is none but God. All others are mere agencies and medium of communicating His laws and orders. Some mediums are, however, near as the Prime Minister to the King and some are distant as other officials of the Royal Kingdom. The Prime Minister directly receives the Royal Orders and others through the Prime Minister. Similarly, the Prophet directly receives the Divine Revelation and others through the Prophet. The Prophet interprets the Divine Revelation by Divine Inspiration and others explain the meaning on the basis of Prophetic interpretations. Anything against the Prophetic interpretations shall be rejected. The apocalyptic visions against the Divine Revelation shall be rejected. Consequently no interpretation or apocalypse against the Divine Revelation can be inserted in Religion as the Christians have done. The deviation from the Divine Revelation and the resorting to apocalyptic visions has been the main cause of error in Religions. So it is the greatest error to turn away from Divine Revelation and listen to the fantastic ideas of the Thinkers, Philosophers, Scientists, etc. The reason is obvious. Partial truth is not enough for human guidance. Absolute Truth is required for the perfection of man. Beyond Divine Revelation there is nowhere absolute truth or perfect guidance.

آنانکہ زروئے تو بجائے نگرانند کوتہ نظر آنند چہ کوتہ نظر آنند

(Those who look at a face other than thine, what a short-sighted they are, what a short-sighted they are !)

3. The verse also throws light on this fact that the descension of Revelation in parts is more congenial and beneficial than the descension in complete form. The spiritual perfection is attained gradually, similarly social perfection is a gradual process. Mental pefection is also a gradual process. The mind and soul of man are progressive, and different stages are crossed to reach the perfection. The Religion which reaches its perfection by a gradual process is more wholesome than that which is given all atonce through a complete Book. There are many outstanding problems which spring forth and many questions which

arise when laws are given, when orders are issued, when injunctions are prescribed, when directions are released, when the evil forces are confronted. The Divine Revelation is always at guard to lead the Muslims to the right way, and they get out of complications and miseries, reform their souls and are re-invigorated to move forward and reach the sublime glory of nearness to God. They are always conscious of their inner soul because they are conscious of God's presence. Whenever they are puzzled or assailed by doubts they go to the Prophet and return satisfied by the Divine response through the Prophet. God's remembrance of mankind and the Divine address to mankind over and over again is a definite mark of glory and honour from their Lord—a distinction never conferred upon any other Ummat before. Consequently the Jews were wrong in demanding a whole Book of the Prophet. The verse here is also self-explanatory because the Jews were responded on the principle of partial descension.

Fortunately those verses, which were sent down in response to certain questions or in confirmation to certain opinions of the Prophet's Followers, have immortalized them. The Muslims hold such Sahaba in a very high esteem as Hazrat Umar and others (God is pleased with them and they are pleased with God).

In short the most prominent thing is Divine Revelation. It is the source and origin of all laws, orders, commands, injunctions and directions. The guidance depends upon the Divine Revelation. Obedience to Divine Revelation is another name of Guidance, opposition to Divine Revelation is another name of Error and Kufr. The main cause of the Error of all Jews, Christians, Polytheists, etc. was the opposition to the Divine Revelation ; so God has described very often the goodness of obedience and the evil of opposition to the Divine Revelation. Especially at this occasion two sections are sent down to emphasise its importance and glory with particular illustrations and details. Perhaps this is why that Imam Bukhari in his famous Book has inserted the verse 163 انا اوحينا اليك كما اوحينا الى نوح والنبيين من بعده in the chapter "How the Revelation was sent down to the Prophet", meaning thereby that the last two sections of Surah Nisa show the importance and prominence of Divine Revelation.

سُوْرَةُ الْمَائِدَةِ مَدَنِيَّةٌ اٰیاتہا ۱۲۰ رُکوعاتہا ۱۶

Sura Maedah—Sent down in Madina—Verses 120, Sections 16

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Merciful, the Most Compassionate.

SECTION 1

المنزل ۱ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ۭ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَاَنْتُمْ حُرُمٌ ۭ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ○

4. **O Believers! Fulfil your bonds[1]. Permitted to you the beasts of the flocks,[2] except those that are now rehearsed unto you.[3] But deem not game lawful when you are in Ihram.[4] Allah doth decree whatever He will.[5]**

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1. The Holy Quran has described two Covenants. The first Covenant was taken by God in the Spiritual World before the appearance of man on Earth from the Children of Adam when He said: "Am I not your Lord?" And they said, "Yes ! We testify that Thou art our Lord." This compact was taken with them so that the people might not say in the Hereafter that they were heedless of the Divine Unity or say that their forefathers had committed idolatery and they had but followed them as posterity, so they should not be caught for their crimes. The meaning of this Covenant is that every soul is self-sufficing in the conception of Divine Unity. If the father commits the crime of polytheism, the son should declare His Oneness. In other words the sense of the Divine Unity is engraved in the very nature of man (in petto).

The Second Covenant is taken from the Children of Adam through the Prophets that they will believe in Divine Oneness and follow His Revelation. This we name the Proper Convenant. The first we name the General Covenant. Now the commentary is easy to understand :

The prescribed Eman is the name of two things : (1) Right Cognition of the Divine Self and the Divine Attributes (2) Submission and Surrender to God—bowing down before God with sincerity of heart for the acceptance of Divine Laws and Prophetic Orders. In consideration of this submissive aspect Eman, as a matter of fact, is a strong covenant with God and the Messenger of God to accept, all the Laws and Commands of God sent down through Revelation to His Prophet, and obey and execute them in the fulfilment of all divine and human obligations. In other words Eman is a renovation of the First Contract (the General Covenant) which was taken as a testimony to the Lordship of God.. In this way Eman which is demanded of man is not something alien to human nature. It is hidden in human soul, human mind and human heart. The Prophets are sent down to Propagate this inherent cognition, to rejuvenate this hidden conscience, to remind of this dormant reminiscence, to

revive this inner urge and to refine this natural Eman with the light of the Divine Revelation. The General Covenant is transformed into the Proper Covenant, the natural Eman is converted into the prescribed Eman or the Eman which is reliable in Islam and Shariat of Islam. The Quran and Sunnah have substantiated what was essentially ingrained and implanted in the General Covenant. In view of this subject claim to Eman means that a Believer promises to keep loyal to His Lord in all circumstances and follow His orders and directions whether they are concerned with divine obligations or human obligations, physical training or spiritual purification, material benefit or ultra-mandane prosperity, personal and individual life or collective and national life, war or peace. The compact which the Holy Prophet took with the Sahaba in shape of (بیعت) cencerning jihad, obedience, or other good morals virtues, was also a perceptible form of this very Covenant. Because the glory and dignity of God is contained and embedded in the very conception of Eman (faith) and a Momin attains to the cognition of Divine Eminence and glory and believes in the Divine Attributes of Justice and Retaliation and the truth of His promises by virtue of Eman, so he keeps the Promises made to God, or His servants, or to his own self in such a way that his loyalty to God is not affected a little, bearing in mind the horrible consequences of treachery and faithlessness. This commentary comprehends all types of bonds, contracts, compacts, agreements and covenants which are variously described by the Commentators; and from the adjacent context of "O Believers!" in the verse the elegance of the given comments is self-evident.

2. As mentioned in Surah Nisa some of the lawful things were forbidden to the Jews for their transgression and treachery (verse 160) the details whereof follow in Surah An'am. But for this Ummat many things are made lawful including some which were forbidden to the Jews. This permission anticipates the collective humble and obedient nature of the Prophet's Ummat as against the Jews who were generally disobedient and arrogant. This permission also anticipate the loyal disposition of the Prophet's Ummat in that the Ummat shall be more loyal to the Covenant and shall execute its demands more honestly and faithfully than any other Ummat before the Prophet, and especially the Jews who were cursed for the Breach of Covenant. For example, the Muslims are permitted to use camel, cow, sheep, goat and other beasts of the same folks as deer, blue-cow etc. for food except those that are forbidden by God or the Holy Prophet due to spiritual or moral considerations.

3. Perhaps these things are those that are mentioned in the third verse of this section beginning from حرمت علیکم to فسق

4. The Hajji in Ihram is forbidden to hunt the land animals. He is permitted to hunt the sea-animals. When the condition of Ihram is so much reverent that hunting is forbidden in that state, then how much reverent would be the glorious Haram itself i. e. the animal of the Haram (حرم) would be unlawful for hunting as indicated in the generalization of the clause لاتحلوا شعائر اللہ (Do not deem the signs of God as lawful).

5. God Who created all the creatures of the universe, then maintained among them different degrees of rank, put in them different powers and qualities according to the natural capacities of each species, and devised various forms of life and death, undoubtedly He has the right to make anything lawful or unlawful according to the circumstances and environment, for anyone whom He will by His boundless knowledge, perfect wisdom and absolute power.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ
الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ آٰمِّيْنَ الْبَيْتَ
الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ؕ وَ
اِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ
قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ
وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ۖ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ
وَالْعُدْوَانِ ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

2. O Believers! Profane not the Symbols of Allah,[6] nor the Sacred Month, neither the animals dedicated to Ka'aba, nor those that are brought to Ka'aba with necklace,[8] nor those repairing to the Sacred House seeking the grace of their Lord and His pleasure.[9] And when you quit your Ihram then hunt for game.[10] And let not the detestation for a people who did bar you from the Sacred Mosque cause you to commit aggression.[11] And help one another to good deed and to piety, and do not help to sin and cruelty;[12] and fear God. No doubt, Allah's chastisement is very severe.[13]

6. Those things which are specially signified for the glory of God and for His worship should not be treated with profanity and heathen outlook. Those things include the Reverent Haram, the Reverent Baitullah, Safa and Marwa, Jumrat, Hadya, Ihram, Mosques, Heavenly Books and all the Laws and Commands of Islam. In the coming verses some of those things concerning the performance of Hajj are described as also some injunctions were mentioned for the Muhrim (wearing the Ihram—the sacred garb) in the previous verse.

7. The Holy Months are four (1) Zil-Qa'd (2) Zil-Hijjah (3) Muharram (4) Rajab (see verse 36, Surah Tobah— منها اربعة حرم) Piety and virtue is prescribed for all the twelve months of the year, but in these four holy months one should be more pious—good deeds should be done and corruption should be avoided more than other months.

8. Qala'ed is the plural of Qalada which means that necklace or garland which was put on the neck of Hadya so that they might not meddle with it and leave it to reach its destination.

9. It means the Hajjis who come to the Holy Land for Hajj or Umrah and not the Polytheists or Idolaters who are barred by the verse

إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا

(the Idolaters are unholy indeed, so let them not come near the Holy Mosque after this year of theirs—verse 28, Surah Tobah) from the Holy Mosque.

10. The hunting is permitted when the Ihram is taken off.

11. The Signs or Symbols of God, which were declared sacred by God, were all profaned by the Polytheists in 6th A. H. The Holy Prophet with about fifteen hundred Sahaba started from Madina in the month of Zi-Qa'ad to perform Umrah. When he reached the point of Hudaibeya the Polytheists barred them from the performance of this Religious Obligation discarding the state of Ihram and the reverance of Ka'aba, Holy Month, Hadya and Qala'ed. The Muslims were not wrong if they would have been enraged at this nonsense of the Meccan Idolaters, and would have demonstrated their enmity and rage in retaliation, but the love and hatred in Islam are balanced. The Holy Quran ordered to restrain themselves against such cruel monsters. Generally a man in extreme love or enmity crosses the borders. So God ordered them to keep on justice and even the extreme detestation and animosity against a certain people should not move them to aggression and injustice.

12. If some person may resort to aggression in utter sentimental retaliation, the other Muslims should bar him from injustice and aggression, and never help him in this sin, and thus demonstrate piety and virtue.

13. The root of justice, righteousness, and all other moral virtues is the fear of God. If co-operation with virtue and non-cooperation with evil is not done, there is fear of general chastisement from God.

Note : Co-operation with goodness and non-cooperation with evil and treachery is one of the most fundamental teachings of Islam. Modern world is going against this principle to the danger of universal catastrophe. (Tr.)

3. Forbidden to you are carrion, blood, the flesh of swine, that animal on which the name of other than God's is taken, the animal strangled to death, the animal beaten to death or wounded to death, the animal fallen to death, the animal gored to death, the animal devoured by a carnivorous animal but that which you sacrificed, and forbidden to you is the animal sacrificed at the altar of idols, and forbidden to you is the division by the gambling arrows. It is a deed of sin.[14] Today the Kafirs are despaired of your Deen (Religion), therefore fear them not but fear you Me. Today I have perfected for you your Deen and have completed My obligation (favour) upon you, and approved for you Al-Islam as Deen.[15] Then whosoever is reduced to hunger-constraint but not inclined to sin, so God is All-Forgiving, All-Kind.[16]

٣. حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ
وَمَآ أُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَآ أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ ۖ وَمَا
ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذٰلِكُمْ
فِسْقٌ ۗ اَلْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا
تَخْشَوْهُمْ وَاخْشَوْنِ ۚ اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِّإِثْمٍ ۙ فَإِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ۝

14. Those animals or things are made unlawful (حرام) whose physical and spiritual properties are injurious to the physical and spiritual health of man. No animal can be absolutely pure from some physical or spiritual defects. So those animals are made lawful (حلال) whose physical and spiritual properties are predominantly beneficial to the physical and spiritual health of man. Man or science can know perfectly or imperfectly the physical benefits of things or animals, but the spiritual defects of animals cannot be researched exactly. So God has Himself categorized the animals, which may be eaten and which must not be eaten, by His boundless knowledge of creation. Among them is that animal which dies of Divine will but not of Divine pleasure or direction. Such animal dying of natural death is not permitted. It is injurious to physical and spiritual health. Its flesh is injurious according to science and experience to the physical health and spiritually it creates dead morals in a man. The blood is forbidden because it creates carnivorous morals and makes a man blood-thirsty. Sometimes it is poisonous like the meat of a dead animal not sacrificed in the name of Allah. After carrion and blood the swine is made unlawful (حرام) because it is unclean and impure from head to foot. This is why it is mentioned with carrion and blood. Analytically carrion, blood and pig fall in one and the same category. After forbidding those which are physically and spiritually unclean, unchaste, impure and injurious, another animals is declared forbidden, which has absorbed a great spiritual impurity by invoking the name of other than God's on it or by dedicating it to other than God. This spiritual impurity or ungodliness is not seen or perceived, as the ungodliness of polytheism is not perceivable. Only God knows it and reason justifies it, because when an animal sacrificed by the name of God becomes pure and clean, it must turn carrion or worse than carrion when it is killed in the name of or by the name of other than God's. But

soul is for the Creator of soul. It cannot be taken except by the permission of God and by the name of God and in the name of God. Those animals that die natural death unsacrificed are in the order of carrion. Those animals that are sacrificed at the altar of idols or saints' graves, or in honour of any dignified personality or guest etc. are also forbidden though (بسم الله۔ الله اکبر) is said at the time of sacrifice. In this case the animal is really immolated unto other than God. With this explanation the difference between وما اهل لغير الله به and وما ذبح على النصب becomes clear. In the former case the animal is actually dedicated unto other than God and in the latter case the animal is sacrificed in honour of other than God—which is in the real sense a perceptible form of dedication unto aliens of God. (Ibne Kathir).

Some people gambled the division of meat by sacrificing any animal bought with a joint price and used arrows for gambling. The flesh of the sacrificed animal was divided according to the quantity written on different arrows. If someone picked up an arrow with zero he got nothing. Such animal sacrificed for the purpose of gambling is also forbidden.

According to eminent scholars like Hafiz Imaduddin Ibne Kathir etc. the Idolaters of Mecca had put some arrows with the Idol Hubul, whereon some words of omen were written e.g. "Do it, or do not do it" etc. The Meccan Idolaters decided their works and intentions using those arrows in times of suspense. They picked up the arrows at random and worked accordingly. This was a kind of consultation with the Idols. Because this was the worst kind of association, ignorance, superstition and irreligiousness and the main idea was to seek help from the lifeless objects, so the Quran has very often described its abomination and unlawfulness with forceful severity. Consequently, it is told that anything which has got a material or spiritual impurity is entirely forbidden in Heavenly Constitution, whether it be swine, carrion, flowing blood, etc. which have outwardly external impurity, or it be gambling arrows or the animals sacrificed in the name of other than God, which have internal and spiritual impurity because of wrong faith.

15. This verse was sent down at that time when the principles about all departments of individual, social, political and enonomic life and about all chapters of heavenly guidance and knowledge were established and the detailed laws and regulations were given so enormously that the Followers of Islam had no need to see towards any Law and Constitution other than the Divine Law and Constitution. And by the training of the Holy Prophet thousands of devotees, teachers, guides and volunteers were produced who were correctly the real epitomes of Quranic teachings. Mecca had surrendered. The Followers were observing sincerely the divine compacts with great loyalty. A nation once devouring unholy and impure food and carrion was tasting the material and spiritual purities. The reverence of the symbols of God

was strongly embedded in their hearts. The nets of superstitions, whims, fancies and the magic of idols and ringleaders and arrows were broken and scattered. The Satan was despaired of Arabia never relapsing into his worship. In these glorious and resplendant circumstances it was declared : اليوم يئس الذين كفروا من دينكم فلا تخشوهم واخشون (Today the Kafirs have despaired of your Religion, therefore fear them not but fear you Me) which means the Kafirs are utterly disappointed with you that they cannot divert you from your upright Religion towards Polytheism and Satanism, they cannot expect to defeat Islam anywere or any time, they cannot bring about any change in the Laws of Islam. Today you have got Perfect Religion without any future possibility of change or abrogation or amendment or addition or subtraction. God's reward and bounty is completed today and there is no apprehension of its loss in future. God has approved of this Religion for ever and there is no probability of any abrogation also. No abrogator shall come to abrogate it. This verse also proves the finality of the Holy Prophet. If anyone disbelieves in the finality of Holy Prophet (ختم نبوة), it means he disbelieves in the present verse. One who disbelieves in a single verse of the Holy Quran is a sure Kafir.

When the Religion of Islam is perfected and the bounty of God is completed there is no reason why the Muslims should be fearful of the Non-Muslims. The Non-Muslims can do no harm to the Muslims in the presence of this glorious and perfect Religion, because God is pleased with this Religion and as such pleased with the Upholders of this Religion and He definitely helps those with whom He is pleased. The Muslims, therefore, should not fear the Non-Muslims but should fear God and His displeasure. Consequently, the Muslim community has no danger from the Non-Muslims till they have piety and fear of God in their souls.

Islam is perfected in this sense that its news and stories, are perfectly truthful, its description is very expressive and impressive, its Laws and Commands are perfectly balanced and just and pure from extremity, it contains those realities in toto, which were not perfectly described in the Past Books and other Heavenly Religions. In other words the Past Revelations and Past Religions culminated into the most perfect form of Islam which is bestowed on Musalmans through the Last Messenger. If Past Religions were perfect and not incomplete, the Religion of Islam is most perfect. If Past Religions were perfect in their own ages, Islam is most perfect for all ages and for all times. Islam is not a Progressive Religion, because a progressive ideology is always incomplete. Islam is a perfect or a perfect most Religion. It requires no progression, no addition, no re-orientation, no change and no neo-interpretation as some of the Pseudo-Islamists advocate in vanity. Islam can be re-interpreted according to the technology of the age but cannot be misinterpreted according to the false self-assumptions. The Holy Quran and Sunnat have established fundamental princi-

ples and laws for universal direction in time and space. But they have left no room for any change or amendment or addition. And it is a great bounty of God, otherwise Islam would have been distorted and mishappen long before by the open enemies of Islam as Christians and Jews and by the secrect enemies of Islam as Ghulam Ahmad Qadyani and Maudoodi of Indo-Pakistan. It is the great bounty of God that He has given perfect Religion of Islam to the Muslims and a perfect code of life through the most dignified and most prominent Messenger who is the final Prophet (صلى الله عليه وسلم) on Earth. Moreover, God gave His blessings to the Muslims and gave them grace of submission and obedience and gave them spiritual and material provisions in abundance and created means and ways for the defence of Islam, for the protection of Quran and for the reformation of the world. After this perfect Religion and beyond this perfect ideology and complete code of life, to wait for or seek any other ideology or religion is absolute absurdity and ignorance. Some of the Muslims have adopted Socialism and Communism as their creed beyond Islam. They have gone astray, far astray and are involved in blatant error. Some of them uphold Islam and Communism or Socialism. They are Hypocrites. Infidelity and Islam cannot live together in the heart. Light and dark cannot live together. There is no way to Salvation beyond Islam. There is no other ideology or religion acceptable to God beyond Islam.

Note : The sending down of the verse : اليوم اكملت لكم دينكم الخ is one of the great blessings and bounties of God. This is why some of the Jews said to Hazrat Umar (رضى الله عنه) "If this verse would have been sent down on us, we had celebrated the day of its descension as a Day of Happiness (Eid)". Hazrat Umar answered, "You do not know that two Eids had gathered on the day the verse was sent down." This verse was sent down on Arfa which took place on Friday, the 9th Zil-Hijjah, 10 A.H. popularly known as Hajjat-ul-vida'a (حجة الوداع)—the Farewell Hajj—at Asr time, when more than forty thousand pious and holy followers had gathered round the Holy Prophet (صلى الله عليه وسلم) in the Plain of Arafat. Afterwards the Prophet lived only eighty-one days in this World of Transition.

16. The Law of what is lawful and unlawful (Haram and Halal) is finalized. Now there can be no change in it. But if a man, helplessly constrained to hunger and reaches the brink of death, saves his life eating something, which is forbidden, provided he does not take more than necessary for life and for taste of the tongue, then Allah is All-Forgiving and All-Merciful; He will forgive him by His grace and mercy. The thing being unlawful all the same, the man who protects his life by that unlawful thing will not be considered as a criminal. This too is a department of the Perfection of Religion.

4. And they ask thee what is lawful for them. Say : 'For you are lawful the good and pure things and what you train the hunting animals for bounding that you teach them of what God has taught you, so eat of that which they seize down for you and take the Name of God over it; and fear God. Verily God is swift in taking account.[17]

٤- يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ ۭ قُلْ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ۙ
وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ
مِمَّا عَلَّمَكُمُ اللّٰهُ ۡ فَكُلُوْا مِمَّآ اَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا
اسْمَ اللّٰهِ عَلَيْهِ ۠ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○

17. A list of the forbidden things was given in the last verses. The question about lawful things was quite natural. Hence the Prophet's Followers asked about those things which are permitted with special reference to the hunted animals seized by the animal of prey as dog, falcon, hawk, etc. In answer the Holy Quran declared that the circle of lawful things is every extensive and wide. With the exception of some things which are harmful, physically or spiritually, all good and pure things are made lawful:

The animal hunted by the hunting animals is also lawful on the following conditions.

1. The hunting animal must be trained and taught.
2. The hunting animal must be released for hunting by the man hunter.
3. The hunting animal must be trained and taught according to the manner reliable in Shariat—the dog must be so trained that it may not devour the hunted animal himself and the falcon must be so trained that it may fly back at the Call of the man-hunter even though it would be chasing the prey. If the dog devours the hunted animal and the falcon does not irespond to the call of the man-hunter, it would be deemed as the hunting animals were hunting for their own selves and not for the master. This is why Hazrat Shah Sahib says : "When the hunting animal learnt the nature of man, it means the man himself sacrificed."
4. When the hunting animal is undone the Name of God should be pronounced بسم الله should be said.

Imam Abu Haneefa has added one more condition—the hunted animal must have been wounded to bleeding. The great Imam derived this fifth condition from the word جوارح from the root جرح —wound. If a single condition fails the hunted animal shall not be lawful. Yet if the animal is alive and duly sacrificed it shall be lawful.

But in material pleasures and favourite pursuits man forgets God and resorts to trsnsgression. So he is given warning not to forget Him but remember Him with fear and think that the Day of Reckoning is not far away. He will take the account of every moment of the beloved life of this world.

5. Today all good-pure things are made lawful for you. And the food of those who were given the Book is lawful for you, and your food is permitted to them, and lawful for you are the Muslim women of character and lawful for you are the women of character from those who were given the Book before you ; when you give them the dowry-sum for wedding neither quenching lust nor adhering to secret romance. And whoso denies Eman his labour is spoiled and in the Hereafter he is of the losers.[18]

٥. اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ؕ وَطَعَامُ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
حِلٌّ لَّكُمْ ۖ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَالْمُحْصَنٰتُ مِنَ
الْمُؤْمِنٰتِ وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ
مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ
غَيْرَ مُسٰفِحِيْنَ وَلَا مُتَّخِذِيْٓ اَخْدَانٍ ؕ وَمَنْ
يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهٗ ۖ وَهُوَ فِى
الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝ ع ٥

18. Islam is an ever-expanding Religion sent down and approved by God for the guidance of mankind. When the Muslims were purified and perfected they spread all the world over. They met different cultures and peoples. For this reason and for other reasons the gentle women of those believing in the Divine Religion and their food (sacrifice) were made lawful for the Muslims, provided the women would have not become Christian or Jew denouncing Islam, and provided the name of other than God is not pronounced while sacrificing. The Jews and Christians are distinguished in two Commandments : (i) Their gentle women are lawful for marriage without being converted to Islam, (ii) Their food (sacrifice) is lawful provided the name of other than God is not taken at sacrifice. The Idolaters, Polytheists, Hindoos are not granted this concession, perhaps because their hearts are more defiled by atheism or polytheism and are not absorbable in a Muslim Society. The Christians and Jews, however, believe, though wrongly, in the Divine Revelation and Prophethood, and they are apt for further reformation. The women of the People of the Book who are to be married must bear a good character and must be religious—believing in their religion though not in Islam. If a Muslim woman becomes Christian or Jew denouncing Islam, she is not lawful for marriage because she is an apostate. Similarly the food of an apostate is not lawful though he may sacrifice the animal pronouncing the Name of God thousand times over it. For example, the girls of the Qadyanis who are declared apostates by the Muslim World are not lawful for

marriage, nor their sacrifice is lawful to eat. Similarly the women of other religions as Hinduism and Budhism are not lawful, neither the sacrifice of the Hindus and Budhists is lawful. God does not recognize any other religion (except the Religion of the Jews and Christians) as a Heavenly Religion. The Religion of the Jews and Christians is heavenly though they have much distorted their religions, and though their religions are abrogated by Islam, because abrogation does not discard their heavenly character.

One thing is notable. Those Christians and Jews who do not believe in their own Religion are not real Christians and Jews. They are either Atheists or Irreligious. So they are like Idolaters and Polytheists. Their women are not lawful ; their sacrifice is not lawful. The Christians and Jews are discriminated in these two concessions in the World. Hereafter, they are all losers with other Kafirs.

One thing should be noted more. If there is the danger of religious loss in marrying a Christian or Jew woman, then it is not good to mix with them. Modern Christians are much inclined to materialism and have gone far away from their own religion. The Muslims should protect their Islam first from annihilation in personal, national and international life. This is why it is declared after this permission that whoso denies Eman and turns apostate his labour i.e. good deeds, are spoiled and in the Hereafter he shall be one of those who are losers. A Muslim is not expected to spoil his Religion by marrying a girl from the People of the Book. On the contrary, he should save his life-partner from the chastisement of God by converting her to Islam. The worldly life is transitory. One day everyone will die, and on the Day of Resurrection he will have to appear before his Lord Who will take the accounts of the deeds done and ideas and beliefs cherished in the World. The Muslims living in the Western world should recapitulate their life in the perspective of the present verse. There are stories of secret love and license. But God does not like secret love and license. God has approved of marital relations to establish a moralized society. A religion strongly advocating a pious life cannot allow filthy and impure actions. A man should not become the slave of sensual pleasures and voluptuous gratifications. Purification is the Kernel of Islam. Everything or action against the ideology of purification cannot be allowed by the Divine Religion. This is why Islam has permitted to keep more than one wife but strongly condemned concubinage and fornication. It is also inferred that the object of marriage is the purification of self, establisment of family life and the generation of the human race, and not the gratification of sensual and sexual lusts. The positive objects of marriage cannot be achieved without a marital life also. It is dire animality therefore to denounce marriage institution . (Tr.)

SECTION 2

6. O Believers ! When you stand up for Salat wash your faces and your hands upto the elbows, and wipe your heads, and your feet upto the ankles. And if you are defiled get yourselves fully purified. And if you are sick or on a journey, or if any of you comes from the closet or you have gone to women then you do not find water so intend for wholesome (pure) earth and wipe your faces and your hands with it. God does not want to create narrowness for you, but He desireth to purify you and that He may complete His blessing (kindness) upon you ; haply you may be thankful.[19]

٦۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا
وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ
وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ۭ وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا
وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰي سَفَرٍ اَوْ جَاۗءَ اَحَدٌ مِّنْكُمْ
مِّنَ الْغَاۗىِٕطِ اَوْ لٰمَسْتُمُ النِّسَاۗءَ فَلَمْ تَجِدُوْا مَاۗءً
فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَ
اَيْدِيْكُمْ مِّنْهُ ۭ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ
وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُوْنَ ○

19. It is said previously that he kernel of Islam is Purification (تزکیه). What is against Purification is made unlawful and what is necessary for Purification is made lawful and obligatory. Some of those things which might create impurity and pollute the soul were forbidden in the previous verses. Now the most important thing which is imperative for Purification or spiritual promotion and nearness to God is described with some of its important rites which are required for its fair performance—and that is Salat. Moreover, when a true Momin gets blessing after blessing from God, his heart is filled with joyous gratitude and he wants to bow down before God in thanks with emotions of love and adoration. So God has enjoined Salat on all Muslims as the best way to remember God, the best way to demonstrate his gratitude, the best way to purify from filthy ideas and morals, the best way to get spiritual promotion, the best way to achieve the nearness of God, the best way to worship God, the best way to rise to the eminence of glory and virtue, the best way to attain to perfection, the best way to enter into the servants stationed near to God. But there are manners to go before the King especially for the sake of salutation. So there are manners to appear before the King of kings, the Emperor of emperors especially for the purpose of worship and adoration. God is Blessed and Holy. So the servants should also go before His presence in a pure and clean state. There are two kinds of impurities (i) Outward (ii) Inward. Outward or external impurity is that the clothes are impure or some part of the body or the whole body has become impure due to some external impurity. This impurity is perceptible. But inward or internal impurity which is caused by the darkness and impurity of the world is not perceptible. But God knows it. So he made Wuzu as a necessary condition of Salat. Wudhoo makes a man fresh and clean externally and internally from the effects created by worldly indulgence. He comes nearer to angels than to animals. This state of man makes him worthy of God's presence. Wudhoo not only makes a man clean in the physical sense but also makes him pure of smaller sins. The greater sins are not forgiven without repentence.

The essentials of Wudhoo are four ; (i) To wash the whole face with water (ii) To wash the hands or arms up to the elbows (iii) To wipe the head with wetted hands (iv)

To wash the feet with water to the ankles. But if a man is already with Wudhoo, it is not obligatory on him to do a new Wudhoo. If it is done anew to gain more light and happiness it is Mustahab—مستحب (fairer) and better, as the first clause of the verse indicates by the words "When you stand up for Salat....."

Note : The conjunction of 'and' between وامسحوا برؤوسكم and وارجلكم الى الكعبين is meant for the order of the four essentials and not for the purpose of showing similar actions. The feet are to be washed with water like face and hands and not simply rubbed with wetted hands like the Masah of the head. Of course, if the feet are covered with stockings they will be wiped according to the conditions in Fiqh. The traveller can do Masah for three consecutive days on the feet with stockings and the non-traveller for 24 hours. This is the established opinion of Ahle Sunnat wal Jama'at. But when a man is defiled the washing of face, hands and feet etc. is not enough. The whole body should be washed fully well, the water must reach the accessible parts—the mouth and the nose. This is why according to Hanafi School there are three essentials of Ghusul (i) The bathing of the whole body fully well (ii) Mudhamdhama (مضمضه) & (iii) Istinshaq (استنشاق) watering mouth and nose. They are incumbent in Ghusul but not in Wudhoo. It is Sunnat to water the mouth (مضمضہ) and water the nose (استنشاق) in Wudhoo (وضو) and Farz (فرض) in Ghusul.

If the water is not available and Wudhoo or Ghusul is required then Tayammum should be done. The intention is necessary in Tayammum as the meaning of the word suggests. The scholars have said that in Tayammum intention (نیۃ) is imperative, لمستم النساء means 'sexual intercourse' which makes Ghusul necessary. Simple touch does not make Ghusul, necessary. Reason does not support it. Hazrat Ibne Abbas and Abu Musa Ash'aree take the meaning of sexual intercourse, and Ibne Masud has silently accepted it— رضی اللہ عنہم (Bhukhari). If the Tayammum for Ghusul is done it suffices for the Wudhoo also. Separate Tayammum for Wudhoo is not required. The Tayammum of Ghusul and Wudhoo is the same. Some important points may be seen in Surah Nisa. لعلكم تشكرون means the Muslims should thank God that He has taught them through His most glorious Prophet how to purify them and eke out from animal state to angelic state and promote spiritual qualities for perfection. This is why, perhaps, Hazrat Bilal had derived Tahayyat-ul-Wudhoo from لعلكم تشكرون

The way of purifying taught by God is really a great bounty of God and deserves thankfulness from the servants. After drawing the attention towards the gratitude to this bounty mentioned here, the previous bounties and benefactions are again recollected summarily for which the servant wanted to stand before God, his Benefactor and Lord. So it is said : واذكروا نعمة الله عليكم الخ

7. And remember God's benefaction upon you and the Covenant which He appointed with you when you had said : "We have heard and we obey"; and do fear God. Allah knows well the things of the hearts.[20]

٧. وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَمِيْثَاقَهُ الَّذِىْ وَاثَقَكُمْ
بِهٖٓ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا ۡ وَاتَّقُوا اللّٰهَ ۭ اِنَّ
اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

20. Perhaps this is that Covenant which is enunciated in the last section of Surah Baqar : (They said out : We heard and obeyed we wet Thy forgiveness our Lord ! and Unto Thee is the return.) When the Sahaba would take Bait ( ) at the hand of the Holy Prophet, they promised to obey the Holy Prophet in all matters though his orders were in apposition with or in opposition to their personal opinion or desire. And this was a general covenant. Sometimes particular compact with the Sahaba was taken concerning different aspects, viz. that he would not beg anything from any one, he would refrain from a certain habit or action etc. etc. (The Institution of Bait prevalent in the noble Mashaekhs of Islam as Sheikh Abdul Qadir Geelani, Sheikh Shahabuddin Suharwardy, Khwaja Bahauddin Naqshbandi, Khwaja Moeenuddin Ajmeri, Khwaja Nizamundin of Delhi, Data Ganj Bakhsh Hajveri of Lahore, Mujaddid Alfe Thanee, etc. etc. was established after the above Sunnat manifesting in the shape of Compact or Covenant. Bait is also a kind of Compact or Covenant with the Sheikh for the observance of Islam). In other words the order which was given in the first verse : "O Believers ! Fulfil your bonds," is reiterated with a new form and after a fair deliberation of His bounties and benefactions. (The primary lesson is revised so to say). Nothing should be done against the Covenant otherwise there is the danger of destruction in this World and in the next World. The bounties, spiritual and material, can be taken back and punishment may be given instead of further boons. Therefore everyone should fear God and adopt piety and submission from the depth of heart. If there is an impediment in the heart and a show-off to the Society, then God knows what is hidden in the breast of mankind. We cannot deceive God by our hypocricy and ostentation.

8. O Believers ! Do stand up for the sake of God as a witness of justice,[21] and never do leave justice for the hatred of a nation (people).[22] Do justice — that is nearer to piety,[23] and fear you God. Allah is well aware of what you do.[24]

٨۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۭ اِعْدِلُوْا ۣ هُوَ اَقْرَبُ لِلتَّقْوٰى ۡ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ○

21. Previously the Muslims were ordered to remember the favours of God and their Covenant. Here it is told that mere remembrance by lips alone is not enough. They should forward a practical proof of their remembrance by observing the Divine Obligations and Human Obligations and keeping the Covenant with the sincerity of heart.

Note : In the phrase قوامين بالقسط the hint is towards the observance of Divine Obligations ; and in the phrase شهداء بالقسط the hint is towards the observance of Human Obligations. The phrase in the verse 135 in Surah Nisa قوامين بالقسط has similar sense with this difference that precedent in Surah Nisa بالقسط is to شهداء لله and in the present verse لله is precedent to بالقسط. It is because in Surah Nisa the context is dealing with the human obligations at length and in the present verse emphasis is laid on Divine Obligations. Hence in Nisa the precedence of لله to بالقسط and here the precedence of لله to بالقسط is suitable. Moreover, in the present verse the adjacent reference is pointed to the enemy requiring a just dealing قسط , so قسط (justice) is brought to mind, while the adjacent reference in Nisa is made towards the favourite objects, so there the greatest beloved— الله —is reminded.

22. 'Justice' means dealing without extremes, according to the right, one is really entitled to. The balance of justice should be so exact and accurate that even the deepest love or the most intense hatred may not disturb the equilibrium.

23. Piety is that state of enlightenment which is created in the heart of a Momin by his practical abstension from those things which are destructive of or detrimental to the spiritual tranquility of the Inner Self. There are many near and remote factors for the achievement of Taqwa (piety). All good deeds and moral virtues can be reckoned under the factors of its attainment. But it appears from the clause هو اقرب للتقوىٰ (It is nearer to Taqwa) that justice is the most effective and the most feasible means for the attainment of Taqwa, because doing justice between a foe and a friend according to equity, keeping above the emotions of extreme love and excessive detestation, is a very difficult task. Without excessive fear of God absolute justice is quite impossible. Taqwa is another name of God's fear. Consequently, Taqwa is attained to very soon by practising justice in Divine and Human Obligations.

24. Such a justice, which cannot be disturbed by any friendship or enmity, and which makes a man pious, if rightly adopted, can be attained to only by the fear of God and His retaliation. And this fear is created by an oft-meditation of ان الله خبير بما تعملون (No doubt, Allah is Aware of all your actions). When this thought is strongly deep-rooted in the heart of a Momin that nothing of our deeds and actions is hidden to God and this idea is always present in his heart and mind, his heart will tremble by the fear of God resulting in total justice in all matters of life and in total submission to the orders of God and His Messenger. The reward of this way of life shall be given as mentioned in the next verse.

9. God has promised the men of belief (Eman) and doing good deeds that for them is forgiveness and great reward.

10. And the men of disbelief (Kufr) denying Our Verses are the inhabitants of the Hell.[25]

11. O Believers ! Do remember the favour of God on you when the people intended to stretch against you their hands, then Allah restrained from you their hands, and fear God. And in God only should the men of belief put their trust.[26]

٩۔ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ

١٠۔ وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ○

١١۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○ ع

25. The human faults of such persons shall be forgiven. Not only forgiveness but great rewards and favours shall be bestowed on them in the Next World. The Kafirs shall suffer, however, a sad contrast.

26. After enumerating the general favours, a particular favour is also reminded. The Quraish of Mecca and their allies tried their level best to destroy the Holy Prophet and Islam but God disappointed them in their efforts by His Grace. The Muslims should acknowledge this favour in this way that they should not deal with those Kafirs unjustly after getting victory and power over them. They should not resort to aggression or oppression in the sentiments of retaliation. They should not give up the justice and equity demanded by Islam. One may doubt that it is against political sagacity to show such a coward tolerance for the enemies. In this way the Muslims shall become subdued and weak by the intrigues of such miscreants. So God removed this doubt by these words واتقوا الله ط وعلى الله فليتوكل المتوكلون ه (And fear you God. And on: God alone the Muslims should rely). It means the greatest politics of a Muslim is Taqwa and Tawakkul—Fear of God and Trust in Him. Fear of God means that dealings with God, internal and external, should be clear and clean, and the Covenant should not be forgotten. Pure and sincere loyalty to God should be shown in all Divine and Human Obligations. Absolute trust should be put in His power and help against the infidels. If Taqwa and Tawakkul are achieved then there is no danger from any quarter—neither from the side of the Satan nor from the side of his friends—the Kafirs. (Some Muslims of today are afraid of the enemies of Islam because they have become weak in Taqwa and Tawakkul —they do not pray punctually, they do not do justice to Divine Obligations, Human Obligations and to their women and children, and to their own selves. If Taqwa & Tawakkul is attained the fear of the Non-Muslims — Jews, Communists, Christians and Hindoos — will disappear by the Grace of God. Moreover, breach of Covenant brings about general downfall and humiliation. The Muslims of today should meditate for a moment in the empty hours whether they are loyal to their Covenant لا اله الا الله محمد رسول الله). In the ensuing verses a nation is described that had broken the Covenant and was humiliated in punishment. The stories of nations are not simply stated by the Quran to pass over. They are described to open the eyes of the Muslms and warn the Non-Muslims of a hateful retaliation.

SECTION 3

12. And God did take Compact with Bani Israeel, and We appointed from amongst them twelve chieftains.[27] And God said, 'I am with you. If you will establish Salat and will pay the Zakat and will believe in My Messengers and succour them and will lend to God a goodly loan, then, of course, I will acquit you of your sins and will admit you to gardens underneath which rivers flow. So whosoever of you thereafter will become Kafir, he then surely has gone astray from the straight path.'[28]

١٢. وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ ۚ وَبَعَثْنَا
مِنْهُمُ اثْنَىْ عَشَرَ نَقِيْبًا ۭ وَقَالَ اللّٰهُ اِنِّىْ مَعَكُمْ ۭ لَىِٕنْ
اَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِىْ وَ
عَزَّرْتُمُوْهُمْ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا
لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ وَلَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِىْ
مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ
فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ○

27. God has not only taken compact with the Ummat of the Holy Prophet, but He had also taken such compacts with other Ummats before the Holy Prophet. Twelve Chieftains were nominated by Hazrat Musa to supervise the performance of the Covenant which God had taken with the Bani Israeel. The Commentators have also mentioned their names from the Taurat. They were just like Imam or Khalifa in a community. When the Holy Prophet took Bait (Compact) with the Ansar before Hijrah at Lailatul Aqba, twelve Chieftains were appointed or chosen from among

them to take Compact (Bait) with their people on behalf of the Holy Prophet. It was a strange co-incidence. The Holy Prophet contained in substance all the glorious perfections of the Past Prophets. Hence there are manifold similarities in events of Prophetic Age with the past periods of other Prophets. So it was not an accidental co-incidence but a devised plan of the Providence. Now the Tradition, quoted by Jabir bin Sumrah, which says that twelve Caliphs will be raised up from among the people of this Ummat, can be easily understood. The Commentators have quoted the Taurah that God had said to Hazrat Ismaeel "I shall raise up twelve Chieftains from your children." Perhaps these Chieftains are those who are mentioned in the Tradition of Jabir bin Sumrah.

28. The Covenant of the Bani Israeel contained the following provisions :—

(1) Regular performance of Salat,

(2) Regular payment of Zakat,

(3) Believing in the coming Messengers together with the Last Prophet,

(4) Helping the Prophets in the propagation of Divine Religion,

(5) Expending of wealth in the propagation of Divine Religion.

They were promised gardens of paradise at the observance of these provisions of the Covenant after purifying them from sins and bad morals. But whosoever broke the Covenant, he lost the way to Salvation and Paradise. These provisions are related to three different types of worship—worship by body, worship by wealth and worship by heart and tongue. In other words they were ordered to obey God by all means and to be prepared for the sacrifice of wealth and soul whenever demanded. But unfortunately the Bani Israeel disobeyed the provisions one after the other and thus broke the Covenant in letter and spirit. They hankered after the worldly wealth when they took usury and interest and forsook zakat. They indulged in all sorts of sensual luxuries. They opposed the Prophets and killed many pious apostles and righteous men who would bid them to good deeds and forbid bad deeds. They slew Prophets without right. They distorted the Commands of God. They resorted to blasphemy. These crimes must result in the loss of this World and in the failure of the other World. They were chastised in this world as follows and the terrible chastisement of the next World is separate. The Muslims should take a lesson from these verses.

13. So for their breaking the Covenant We cursed them and made their hearts hard, they perverted the Word from its place, and they forget to benefit from the instruction they were given; and thou always get informed of some of their treachery, except a few of them[29]—yet pardon them and overlook. God loves the benefactors.[30]

١٣- فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ
قَاسِيَةً ۖ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ ۙ وَنَسُوا
حَظًّا مِّمَّا ذُكِّرُوا بِهِ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ
مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ
اللَّهَ يُحِبُّ الْمُحْسِنِينَ ○

29. Curse (لعن) means throw at a distance or reject—the Jews were thrown far away from God's mercy because of treachery and breach of Covenant, and their hearts were made hard. فبما نقضهم ميثاقهم shows that the cause of their becoming cursed and stone-hearted is their breaking of the Covenant and their disloyalty which is an action of their own, and God effected the cause in the result of their

irredeemable mentality. They became impervious to the Divine Revelation and the consequences of the hardness of their hearts were very deplorable. They began to pervert the Divine Revelation in their Book sometimes in words, sometimes in meanings and sometimes in recitation. All the different forms of pervesion are described in the Holy Quran and the Tradition, which are now being recognized by some sane Christians of the West. They not only perverted a portion of the Book but ignored the rest also. In this way perversion of a portion led them to total negligence. The portion of advice and instruction which is left unperverted when reminded by the Holy Prophet does not exercise any effect on their hearts, and their heedlessness further aggravates and their hearts become more hardened.

Hafiz Ibne Rajab Hanbali has said that their breaking of the Covenant resulted in two things : (i) Curse (ii) Hardness. These two heinous characteristics tended to two worse traits (i) Perversion of Divine Revelation (ii) Apathy to Prophetic Instructions. Due to curse from God their mind became distorted to such an extent that they did not tremble with the fear of God at the perversion of Divine Word. On the other side when their hearts became hard due to breaking the Covenant, they became impervious to the Prophetic advice and admonition. Thus they destroyed themselves their potential powers of knowledge and action both. These criminal qualities of the Jews translated from one generation to the other, and even today in the days of the Holy Prophet their multifarious treacheries are rampant, and the Prophet of God gets informed of their treacheries now and then through insight or through Divine inspiration or through Divine Revelation or through common sense and wisdom. Among them, however, there are a few souls who are grand exceptions as Abdullah bin Salam and his good companions (رضی اللہ عنہم ورضوا عنہ).

30. When treachery is their old habit or nature, then it is not necessary to seize them at ordinary matters, or to let them down by letting out each and every treachery of their clandestine activities. Leave them and pardon them and overlook their pertinacious infidelity and answer their audacious evils with beneficent attitude, perhaps they may be impressed and give up treacherous movements and embrace guidance. Some of the Scholars as Qatada etc. have said that this clause is abrogated by the order of Jihad (verse 29 of Surah Tobah) against the Jews and Christians—قاتلوا الذین لا یؤمنون باللہ الخ But there is no need of it, because the Order of Slaying does not presuppose or presuggest that at no time and in no circumstances such people can be dealt with appeasement or beneficence or pardon. Moreover, the Holy Prophet stood for guidance of the whole world and all nations, so his morals were dedicated and devoted to this high Divine Duty of inviting the whole humanity to the gracious Table (مائدۃ) of God.

14. And as for those who say : 'We are Nasara' We had also taken compact with them, they forgot then to benefit from the advice they were given, So We stirred up enmity and malice among them till the Day of Qeyamat, and at last God will tell them of the things they used to do.[31]

١٤- وَمِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى اَخَذْنَا مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۠ فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ الْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ وَسَوْفَ يُنَبِّئُهُمُ اللّٰهُ بِمَا كَانُوْا يَصْنَعُوْنَ ○

31. Nasara (نصارٰی) has its origin in نصر (helping) or in Nasira, a city in the Holy Land of Palestine—old Sham or Syria—where the Holy Christ was born. Those, who called themselves Nasara, claimed to the Divine Religion and Heavenly Messengers. They claimed as if they were the real helpers of the Divine Messengers and Divine Religion and the real followers of Hazrat Massieh Nasery. But the reality was against this claim. They were also bound to act upon the Compact which was taken with them as with the Jews. But they did not lag behind their predecessors in breaking the Covenant and disloyalty. They also did not benefit from those instructions which were given to them to gain prosperity and salvation. On the contrary they effaced that portion of the Bible which was the kernel of Religion. The result was that enmity and hatred among the Jews and Christians or between the Jews and Christians were germinated rampantly and established for ever. It is the logical consequence of burying the heavenly lesson into oblivion—when the original light of the Divine Revelation disappeared, the rambling ideas took its place, and they began to quarrel with one another. No resilence or recession to the original Religion was granted by Papacy, and the ramshackle Christianity was

further modified by the expedient changes in the Bible. A rampire was erected by the Popes round Trinity—one is three and three is one—by this false hypothesis that Faith is beyond Reason, whereas faith is never beyond Reason. The ramifications of Trinity spoiled the whole Religion and various sects differing in principles sprouted out, with the result that fierce battles were fought but of no avail. The Religion itself vanished but religious turmoils prevailed. They forgot the fundamental teachings of the Divine Books and the Divine Messengers, groping in darkness and fighting with one another, went far away from God. At last these sectarian differences culminated in abhorrent enmity and virulent hatred. One can find numerous examples from the History of Persecution and from the History of Jewism and Christianity as a testimony to the Quranic fact described in the present verse.

No doubt, there are some sectarian differences among the Muslims also, but because the Divine Revelation and the Heavenly Constitution has been absolutely secure in the form of the glorious Quran and the noble Traditions of the Holy Prophet, a majority of Muslims is always centred on Truth and Guidance despite differences. On the contrary, the differences between the Jews and Christians or between Protestants and Catholics are not based on the Divine Revelation and Divine Light. They have gone far away from the Divine Revelation. So their differences do not possess the position of Right and Wrong. They are all wrong, because they have left the straight path which was given to them by the Divine Revelation in its original form. Their religious lines are all curved and not straight and can never be straight. The Muslims are also different. But the majority—Ahle Sunnat Val Jama'at—has always been on the straight line since the early days of Islam. Consequently the Jews and Christians are divergent without a common centre and the Muslims are different with a strong common centre ; the Jews and Christians are all wrong, while among the different sects of this Ummat one sect is on the right path. This sect popularly known as Ahle Sunnat Val Jama'at will survive and will always meet the misguiding forces within and without Islam by the grace of God and by the force of the Holy Quran and the Prophetic Traditions. The Jews and Christians have got the perverted and changed Revelation, and it is impossible to get guidance and get out of thousands aberrations, in which they have been drowned for thousand years, without a right Revelation secure from perversions and distortions just like the Quranic Revelation and a substantial portion of the Prophetic Traditions. And those Christians who have become Communists in the West or the East can be called the production of Religious Fallacies found in Christianity.

This is why Christianity has failed to face the challenge of Communism and Materialism, while the Quran is always ready to meet them anywhere and anytime with thoughtful argumentation and destructive reasoning. (Tr.)

15. O People of the Book! Verily there has come to you Our Messenger, divulging most of the things you did conceal of the Book and overlooking many a thing.[32] No doubt, there has come to you from God a Light and a Book manifesting—

١٥۔ يَاأَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا
مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ؕ
قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ ۙ ۝

16. Whereby God guides whosoever becomes subservient to His good pleasure in the ways of security, and brings them forth from shadows into Light by His order (leave) and leads them to the straight way.[33]

١٦۔ يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ وَ
يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ وَيَهْدِيْهِمْ
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

32. This is an address to the Jews and Christians that the Last Prophet, about whose coming, some tidings still remain in their Books, in spite of many spectacular changes, has come to them. God has cast His Word into his mouth and He has perfected those realities which Jesus, the Messiah, son of Mary, had left incomplete. Those basic facts of the Taurat and the Gospel which they concealed and described in changed and distorted form have been divulged by this Prophet and those facts which were not required or necessary were overlooked.

33. Perhaps Light (نور) here denotes the Prophet and the Book is the Holy Quran. It means the Jews and Christians (who are groping in the darkness of lust and desires spoiling the Light of the Divine Revelation and falling down into the abyss of disputes and differences) should be told that the greatest Light of God has come to them. If they desire to keep on the path of Salvation they should march in this Light to the good pleasure of God, they would find the ways of peace and security wide-open and would come out of darkness into Light and walk freely and peacefully without the fear of assaults from the Satan, Self and the foes. They would easily complete the journey by the grace and help of that Being whose good pleasure is being aspired for. If they do not like to walk in this Divine Light they can never come out of darkness and can never see the Road to Heaven.

17. **Undoubtedly they turned Kafirs who said : "Allah is but that who is Messiah, Mary's son." Thou say ; "Whose power can go before God if He will to annihilate Messiah, Mary's son and his mother and all those on the earth ? And to God belongs the Kingdom of the Heavens and the Earth and what is between them, creating what He will. And God is powerful over everything."[34]**

١٧۔ لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ۭ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْـــًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَاُمَّهٗ وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۭ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۭ يَخْلُقُ مَا يَشَاۗءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ○

34. Hazrat Shah Sahib says : "Sometimes God says such words about the Prophets so that their Ummahs may not extol or exalt them beyond the limits of humanness, otherwise they are not such persons that such would have been said about them due to their honour and dignity before God." When the Christians believe that Jesus Christ was killed by the Jews, how then he could become God, because God is always alive and shall never die. God is powerful over eveything. He can annihilate every living object in the Universe including Jesus and his mother. There is none in the Universe to catch His hand and change His will or compel Him to turn away from His will. Even the collective power of the Universe is nothing before the power of God. His power is unlimited and the collective power of the Universe is limited. The Heavens and the Earth and all between them are under His absolute power and control. No one can vie with God in any field. The Lord of the Universe is not mortal and is above humanness. No mortal, however dignified and honourable he may be, can go beyond his appointed limits. A human being cannot become Divine and cannot go beyond humanness. The circle of humanness is limited and there is no circle for Divinity. To transform humanness into Divinity is a great folly, a superlative nonsense, and a heinous blasphemy against God. The transmutation of humanness into Divinity or the transmutation of Divinity into humanness is the Himalyan Error of the Jews and Christians. It is an unpardonable error, an uncanonical creation of thought, a derailment from the right path of Tauheed—the ONENESS OF GOD.

18. And say the Jews and Christians: "We are the sons of God and His beloved ones." Thou say: "Why then does He punish you for your sins? No, you are also mortal of His creation, forgives whom He will and chastises whom He will. And for God alone is the Kingdom of the Heavens and the Earth and what is between them, and to Him is the return.[35]

١٨۔ وَقَالَتِ الْيَهُودُ وَالنَّصٰرٰى نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ ؕ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ؕ بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۫ وَاِلَيْهِ الْمَصِيْرُ ۝

35. The preposterous thinking of the Jews and Christians about God and Man led them to further gross aberrations. They think that they are the sons of God and His beloved ones. This self-conceit of the criminal and sinful mentality is self-condradictory. When the Prophets cannot claim to sonship, the common man has no room for this insolent claim, and especially the transgressors and arrogant souls. There is no son of God, there can be no son of God—human cannot be Divine and the Divine cannot be human, Divinity is Divinity and humanness is humanness. The Christians and Jews are nonsense when they call themselves the sons of God. Son-ship of God is beyond conception and beyond imagination. However, a man can become the beloved of God. But the Jews and Christians and other Criminal persons cannot say that they are the beloved ones of God. Those people who are chastised in this World for their open rebellion and heinous sins, and shall also be given humiliating chastisement in the next World, can never be the beloved ones of God. God has no geneological affinity with any creature or mankind. His love and affection can be attained through obedience and good actions and right faith. Such monstrous evil-mongers should be ashamed of their self-assumptions. They are not worthy of God's love, on the contrary they are liable to God's chastisement and wrath. The son of Hazrat Noah was rejected by God on acconnt of evil deeds. When the real son of a great Prophet—Hazrat Noah—is not the beloved of God because he lacked a pious character, how can the Jews and Christians claim to God's love with their rebellious deeds and preposterous faith.

The Jews and Christians are neither the beloved of God, nor his sons. They are mere mortals. بشر (Bashar) means the upper surface of the skin. In this way بشر is simply a cover or phantom of man, meaning thereby that the Jews and Christians cannot be called even gentle and distinguished men, far from being the beloved ones of God. They can be called human beings from the outlook of form and shape coming into existence through normal method of creation without any marked distinction and pre-eminence. How then the sonship and love of Divinity can be reasonably forwarded to prove their supremacy among mankind. God has created two different kinds of man—one Chastised, the other Blessed. The Universe is His alone. No one can check Him if He wills to punish someone and reward the other, neither the criminal can leave His Kingdom of this world and the other world.

19. O' People of the Book ! Now there has come to you Our Messenger making clear to you, after a break of the Messengers, lest you should say : "There has not come to us any bearer of good tidings nor any warner." Indeed, there has come to you a bearer of good tidings and a warner. And God is powerful over everything.[36]

١٩- يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ
عَلَىٰ فَتۡرَةٖ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا مِنۢ
بَشِيرٖ وَلَا نَذِيرٖ فَقَدۡ جَآءَكُم بَشِيرٞ وَنَذِيرٞۗ وَٱللَّهُ
عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ١٩

36. The People of the Book are again addressed in the similar way they were addressed in verse 15 above, with the spirit of inculcation, that the Divine Messenger has come with Divine orders and commandments. He makes the Divine knowledge clear to them and teaches them what they had set aside for long. He has a great passion for guidance and tries to bring you forth from the darkness of self unto the light of heaven. The Jews and Christians were not ignorant like the Pagan Arabs. They had knowledge of the Heavenly Books but they had fallen into the darkness of desires and lusts. The wordly aspirations create a kind of darkness in in the Self of man. When a man follows his desires and lusts he becomes the slave of lust. He resorts to sensual pleasures and his worldly activities do not allow him to turn towards spiritual engagements. By and by he forgets God and the lessons of God. The shadows of darkness shroud his 'Self' and the meaning of the Divine Revelation become dim. He does not understand the central theme of the Divine Revelation, or he mixes it with his personal whims and fancies ; and whenever the Divine Lesson cuts down the wishes, his 'Self' cries and does not surrender. He changes the meaning according to inner demands and wishes of the 'Self'. This is the most wretched state of the Self of man. In this state a man becomes blind to the Divine Lesson and becomes a complete slave of the lusts of the Self. This is truly the state in which the Jews and Christians were enveloped. The Holy Prophet, sent down with a brilliant INNER LIGHT, tried to tear down this envelope of darkness and bring forth the hearts and minds of man from the darkness into light. Then alone they could understand Religion in its true spirit and then alone they could make spiritual progress. So the Jews and Christians are invited with a magnanimous spirit to come near the Holy Prophet who is great blessing of God, a very great blessing of God because he has come after about six hundred years since the Christ showered his blessings on mankind. This interval is very wide. As the earthly rain is much awaited and the joy of the farmers and common men knows no

bound when it comes down after a thirsty drought, similarly the heavenly rain was much awaited by them also, so they should feel more happy than other mankind at the advent of this glorious Prophet, because among mankind the Jews and Christians have been farmers of Divine Religion and other people were like common men. This is why the Jews and Christians are repeatedly advised to come near the Prophet who will teach them what they had forgotten and rectify their errors and project his inner Light on their inner self (نفس) and remove the shadows of darkness. After the advent of the Holy Prophet the Jews and Christians have no excuse to say that they could not come to guidance because there was no Prophet sent down to them to divulge the mystery of the Christ, and the right guidance which the past Prophets and the Christ had given to mankind. No doubt, the world was submerged into utter darkness and Satan had subverted the Religion after the Christ, the lamps of guidance were extinguished by the Satanic forces, ignorance had prevailed over the whole world. Corruptions, disruptions and seductions had become the order of the age between the Christ and the Prophet. The sublime values of life were deliberately neglected and ignored by the religious demagogues even. The spiritual ecstacies were banished by the sublunary intoxicants. The priestly group occupied himself by the material trade of religious medicaments. This predicament of the Religious Sect did not allow them to leave their prelacy and the common man was bewildered where to go. The Kings, the Monarchs, the Emperors were misguided by the evil popes; conspiracies and plots among the ambitious popes could not guide the Rulers. The Rulers became disgusted either with popes or the Religion itself. The clouds of darkness became thicker and thicker and except few souls the whole world was plunged into the depth of Error and Kufr. At this verge of religious catastrophe the unlimited Mercy of God helped the human race and raised up from amongst the simple but tough people of Arabia a glorious Prophet with the most resplendent Divine Revelation — the Holy Quran—for the reformation and amelioration of the whole mankind. He bore the tidings of cheer and he bore the clarion of warning so that the argument of God should be established in its entirety and the mankind may not say on the Day of Resurrection that they were ignorant of Truth because no Messenger and Warner was sent to them to guide them. The advent of the Holy Prophet and the rise of Islam is a great event in Human History and because no other Prophet will come in the world after the Last Prophet, so the Jews and Christians especially and the other mankind generally should happily come near the Prophet, who is still alive in the shape of Quran and Sunnah, distributing treasures of Knowledge and giving perfect guidance in all departments of life. If they do not believe, then God is powerful over everything. He can create other nations who will help the Prophet and spread his message throughout the world. This is what actually happened. Few Jews and Christians accepted and obeyed, and others won the field.

SECTION 4

20. And when Moses said to his people : 'O People ! Remember God's benefaction upon you,[37] when He created among you Prophets and made you Kings and gave you such as He had not given to any other in the world.'[38]

٢٠- وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَجَعَلَكُمْ مُّلُوْكًا ۖ وَّاٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ○

37. In the Mozihul Quran Hazrat Shah Sahib says : "Hazrat Ibraheem" left his home in the way of God and settled in Sham (Palestine). For a long time he got no children. Then God gave him good tidings of children and said, "I will spread thy children far and wide profusely and give them the land of Palestine and will place among them Prophethood, Heavenly Religion, the Heavenly Book, and the wordly Kingdom and glory". God fulfilled His promise in the days of Hazrat Musa when He liberated the Bani Israeel from the serfdom of Pharaoh, and he was drowned in chastisement. God ordered them to fight against the People of Emaleqah ruling the Holy Land and God would give them victory, and the Holy Land would always remain in their possession. Hazrat Musa had appointed twelve chiefs over the twelve tribes of Bani Israeel. They were sent to the Holy Land for investigation. When they came back they described many good things about the country and also stated the power and strength of Emaleqah reigning that land. Hazrat Musa bid them to

tell them about the good things of the country but avoid stating the strength and power of the nation ruling there. Among those twelve chiefs only two chiefs carried out the order of Hazrat Musa and the remaining ten disobeyed. When the Bani Israeel heard about the power and strength of Emaleqah they showed cowardice and wished to go back to Egypt. For this disobedience and rebellion forty years late the victory was won. During this period of forty years they wandered in the forests. When the men of that era died, except those two obedient men, who became Caliph after Hazrat Musa, the victory was given at their hands."

38. From Hazrat Ibraheem to Hazrat Musa so many Prophets were created among the Bani Israeel—the Children of Jacob—among the most famous is the Prophet — King, Joseph (Be peace upon all sent among the Bani Israeel from Hazrat Yaqub 'Jacob' to the Holy Christ). They were also given the worldly glory and power as in the days of Hazrat Yusuf and for long afterwards. Among the Religious Ranks, the greatest rank is that of a Prophet and among the worldly ranks the greatest rank is that of a King. Both these two bounties — Prophethood and Kingdom were conferred upon them. These two bounties were not given to any other people in the world of their days. (Here Kingdom does not denote a kingdom of wordly and secular character. Such a Kingdom cannot be enumerated by God as one of His bounties. Here Kingdom denotes a government run by Religious Rulers according to the guidance left by the Prophets. The Bani Israeel got this distinction that they were endowed with just and God-fearing Rulers sometimes known as Caliphs. Such Kings or Rulers are far different from the wordly Rulers as we see in the political history, or in the present world of injustice and tyranny, and Godless values and constitutions). (Tr.)

Note 1 : The preposition فی before the word 'Prophets' (جعل فیکم انبیآء) denotes that Prophethood is not a thing to be shared by other common people. This preposition فی is not used before the word 'Kings' (وجعلکم ملوکا) because Kingship is, however, shared by the people. In a democratic system of Government it is crystal clear.

Note 2 : The Bani Israeel were given immense material and spiritual blessings, no doubt, but it does not make them superior to the ummat of the Holy Prophet, who is the most perfect and most excellent among all the Messengers sent down to mankind. His Ummat must also be most perfect and most excellent among all the Ummats of other Prophets. This is why God has declared كنتم خير امة اخرجت للناس in Sura Aale Imran Section 12 and وكذلك جعلنكم امة وسطا لتكونوا شهداء على الناس in Sura Baqar, Section 17.

21. 'O People : Enter the Holy Land which God has ordained for you, and do not turn about at your backs or you will fall into loss.'[39]

٢١. يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِيْ كَتَبَ اللّٰهُ لَكُمْ وَلَا تَرْتَدُّوْا عَلٰٓى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ○

39. Hazrat Musa said to his people to wage Jihad against the people of Emaleqa (عمالقه) reigning the Holy Land so that the land might come into their possession as God had promised to Hazrat Ibraheem. The promise of God was to be fulfilled according to the Divine Word. But it was not known at whose hands or through what agents it would be accomplished. So they should try to earn that blessing of God. They should not show cowardice in waging war against the people of Emaleqa. If the enemy was not defeated they would be deprived of the Holy Land and if they ran away they would suffer double loss—of the Holy Land and the loss of disobedience to the Prophet of God.

Note : The central theme of this event which is referred to in the present verse is the description of the disobedient attitude and behaviour of Bani Israeel to their grand and glorious Prophet who had shown so many miracles when confronted with Pharaoh, the Cursed Tyrant, and after their liberation from that Tyrant. But what the response was to their glorious Prophet, Moses, which follows in the ensuing verses, clearly shows the tormenting nature of the Jews. When they could not hesitate to pain their Prophet, no wonder if they pained the Holy Prophet and are paining his Ummat so grievously.

22. They said ; 'O Moses ! There is a people very powerful, and we will never go there until they turn out of it ; then if they turn out if it we will surely enter there.'

٢٢- قَالُوا يٰمُوسٰى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۖ وَاِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا ۚ فَاِنْ يَّخْرُجُوْا مِنْهَا فَاِنَّا دٰخِلُوْنَ ○

23. Said two men of those who were God-fearing and they were blessed ones of God : 'Enter attacking them the gate ! When you enter it you will be the victorious. And trust in God if you have belief.'

٢٣- قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ ۚ وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

24. They said : "O Moses ! We will never go throughout life so far as they remain there, so go thou and thy Lord and do fight you both, we will be sitting here."[40]

٢٤- قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ ○

40. When Hazrat Musa ordered them to do jihad against the people of Emaleqa they denied his order saying that they could not fight against those people because they were strong, stout and powerful, and they had no courage to battle with such giants. If they were turned out by some miraculous power of Moses, then they would happily enter the city. Despite repeated appeals of two chiefs, who were pious and God-fearing and were blessed by God, they did not get ready for jihad. These two pious souls — Yusha bin Noon and Kalib bin Yofanna — said to them that they would surely get victory over the enemy if only they entered the gate with courage. And in matter of jihad they should see God and not their own weakness, and nor the power of the enemy. They should put their trust in God because it was the demand of Eman in God, and definitely God is more powerful than the enemy. But the Bani Israeel did not listen to them and said to Moses in utter blasphemy that Moses and his Lord should go and battle with them, they would not move from their place, they would be sitting there waiting for the result. This is that people who said, "We are the sons of God and His beloved ones."

Note : Tawakkul (توکل) is not against the preparation of means for the attainment of a certain object. Tawakkul is that a man should make full and wise preparations for a certain good purpose and should struggle for it with full trust in God and His hidden help, and should think that the results of those means which he undertook are in the hands of God. They can only succeed by the will of God, otherwise they are not self-effective. Giving up ways and means for a purpose is not Tawakkul (توکل), it is Ta'attul (تعطل)—sheer indolence. Some men do not differentiate between Tawakkul and Ta'attul—توکل وتعطّل Indolence is something typical of self-negation.

25. He said, 'O My Lord ! I do not own except myself and my brother. So divide us and this disobedient people'.[41]

٢٥. قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ○

41. Hazrat Musa was very much grieved at the blasphemous response of his people. When he was disappointed with them he prayed for a separation between him with his brother and those people who disobeyed. When the heart of the Prophet was injured and wounded by the blasphemous and insolent answer of his people the words of negative prayer were quite natural. When the whole people (excepting few pious souls) disobeyed with insolence and blasphemy it was imperative to denounce them and leave them to God's wrath, and resign their own selves to peaceful seclusion for meditation and worship.

26. God said : Verily that land is forbidden them for forty years wandering in the land. So grieve not thou for the disobeying people.[42]

... قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً ۚ يَتِيهُونَ
ع فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ۝

42. The effects of Moses' negative prayer were very severe. They were deprived of the bounties of the Holy Land, they were deprived of the virtues of jihad, they were deprived of God's good pleasure, they were deprived of Moses' company, his spiritual inspiration and benediction, they were driven to God's wrath and His displeasure. They were made to wander in the forests and jungles in punishment for forty years. The punishment was given to the heart, to the mind, to the body and to the soul just parallel to their departure from jihad and the disobedience to the Prophet.

Hazrat Shah Sahib says : "This story is told for the people of the Book that they would not accompany the Holy Prophet as their ancestors had forsaken Hazrat Musa (عليه السلام) and had sat back from Jihad, so that bounty would be conferred on other people ; so it was done."

For a moment we should think over and meditate on the conditions and events of the Ummat of the Holy Prophet Muhammad (صلى الله عليه وسلم) in the real perspective of this section. They were endowed with such extraordinary blessings and bounties which were never given before to any other Ummat and which will not be given to any other people in future. For them the most glorious Prophet of the Prophets was sent

down with a permanent Shariat or Constitution. Among them great and lofty Scholars and Imams were sent who performed the work of Prophets with excellent efficiency and calibre though they were not Prophets. Such Caliphs were produced who led the Ummat after the Holy Prophet Muhammad (صلی اللہ علیہ وسلم) and taught principles of morality and politics to the whole world. This Ummat was also given the order of Jihad, not against a single nation Emaleqah but against all the imperialistic rulers and infidel nations of the world, not only to conquer the land of Palestine but to extol the Kalemah of God (لا الٰہ الا اللہ محمد رسول اللہ) throughout the world and root out sedition from the face of the Earth. God had promised the Holy Land to the Bani Israeel but this Ummat was promised caliphate over the world and the establishment of Islam in the East and West, the Religion which God had approved for them as given in Surat Noor وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ط (النور- آیت ۵۵)

(Allah has promised such of you as believed and did good deeds that He will surely make them afterwards rulers in the land as He had made those before them and will establish their Deen (Religion) for them which He has approved for them and give them in exchange peace after their fear...) (Surah Noor, verse No. 55)

If Moses had forbidden Bani Israeel to turn their backs in jihad, this Ummat was also forbidden to run away :يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ (سورۂ انفال آیت ۱۵)

(O Believers ! When you encounter the Unbelievers in the battlefield turn not your backs to them.) (Surah Anfal, Verse No. 15)

This Ummat never disobeyed this order while the Bani Israeel presented a sad contrast when they said in utter blasphemy that Moses and his Lord should go and fight the Emaleqah while they were sitting there waiting for the results. The Prophet's Followers said to the Holy Prophet : "By God if you order to enter into the waves of the ocean we will jump into it and not a single soul of us will remain outside. We hope God will show you such thing as will cool your eyes. We shall fight for jihad accompanying the Messenger left and right, forward and backward. By the grace of God, we are not such people who said to Moses اذهب انت وربك فقاتلا انا ههنا قاعدون Go thou and thy Lord and fight you both, we will be sitting here—" It was the result of their matchless devotion that the Followers of the Holy Prophet planted the banner of Islam East and West in a period shorter than that during which the Bani Israeel roamed about in the wilderness of the Plain of Teyah (north of Aqba and the Eastern side of Sinai) deprived of the victories in the Holy Land : (رضی اللہ عنہم ورضوا عنہ) — (God is pleased with them and they are pleased with Him), ذٰلك لمن خشي ربّه —This goes to him who feareth his Lord.

SECTION 5

27. And recite thou to them the exact narrative of the two sons of Adam,[43] when they offered a sacrifice, and one of the two was accepted and the other's was not accepted. Said the one : "I will surely slay thee". Said the other : "God does accept of the God-fearing."

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ ۘ إِذْ قَرَّبَا قُرْبَانًا
فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ ۚ قَالَ
لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ○

28. 'Yet if thou stretchest out thy hand against me to slay me, I will not stretch out my hand against thee to slay thee, I fear God—the Lord Cherisher of the World.'

٢٨. لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ
يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ○

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43. The Holy Prophet is ordered to tell them the story of two real sons of Adam—Qabeel and Habeel (Cain and Abel)—because this story mentions the envy of one brother against the piety and acceptance of the other brother, resulting in the murder of the pious soul, and describes the fatal consequences of slaying without right. In the previous verses it was mentioned that the Bani Israeel had run away frightened when they were ordered to fight against the tyrants. Now the story of Habeel and Qabeel is stated as an introduction to this fact that the Bani Israeel have always been prone to the murder of pious and accepted souls, which is the most abominable and heinous of all known crimes and which they have been forbidden so emphatically and repeatedly by God and His Messengers. Afortime they killed many Messengers and today also they are seen steeped in vicious conspiracies and wicked plots against the greatest Prophet of God out of envy and malignance. In other words abstaning from encountering the wicked and tyrant persons and conspiring against the innocent souls (for the purpose of killing and harming them) has been the habitual indulgence of these wretched people. Notwithstanding these unholy activities and actions they have been crying that they are the sons of God and His beloved ones—(نحن ابنٰٓؤا الله واحبّٰٓؤه).

According to this deliberation the story of Habeel and Qabeel and the law of punishment of murder derived from this story will serve as a preface of the ensuing verses which describe the miracles, clear signs and commandments given to the Prophets and finally pronounce the punishment of those waging war against God and His Apostle—an Islamic State. (Verse 32 and 33)

29. I desire that thou shouldest be laden with my sin and thy sin and thus become the inhabitant of the Hell ; and that is the punishment of the tyrants.'44

٢٩- إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ۝

44. Hazrat Adam had assigned a girl for Habeel according to his custom. But Qabeel desired for her. Finally it was settled that both the brothers should offer sacrifice to God. The girl would be given to that whose sacrifice was accepted by God. They offered sacrifices at two different places. A fire from heaven came down and devoured one of the sacrifices. It was the symbol of acceptance. It was Habeel's which was burnt by the heavenly fire as a mark of Divine acceptance. Qabeel was enraged in his envy at the acceptance of his brother's sacrifice and gave him threats of murder, instead of seeking means of God's pleasure. Habeel in return kept peaceful and said if the sacrifice was accepted of him it was no fault of his. It was God's favour and God accepts the offering of a man of pure intention. In this way Qabeel was checked to commit any serious crime like murder. He was invited, in other words, to piety so that he might receive God's good pleasure. But alas ! a greedy and envious brother was not brought home, and his wicked self led him to the committing of the most abominable crime for the first time in the history of Adam's children. Habeel

was God-fearing, pious and peace-loving and was strong enough to retaliate but he did not want to plunge his hands into the blood of his brother, not because of the brother's terror but for fear of God. So his response was quite passive when he said to his blood-thirsty brother that if he stretched out his hands for his murder he, in return, would not stretch out his hands for his murder (under the principle of patience), and as such if he was murdered he would add the 'sin of his murder' to his brother's sins. Ibne Jarir has quoted the concensus (اجماع) of Commentators of the Holy Quran that the meaning of the prepositional word هاشمی (my sin) is that which is described. As for those who have written that the sins of the oppressed will be ladden on the oppressor, that meaning is also correct from a certain viewpoint or angle, but according to eminent scholars that is not the interpretation of the verse. This is why Hazrat Shah Sahib has adopted a very reasonable line of interpreting the verse. He says : "The sins of thy whole life may be intact and the sin of my blood may be laden on thee and due to my oppressedness my sins may whither away" (Mozehul Quran). Hazrat Shah Sahib says : "If some one advances to kill another without right, he is allowed to kill the oppressor, but if abstains and keeps patient he will attain the rank of martyrdom". This leave is granted when the oppressor is a Muslim brother, but where there is constitutional or Islamic necessity in defence or retaliation one should not become passive in resistence or vengeance, it is not allowed by Shariat, e.g. the Kafirs and Rebels—one should not bow down his head before them—tit for tat—hard blows in retaliation are required against such oppressors. (If he is killed in the combat or fight against the Kafirs or Rebels or Dacoits, he is a martyr. The Holy Prophet has said, "One who is killed in the protection of his possessions is a martyr, one who is killed in the protection of life (his life or the life of his relations) is a martyr, one who is killed in the protection of honour (his honour or the honour of his sister, mother etc. is a martyr. The Holy Quran says: والذین اذآ آصابھم البغی ھم ینتصرون (And those when they are assaulted, they take the vengeance). Those Muslims are praised by God who take the vengeance of aggression, oppression and tyrannical onslaught. Consequently the Religion of Islam does not teach Passive Violence of Gandhi against the Kafirs—the Real Tyrants of the world—and other oppressive forces of the world. Passive resistance is permissible and not imperative when the offender is a Muslim.) (Tr.)

Note : Ayyub Sakhtiani has said : 'The first man in this Ummat who acted upon this verse is Usman bin Affan (عثمان بن عفان رضی اللہ عنہ) (Ibne Kathir). Hazrat Usman Ghani got his throat cut down, but did not allow to knife the finger of a single Muslim. God is pleased with him and he is pleased with God.

30. Then his self prompted him to slay his brother,[45] and he slew him, and became one of the losers.[46]

٣٠۔ فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ○

45. Perhaps in the beginning he hesitated to kill him. By and by his wicked self (نفس امارہ) led him to his murder ; and it is generally the state in the beginning before committing sins.

46. The worldly loss was that he lost his brother who might become his right hand, and he himself died in madness. It is said in the Tradition that two sins are such whose punishment is given in this world before Hereafter (i) Oppression (ii) Cutting of womb-relations. The punishment of the Hereafter is that he would share all the sins like tyranny, cutting of wombs, intentional murder and mischief committed by mankind on earth because he is the founder of such sins and opened the door of such sins as given in Tradition.

31. Then God sent down a raven who scratched into the earth to show him how it concealed the dead body of its brother. He said, 'Woe is me! Was I not able to be equal to this raven that I concealed the dead body of my brother?[47] then he became one of the remorseful.[48]

٣١۔ فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ لِيُرِيَهٗ كَيْفَ
يُوَارِيْ سَوْءَةَ اَخِيْهِ ؕ قَالَ يٰوَيْلَتٰى اَعَجَزْتُ اَنْ
اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ اَخِيْ ۚ
فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ۝

47. Qabeel could not understand due to sheer folly what to do with the naked corpse of his brother because up to that time no one had suffered death. At last he saw a raven who was simply scratching into the earth, or was scratching into the earth to conceal the dead body of his brother. When Qabeel saw the raven doing that, he got some sense and thought to do likewise, and felt remorseful at his condition that he was worse in commonsense, wisdom and in sympathy for a brother than that raven. Perhaps this is why God instructed him through an insignificant animal so that he might regret at his folly and barbarity. Among all animals the raven has a peculiar character that it makes much noise if the dead body of its brother is lying naked.

48. Qabeel was not repentent at his savage act of murdering his real brother. It was a remorseful anguish in his heart which was the effect of murder not tending to repentence at his grievous sin but tending to inner tormentation of psyche and heart. This inner state of Qabeel, as a matter of fact, cannot be described in words. Repentence produces humbility, meekness and sorrow in the heart for making amends and doing such actions in future which efface the effects of sins. He turns towards God, weeps at his sins and seeks forgiveness of God. Qabeel was remorseful not for the sin against God but at the misfortune and bad state which seized him and pervaded him after the act of murder.

مِنْ أَجْلِ ذٰلِكَ ۚ كَتَبْنَا عَلٰى بَنِيْٓ إِسْرَآءِيْلَ أَنَّهٗ
مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا
قَتَلَ النَّاسَ جَمِيْعًا ۚ وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا
النَّاسَ جَمِيْعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ۖ
ثُمَّ إِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِي الْأَرْضِ
لَمُسْرِفُوْنَ ○

32. For this reason We prescribed[49] for the Bani Israeel that whoso slays a soul without a retaliation for a soul or without a retaliation for spreading mischief in the country, he shall be as if he had slain mankind altogether, and whoso keeps a soul alive, he shall be as if he had given life to all mankind.[50] And Our Messengers have already brought to them clear injunctions (signs), even then many people of them in the land commit excesses.[51]

49. For this reason—for the reason of loss in both the worlds and for the evil consequences which follow murder and for the intense pain which the murderer himself feels at the act of murder We gave this guidance as a prescription to the Bani Israeel that :

50. Whoso commits murder, except that to retaliate for a man slain or to remove mischief from the counrty, he slays the whole humanity because he opens the door of crime and corruption for the whole community. On the contrary whoso saves a soul from a tyrant-murderer, he saves the whole community by his intention and action.

Note : Corruption and mischief include :

(1) Uttering of impious words against he Prophet of Islam,

(2) Making propaganda against Islam or the Prophet of Islam or the Holy Quran or the Commandments and Orders of the Holy Quran.

(3) Profane words against any Prophet as Hazrat Eisa, Hazrat Musa, Hazrat Sulaiman, etc. (Be peace on them),

(4) Profane words against God and His Messengers,

(5) Propaganda against the Finality of the Holy Prophet and devising Prophethood for any person after the Holy Prophet as the modern Qadyanis (Ahmadis) do,

(6) Adopting apostasy and preaching apostasy,

(7) Barring Muslims from the path of Islam or barring the Non-Muslims from adopting Islam,

(8) Anti-Islamic propaganda,

(9) Spreading Atheism, Polytheisms, etc.

51. God had sent His Messengers with Divine Signs and Commandments for the guidance of the Bani Israeel and other mankind. But many people of the world did not refrain from arrogance, transgression and rebellion in spite of all possible clear signs and miracles shown and clear orders enunciated by the Prophets. The Jews especially committed great excesses in the world. They shed blood of their own people and even killed the Prophets without right. Today also they have been constantly making plots of the worst type against the Holy Prophet and the Muslims. They do not understand this simple logic that when the blood-shed of a single soul is construed to the bloodshed of the whole human race, then what a terrible and abominable crime it would be before God to pursue for the murder of the most perfect and the grandest Prophet of God and the party of his Followers that is the most pious and most accepted people in the history of mankind. To fight against the Messengers of God is to fight against God Himself. The Jews or other people who are fighing against the Holy Prophet or the Followers are really fighting against God and His hidden army of angels. God can punish these people in both the worlds by His angels and by His obedient servants. This is why in the ensuing verse the punishment of those people, in this world and in the other world, is described, who fight against God and His Messenger, or make mischief and spread corruption variously on the Earth, and thus become— مسرفين —those who commit all kinds of excess on the surface of the Earth.

33. This is verily the punishment of those who wage war against God and aginst His Messenger and hasten about the land to do corruption and mischief:[52] that they should be slain or crucified or their hands and feet should be cut off from opposite sides or should be banished from that place.[53] This is their disgrace in the world and for them in the Hereafter is a mighty chastisement.[54]

٣٣. إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَ
يَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ
يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ
فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ۝

52. By mischief-mongers or corruptors most of the Commentators have meant dacoits and highwaymen. But if the general sense of the word is taken the meaning becomes wider. The Traditions which are mentioned about the cause of revelation of this verse also demand a generalization. Waging war against God and against His Messenger or spreading corruption and mischief on the Earth include the aggressions and invasions of the Non-Muslims, the mischief of apostasy, highway robbery, murder, criminal plottings, subversive propaganda. Every crime is liable to punishment as follows :

53. (i) Execution (ii) Crucification (iii) Cutting of right hand and left foot (iv) Imprisonment somewhere else as held by the great Imam Abu Hanifa.

Note : (A) The dacoits or highwaymen may be involved in four cases :

(i) Committed murder but could not rob the wealth.
(ii) Committed murder as well as robbed the wealth.
(iii) Robbed the wealth but did not commit murder.
(iv) Neither committed murder nor robbed the wealth, arrested before committing murder and robbery.

The four punishments described above shall correspond with the four cases of robbery mentioned.

54. This is their disgrace in the worldly life and a mighty punishment awaits them Hereafter.

34. But those who repented before you have got power over them, so know you that Allah is All-Forgiving All-Kind.[55]

٣٤- إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَن تَقْدِرُوا عَلَيْهِمْ ۖ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ ع ٩

55. These are two major crimes (A) War against God and Messenger (B) Mischief-mongering in the country. These two crimes involve both Divine Rights and Human Rights. If the Criminals repent before arrest, the Divine Rights are forgiven, but not Human Rights. Divine Rights include the punishments prescribed. The example of Human Rights is that the wealth of certain people is snatched—it shall be returned to the owner—or the life of a certain man is taken—then Qisas shall be taken—if the heirs do not forgive or the owner of wealth does not remit. Apart from this Had (penalty) other Hudood are not forgiven by repentence, viz., the Hadd-e-Sarqa, the Hadd-e-Zina, Hadd-e-Khumar, Hadd-e-Qazaf i. e. the theif, the fornicator, the drinker, the slanderer shall be punished according to Shariat whether they repent or not before arrest.

SECTION 6

35. O Believers : Fear you God and seek unto Him Wasila (means) and do Jihad in His way so that you may get success.[56]

٣٥- يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ○

56. According to Ibne Abbas, Mujahid, Abu Wa'el, Hasan, etc. Wasila means Nearness to God. So the verse means that Muslims should seek His Union and Nearness (وصل وقرب). According to Qatada it means to seek the nearness to God by means of obedience and good deeds which are liked by God. The Holy Prophet has said, "Wasila is a very high station in Paradise. It will be given to one of His servants in the world. So after Azan you should ask for it from God for me." This station is named Wasilah because it is nearest to the Throne of Rahman and the highest place among the stations of nearness to God. However, first it is said that you should be fearing God, not in a way man fears a ferocious animal, but with this thought in mind that God may be always pleased with you. So 'fear God' here means fear the Displeasure of God, fear the Wrath of God, avoid the satanic deeds and ideas which cause a man to be rejected by God like Satan. If you want His nearness and union you will have to struggle with might and main for its achievement, because God's union and nearness are not ordinary objects. (Attainment of Nearness to God requires laborious struggle. Jihad against Self and Jihad against Kufr is necessary for the achievement of Nearness to God. Without great spiritual exercises and worship Nearness cannot be attained to. So success is based on purification, purification is based on Jihad bin Nafs; Jihad bin Nafs cannot be rightly done without spiritual guidance as Jihad against infidels cannot be successsfully done without a good Commander. This is why the Mashaekh take the meaning of Wasila by Spiritual Guide. Shah Waliullah of Delhi, the father of the famous writer of Mozihul Quran Shah Abdul Qadir, has interpreted وسیله (Wasilah) as devotion to spiritual guide or Shaikh. Consequently the principal Wasilah is the Holy Prophet and the subsidiary Wasilah is the Shaikh. The Reyaz under his spiritual supervision and guidance is the struggle for the Nearness to God as mentioned in the verse. Reyaz means spiritual exercise or labour for the purification of self tending to the Nearness to and Union with God. Nearness to and Union with God are not materially scaled e.g. the son is in London and the grandson is in arms. But the son is nearer than the grandson. By this type of nearness the conception of Divine Nearness is possible). (Tr.)

36. Those who are Kafirs, if they have what is in the Earth all and equal to it in addition to ransom themselves from the chastisement of Hereafter thereby, it would not be accepted of them, and for them is a painful chastisement.

٣٦- إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ
مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ○

37. They will desire to come forth from the Fire, but they will not come out of it, for them awaits a lasting chastisement.[57]

٣٧- يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ
مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ○

57. Formerly it was told that man can hope for the prosperity and success by fearing God and achieving His nearness and doing Jihad in His way. Then it is told that those who turn their face from His obedience they cannot save themselves from God's chastisement in the Hereafter even if they pay as ransom money all the treasures of the world and even more. In brief the salvation of the Hereafter depends upon Piety, seeking Wasilah and doing Jihad in the way of God. It cannot be obtained through bribery or flattery. If they will desire to come out of the Fire, they will not be given way (by the angels) and their chastisement will not end.

Note : According to many Traditions many sinful Believers shall be brought out of the Hell after living there for a term, and God by His mercy and grace shall admit them to Paradise. The present verse—No. 37 is not against those Traditions, because here the description of the Unbelievers is given from the beginning. There is not a single word concerning the Momins in the present verse.

38. And the male theif and the female thief: cut off their hands[58] in punishment of their earning an[59] admonition from God. And God is Omnipotent, All-Wise.

٣٨. وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ۗ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ○

58. Formerly the punishment of Robbery was described. In this verse the punishment of theft is given. The details of the Punishment of Theft may be seen in Books of Fiqah.

The punishment inflicted on the thief is not the recompense of the stolen wealth. It is the punishment of the action of theft, so that the thief and others may receive a lesson. This exemplary punishment of the thief stands to reason because when the hand is used for a very heinous action it is better to cut it down, so that it may be working as a keepsake throughout the whole life of the thief, and it may be working as a warner to other men of criminal mentality. This punishment is short of life as against the punishment of fornication which carries the criminal to the verge of death when flogged in case of unmarried fornicator, and causes the criminal to die generally when stoned in case of married fornicator. In that case the punishment is prescribed according to the general character of the crime and its after-effects in a Muslim society which is characterized by a high standard of morality and propriety. The punishments of such crimes as theft, fornication and others are prescribed by God by His unlimited knowledge and wisdom. The main idea behind the promulgation of punishments is to exterminate or minimize the criminal cases. But if the results do not tally with the main object it means the laws of punishments are quite imperfect. In the Kingdom of Saudi Arabia, where the Quranic Law prevails and the punishments are given according to the Quran & Sunnah, the criminal cases are few according to world statistics and equal to zero if compared with the so-called civilized nations of the world. The so-called enlightened people of the world say that the Quranic punishments are barbaric and the reminiscences of the Primitive Age, but unfortunately the crimes, which are liable to such punishments, are never civilized and never remind of any golden period of Human History, nor do they represent any moralized decency of today. The crimes are generally the internal diseases of self (Nafs). And God knows how much punishment should be given for a certain crime. Man has got no exact scale of measurement of criminal mentality and criminal actions. This is why different punishments of the same crime are prevalent in different states of the world. Human brain cannot surpass Divine Wisdom. Human wisdom and human experience are quite imperfect before the perfect knowledge and wisdom of God. Hence the

Laws of God are more perfect and sound than the Laws made by men. Sometimes the cause is justified by the effect and sometimes the effect is justified by the cause. When the effect is good, the cause is good. We see that the effects of Divine Laws have been more satisfactory in the History of Mankind (the period of Khilafat-e-Rasheda is a testimony to this fact of History) than those of Human Laws. For that reason God's Laws are best for mankind.

It is also said by some Heretics & Pseudo-Islamists as Maudoodi etc. that the punishments of theft and fornification were prescribed in a society of ideal character, but in a society of filthy morals, impropriety and economic disparities, the punishments of hand-cutting or stoning or flogging is a cruelty and sometimes double cruelty. It is quite absurd. The Jew pair found guilty of fornication and the woman of the Makhzoomi tribe found guilty of theft were stoned and incised by the Prophet respectively and the excuse of sinful Jewish social order or the poverty of the tribe was not forwarded in defence. The Holy Prophet had said when he stoned the Jewish pair, "Praise to God : I am the first man to revive God's Law after the people had made it void." And the Holy Prophet had declared when he cut down the hand of the woman (Fatema by name) who had committed theft, "If Fatema, daughter of Muhammad, would have committed theft today, her hand would also have been cut down." In the presence of such evidence, it is sheer perversion to say that the Laws of Islam can be promulgated in that society which has been first reformed morally and economically. It is the blessing of God's Law that it reforms the society according to Islam, it reforms the individual committing the crime, and does not make the guilty person a certified criminal of the society like the modern culprits. So to say, Modern Laws are an uncivil and immoral possession of the Modern Civilization, and unless humanity turns to Divine Commands it is impossible to make man walk like human beings on the surface of the Earth. (Tr.)

Note 1: Some Heretic has said that if the hand of a certain person is cut down without right, the penalty is 500 dinars according to Islam, but Islam cuts down the hand for the theft of five or ten rupees. Some of our scholars answered that the value of an honest hand was 500 dinars but when it committed theft it turned dishonest and its value fell down and it bore humiliation.

Note 2: Some of the Heretics say that the cutting of hand is the last punishment of a thief. So for ordinary theft punishment short of hand-cutting should be given. Similarly they say that the punishment of hand-cutting should not be given for the theft committed for the first time. But all these ideas are mere perversions of Islamic Jurisprudence, unproved by any precedence in the days of the Prophet or the Followers.

59. God is All-Prevailing, so He can give whatever Law He will, no one has a right or power to raise objection, but He is Wise also so all His actions and Laws are full of wisdom and prudence. His Laws cannot be incomprehensive, inexpedient, infeasible, inordinate, injudicious, and iniqitous. He is powerful to give protection to the property and wealth of His feeble servants, and it is against His wisdom and administration to leave the thieves and highwaymen at large.

39. Then whoso repents after his evil-doing and reforms, so Allah grants His repentence. No doubt, Allah is Forgiving, Kind.[60]

٣٩- فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهٖ وَاَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

40. Dost thou not know that to Him belongs the Kingdom of the Heavens and the Earth ? He chastises whom He will and forgives whom He will. And Allah is powerful over all things.[61]

٤٠- اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ يُعَذِّبُ مَنْ يَّشَاۗءُ وَيَغْفِرُ لِمَنْ يَّشَاۗءُ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝

60. Repentence from the depth of heart is granted by God provided the stolen wealth is returned to its owner, or is compensated if lost, or is pardoned by the owner if unable to compensate. Moreover, he should be remorseful, penitent for his fault and repentant on his sin with the determination of not doing in future. Such kind of repentence and turning can be expected to be granted by the merciful Lord and He may exonerate him from the chastisement of the Next World and from the humiliating effects of this crime in this world too, though the worldly punishments and miseries are very feeble as compared to the other-wordly punishments and humiliations.

61. When the Kingdom of the Universe exclusively belongs to Him, hence He is the Supreme Sovereign of the Universe. When He is the Supreme Sovereign of the Universe, He is the Law-giving Authority. So He is entitled to reward the law-abiding servants and to punish the law-breaking servants. He can punish whom He will, He can forgive whom He will and no one can hinder him to execute His authoritative powers, and His Will is always in unison with justice and equity—He can punish the Law-abiding and leave the Law-breaking, but He does not do so and will not do that, because it is against His attribute of justice.

Note : This verse clearly shows that God alone is Law-giver. (Tr.)

41. O Messenger ! Let them not grieve thee who hasten into infidelity (Kufr)[62]—those who say with their mouths : "We are Muslims" : but their hearts are not Muslim ; and those of the Jews[63] who spy to tell a lie, they are spies for another party who have never come to thee,[64] perverting word from its meaning saying : 'If you get this order, accept it, and if you do not get it then abstain'.[65] And whomsoever God determined to lead astray, thou canst not do anything for him with God. These are they whom God did not will to purify their hearts. For them is disgrace in the World and a mighty chastisement awaits them Hereafter.[66]

٤١۔ يٰٓاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي
الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْٓا اٰمَنَّا بِاَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ
قُلُوْبُهُمْ ۛ وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ
سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ۭ يُحَرِّفُوْنَ
الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ
هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ۭ وَمَنْ
يُّرِدِ اللّٰهُ فِتْنَتَهٗ فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـــًٔا ۭ اُولٰۗىِٕكَ
الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ۭ لَهُمْ فِي
الدُّنْيَا خِزْيٌ ۚ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۝

مع الوقف على الاول بجزء ١٢

62. Previously the Hudud of Robbery and Theft were described. Now the condition of some of those people is stated who perverted the Hudud of God and thus entitled themselves to Divine wrath and punishment. Baghwi has given a detailed account of the well-known case of fornication among the Jews which took place in the days of the Holy Prophet. The criminal man and woman were not unmarried and came of the Jewish Community. The Hadd (Punishment) in the Taurat for this crime was Pelting (رجم), but the pair had some status in the Jewish Society so their Ulema did not sentence the pair to Pelting (Stoning). They tried to avoid the original punishment mentioned in their Book. It shows the degree of Jews' adherence to their Book—the Taurat ! They thought of various plans and finally it was decided after long conversations and consultations among the demagogues that the Prophet of Arabia should be approached for this purpose. Some sages vere chosen from the tribe of Bani Quraiza, who were at peace with the Muslims, to go to the Prophet of Islam and discuss with him about the punishment for the sin of fornication. They were given a wicked instruction before going to the Holy Prophet : If the Prophet suggests the punishment of flogging it should be accepted as if it was a Prophetic order from God ; but if he suggests the punishment of stoning for the crime it

should not be accepted." When they asked the Holy Prophet, he said, "Will you agree to my decision ?" They answered in the affirmative. Hazrat Jibraeel brought down the Divine Order of Pelting for the sin. But they went back from their affirmation. Finally the Holy Prophet asked, "What do you think about Ibne Soreya of Fidak?" They said, "No one on earth is a greater scholar of the Mosaic Law today than Ibne Soreya." The Holy Prophet called him and after taking a very firm oath asked him, "What is the punishment for this sin in the Taurat ?" Despite the negative expostulations of the deputation, Ibne Soreya accepted, somehow or other, that the Taurat contained the punishment of Pelting for the crime. Afterwards he divulged how the Jews changed the Divine Law—inserted the punishment of flogging or making the criminal ride on the back of a donkey (with his face backward and coloured black) and go round the streets of the city etc. in place of Pelting (رجم) --and he possessed a very credible position among the Jews. The Holy Prophet eventually executed the punishment of Pelting and said, "O God : I am the first man to revive Thy Law in the world after they had made it dead (void)."

63. The Hypocrites and the Jews of Bani Quraiza.

64. سمّٰعون means 'great listeners'—sometimes this word is used for the spies and sometimes it is used for those who accept the words of others very much as سمع الله لمن حمده means God granted him who praised Him. Ibne Jarir and other Scholars have taken the latter meaning. So سمّٰعون للكذب means 'great acceptors of falsehood'. It means those Hypocrites and Jews who accept the words of those people who have not come to the Prophet.

65. They pervert the meaning of the Divine Commandments or transport the news from one place to the other and from one part to the other. They had instructed their Deputation to accept if the punishment of flogging was told, otherwise not. It means they wanted to subject the Divine Law to their own desires and wishes.

66. Those people who want to subject the Divine Law to their wishes are in utter aberration. God has left them to wander astray in their whims and fancies and they cannot come to guidance by any means because they have deprived themselves of God's kindness which is the source of all material and spiritual bounties. Divine determination does not will to give them guidance because of their inner treachery and infidelity. Even the Holy Prophet cannot guide such people. Their inner-self is plunged into falsehood, predilection for subversion, distaste for righteousness, helping the treacherous and wicked parties, spying against the truthful people, perversion of guiding lessons, rejecting what does not comply with their wishes. A people characterized by such obnoxious qualities is just like a patient

who does not abstain from harmful things nor takes medicine according to prescription. On the other hand he ridicules the doctors, abuses the instructors, tears the prescription into pieces or changes its medicines according to his own wish, and firmly declares to reject all medicines which are not palatable to his taste. In such conditions if a doctor, even though the doctor is his own father, gives up his treatment and leaves the patient to his uneven discrepancies and divagations, he cannot be called merciless or careless, on the contrary it will be said that the patient is himself proceeding to self-destruction and suicide. If the patient dies, the doctor cannot be blamed that he did not treat the patient and try to heal him. On the contrary, the patient shall be blamed that he destroyed himself by his own hands and did not give the doctor a chance to restore him to health. Now the analogy between the Jews and the stubbern patient is understandable, and the meaning of the clause in the verse ومن يرد الله فتنته فلن تملك له من الله شيئاً (And whomsoever God determined to lead astray thou canst not do anything for him with God) is also clear. It means God withdrew His kindness and mercy from the Jews due to their inner treachery and vice and wicked activities and as such did not purify their hearts. They have reached the verge of disappointment, like that stubborn patient proceeding hastily to self-destruction, and there is no hope of guidance of such people as there is no hope of life of that foolish patient rebellious to his Doctor. So the Holy Prophet is consoled not to grieve at these fellows who are the enemy of their spiritual Doctor. The Holy Prophet was always restless for the guidance of humanity and he fell much grieved when people did not listen to him and come to guidance for their own salvation. The Prophetic heart is full of intense love for humanity, and its drooping state at their disobedience and resistence moved the heaven, and the Divine Consolation descended to remove the intense grief of the Prophet's heart. But unfortunately the stone-hearted Jews did not move at the grief of the Holy Prophet and their disease aggravated. They resorted to further treacherous activities and plotted to kill him. And God does not use compulsion, men are made free to choose between good and evil, right and wrong, poison and sweets. Man is not compelled to do virtue only or to do evil only. This is against the Scheme of the Universe. The main purpose behind the creation of the Universe is to manifest all the Divine Attributes of God. God is Clement, Merciful, Vengeful, Omnipotent, Severe in retribution, Forbearing, Just, Owner of the Day of Judgment, etc. If man would have been subjected to compulsion only many of His attributes had remained unmanifested ; and if man would have been made all-free then many of His attributes had remained unmanifested. So man is neither made compelled nor free. He is made independent and compelled both so that all His attributes may find opportunities of manifestation. No better explanation than this can be given by any Religion believing in the subjective divinity of God for the creation of the Universe.

42. Frivolously spying to fabricate lies and profusely devouring the forbidden and unlawful things, if they come to thee judge thou between them or turn away from them, if thou turn away from them they cannot do any harm to thee, and if thou judge, then judge between them with justice. No doubt, Allah loves the just.[67]

٤٢۔ سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ فَاِنْ جَآءُوْكَ
فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ عَنْهُمْ ۚ وَاِنْ تُعْرِضْ
عَنْهُمْ فَلَنْ يَّضُرُّوْكَ شَيْـًٔا ؕ وَاِنْ حَكَمْتَ فَاحْكُمْ
بَيْنَهُمْ بِالْقِسْطِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○

43. And how they will make thee judge and they have the Taurat with them wherein is God's order, then thereafter they turn their backs. And they are never believers.[68]

٤٣۔ وَكَيْفَ يُحَكِّمُوْنَكَ وَعِنْدَهُمُ التَّوْرٰىةُ فِيْهَا حُكْمُ
اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ؕ وَمَآ اُولٰٓئِكَ
بِالْمُؤْمِنِيْنَ ○ ع ١٠

67. According to Ibne Abbas, Mujahid and Ikremah etc. the Holy Prophet was given the option of turning away from them if they came to the Holy Prophet for the settlement of their cases in the early period of Islamic renaissance. But when the coercive power of the Islamic State was firmly established, the Holy Prophet was directed to judge between them according to Divine Law : وان احكم بينهم بما انزل الله (And judge between them according to Divine Revelation). If thou judge, judge between them with justice and equity meaning thereby that there was no need to refuse their cases but should decide them according to Divine Law and Principles of Justice, whether the contending parties are foes or friends, wicked or virtuous, oppressed or oppressors, relatives or strangers, Kafir or Muslim, citizen or alien. Justice is that glorious virtue which has maintained the equilibrium of the Heavens and the Earth. And Allah loves those people who do justice in their mundane and religious duties and obligations.

68. It is strange that they make a judge of you in the presence of their own Book—the Taurat. It means they betray the Taurat on the one hand and the Prophet of Islam on the other. It means they neither believe in the Taurat, nor they believe in the Prophet of Islam. They only believe in their own desires and wishes. Their religion is to follow their lusts. They reject their own Book when they desire, they come to the Prophet of Islam when desire drives them to do so. They have gradually reached that point wherefrom reversion is difficult. The Taurat and the Gospel were glorious epitomes of Divine Light and Divine Guidance. But the slaves of lusts and mundane desires perverted and changed them to such an extent that it is impossible to discover the original contents of these Books. Eventually God sent His last message, the last Divine Revelation to rectify their errors and revive that Divine Law and Knowledge which they have intentionally neglected and changed. The Sender of this Book — the Holy Quran — has Himself taken the responsibility of its protection unlike the Taurat and the Gospel whose protection was a responsibility of their scholars. (فلله الحمد والمنه)

SECTION 7

44. We sent down the Taurat, wherein is guidance and light whereby the Prophets, who were the bearers of God's command, judged and executed for these of Jewry as well as the Dervish and the Scholars, for that they were held protectors of God's Book and were appointed as guardians over it;[69] so fear not men but fear you Me and take not for My verses a little price.[70] And those who judge not and execute not according to the Divine Revelation—they are the Infidels.[71]

٤٤۔ إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا
ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ
وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ
شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟
بِـَٔايَٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ○

69. The Taurat contained a magnificent constitution and a grand manifesto of guidance. The Prophets after Hazrat Musa executed and judged according to the Laws of this grand Book. The Mashaekh and Ulema also gave judgments according to this Book. They were made responsible for the protection of the Book from change and perversion. They were not given promise of— انا لهٗ لحفظون —We are the Protector of it (Quran). So as long as the Saints and Scholars felt their responsibility the Book kept secure from change and perversion, and its constitution remained in force. And at last tne Book was spoiled at the hands of the mundane Scholars by change and perversion.

70. Do not change or pervert the Divine Book for fear of men or for love of worldly wealth. Do not conceal its news and orders, and fear the chastisement and retaliation of God. After describing the glory and grandeur of the Taurat, this address is either made to the Chiefs and Scholars of the Jews who were present in the days of the Holy Prophet, when the Quran, was being revealed because they had denied the Commandment of Pelting and concealed the prophecies about the Holy Prophet and perverted their meanings, or this address is meant for the Muslims that they would not spoil their Divine Book for fear of men or for wordly wealth and honour. So praise to God that this Ummat did not change a single word of the Quran and have always been successful in guarding this Book against the foreign invasions and perversions, and by the grace of God shall always be successful in protecting its letters and meanings.

Note : If the orientalists and the enemies of Islam tried to change the words and meanings of the Quran God raised some devotees who met their challenge. The words are perfectly secure, thousands of Huffaz are living in the world even today to correct the slightest change in words. And there are Scholars of the Quran who have been rectifying the erroneous meanings envisaged by

the Heretics or Pseudo-Islamists or the Jews and Christians today or yesterday. The Quranic Guidance is never extinct. (Tr.)

71. "Those who do not adjudicate or execute according to Divine Revelation are Infidels" have two shades of meaning. In the first case if the executive or judicial authority denies the Revealed Order or Revealed Law and promulgates or judges according to his own wish or other Laws prevalent in the world, then that authority shall be Infidel without doubt, as the Jews had done with the Divine Commandment of Pelting (رجم). In the second case if the executive or judicial authority has faith in the Divine Order but promulgates or judges according to a Law other than Divine Law, then he shall be considered as an Infidel in action i.e. his active condition is that of the Kafirs.

Note : In a Muslim State the State Constitution must conform to Quran and Sunnah. The State Laws must be Islamic—those Laws which are given in the Holy Quran and the Traditions of the Holy Prophet and established by the jurisprudence of the most eminent scholars like Imam Abu Haneefa. It is said by some political leaders that no law repugnant to Quran & Sunnah shall be promulgated in a certain State dominated by a majority of Muslims—say for example Pakistan. But when they say so they are ignorant of their convictions. They mean by that e.g. that drinking shall not be legalized, fornication or prostitution shall not be legalized, sodomy shall not be legalized (as in England) etc., but they do not say at that time that all Laws other than those of Islam shall be abolished also. For example, the punishment of a thief is imprisonment for two or three years in modern law and the punishment of a thief according to Quran is the cutting of hand. In this case the punishment given by modern law does not comply with the Divine Commandment. So it is repugnant to Islam. Consequently in the presence of Islamic Laws, other Laws shall be abolished because they are not in conormity with the Islamic Laws. In other words what is beyond the Shariat of Islam should ought to perish. If the Muslim authorities execute or judge according to a Law other than Islam, disbelieving the Divine Law, they shall become Infidels without doubt, like those Jews who had rejected the Divine Punishment of Pelting mentioned in the Taurat. The great and real Infidels shall be those who have got the destiny of the Muslim Nation in their hands and they do not promulgate the Laws of Islam, but exult in the promulgation of British Law, American Law, Italian or Swiss Code, Chinese or Russian Law or Laws created by their own wills, wishes, whims and fancies. It is a tragedy of fate that most of the Muslim States abhor the Islamic Law (the Laws of Shariat) and love the Laws of the Infidels. Such men are abominable and God speaks the truth when He says that they are Infidels. A glaring exmple is the case of Zulfiqar Ali Bhutto who was convicted on the basis of British Law. The Military Ruler had announced the promulgation of Islamic Law during the period of appeal in the Supreme Court. But his case was not decided according to Islamic Law and he was condemned to death according to British Law. Notwithstanding the announcement of Islamic Order Mr. Bhuffo was hanged. This act of the Supreme Court and the Military Ruler does not tally with the Islamic Code and the punishment was seriously un-Islamic. According to this verse those who do not judge and execute according to shariah, though they can, are Infidels. What is not Islamic is not law. (Tr.)

45. And We wrote for them in this Book that soul for soul, eye for eye, nose for nose, ear for ear, tooth for tooth, and the retaliation of wounds equal to them,[72] then whosoever, forgives he is expiated from Sin.[73] And those who do not judge according to Divine Revelation—they are the wrong-doers.[74]

٤٥ - وَكَتَبْنَا عَلَيْهِمْ فِيهَآ اَنَّ النَّفْسَ بِالنَّفْسِ ۙ وَالْعَيْنَ
بِالْعَيْنِ وَالْاَنْفَ بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ
بِالسِّنِّ ۙ وَالْجُرُوْحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ
كَفَّارَةٌ لَّهٗ ۚ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ
هُمُ الظّٰلِمُوْنَ ○

72. This verse reveals the Mosaic Law. According to recognized scholars all those laws and injunctions of the past Prophets which are described by the Quran and Tradition shall be obligatory in Islam, provided they are not repealed or amended or abrogated by the Holy Prophet.

73. If the wounded person forgives the man who wounded him, then the sins of the wounded person will also be forgiven by God. In other words his forgiving shall work as an atonement of his minor sins. The major sins, however, are forgiven by repentence granted by God. This interpretation is supported by some Traditions. According to some scholars it means that if the aggressor is forgiven by the wounded man, the sin of the aggressor shall be forgiven. But the first meaning is preferable.

74. The Jews had also changed the Commandment of Qisas. Among them the Bani Nazeer, who were considered more powerful and honourable, took the full ransom money from the Bani Quraiza but themselves gave half of the ransom money. Bani Quraiza had entered into this compact due to their weak position. By chance a man from Bani Nazeer was killed by that of Bani Quraiza. The Bani Nazeer demanded full ransom money of the Bani Quraiza. They said, "Begone! The time is gone when we had born this tyranny and insult on account of your powerful position. Now Muhammad (صلى الله عليه وسلم) has come to Madinah and his regime prevails over. It is not possible now to give you the double of that ransom money which we receive from you." It was meant to show that in the presence of the Holy Prophet it was impossible for the strong to exploit the weak, because everyone knew that he judged between the strong and the weak with equity, and helped the oppressed against the oppresssor. At last this case came to the Holy Prophet and the honest thought of Bani Quraiza, which they had expressed about that man, who was an epitome of justice and equity, proved perfectly true. In the clause—who judges not according to the Divine Revelation is a wrong-doer—the reference is to the event described. Because there was no denial of the Divine Commandment of Qisas as was in the case of Pelting the fornicator, but a wrong way of ransom was settled by mutual compromise against Divine Law, so it was an Error of Action and not of Faith in the Law of Justice, therefore the word wrong- doers (فاسقون) in place of Infidels (كافرون) is used—it was a clear wrong to get a lesser ransom from the strong and a greater ransom from the weak than what was established by Divine Law.

46. And We sent afterwards on their footsteps, Jesus, son of Mary confirming the Taurat before him, and We gave him Injeel, wherein was guidance and light and confirming the Taurat before him and a guidance and an admonition unto the fearers.[75]

٤٦. وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ ۖ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ۝

47. So the People of the Gospel should judge according to what God sent down, and those who do not judge according the Divine Revelation—they are the transgressors (miscreants).[76]

٤٧. وَلْيَحْكُمْ أَهْلُ الْإِنجِيلِ بِمَا أَنزَلَ اللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

75. The Holy Christ confirmed the Taurat by his own words and the Gospel also confirmed the Taurat and it was also a compendium of Light and Guidance like the Taurat. There was a very little difference between them in Divine Commandments, as the quotation of Jesus : ولاحل لكم بعض الذى حرّم لكم (and so that I may make some of those things lawful which were forbidden unto you) proves. This change is not repugnant to the confirmation of the Taurat, as we believe in and act upon the Quran only, but at the same time we confirm all the past Books sent from God.

76. The Christians were ordered to judge according to what was revealed in the Gospel before the Prophet of Islam. At the same time the Christians of the Prophetic period were ordered to judge according to the Revelation in the Gospel. In other words they were ordered not to conceal those prophecies or pervert them, which were given in the Gospel about the Last Prophet and which were very often mentioned by the Holy Christ in his sermons and lectures. If they do not judge according to the Divine Revelation in the Gospel and according to the famous maxims of Jesus Christ about the Future Light of the World—Muhammad, the Last Prophet of God (صلى الله عليه وسلم)—then they cannot be called 'obedient servants of God'.

٤٨۔ وَاَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّمِنْهَاجًا ؕ وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۙ○

48. And on thee We have sent down the Book truthful confirming the past Books and a custodian of their main contents.[77] So judge thou between them according to what God has sent down and follow not their wishes leaving the straight way which has come to thee.[78] Everyone of you We have given a constitution and a way.[79] And if God had willed He would have turned you on one Religion, but He wills to try you in His given Commandments, so race you for the virtues, unto God you have to reach all, then He will tell you of that wherein you had difference.[80]

77. The word مُهَيْمِنٌ (Muhaimin) has different meanings—trustees, guardian, predominant, surmounting, custodian, overcoming. Judged by these meanings the Holy Quran is over and above all the past Heavenly Books from all angles. The Divine trust which was put in the past Heavenly Books as the Taurat, the Gospel, etc. is procured and safeguarded in the Holy Quran honestly and trustfully with some additional knowledge. Of course, some of the non-fundamental things which did not possess universal character and were prescribed for a certain period and for a certain nation, are abrogated, by the Holy Quran. Some of those facts which were incomplete from the angle of Time and Space are protected by the Quran because it is the last message of God on Earth. In short, prominent facts and realities are safeguarded, timely orders are perfected and universal knowledge of the past Heavenly Book is safeguarded in the Holy Quran in its pure form. Some of the triflings, of course, are neglected.

78. The Jews had got some dispute among themselves. One of the powerful groups came to the Holy Prophet and requested him to settle the dispute in their favour. They said they were the chiefs among their community and the masses followed them, so if the Prophet decided the dispute in their favour they would accept Islam and a majority of the Jews would enter into Islam. The Holy Prophet did not grant their offer of a bribed Islam and totally refused to follow their wishes. At this these verses were revealed. (Ibne Kathir)

These verses were sent down when the Holy Prophet had flatly refused to grant the offer of bribery by the Jews. So the main idea behind this Revelation is the endorsement of the Prophetic stand in such matters with a hidden approbation and admiration, and an inculcation for future stability. Some of the Heretics say that prohibition against a certain character presupposes the existence of that character in the person who is given the order of prohibition. But this traducing criticism is not correct. Such Heretics are idiots. If someone is prohibited from certain character it does not mean that he was going to do that specific action of prohibition. Secondly the Prophetic Innocence means that the Prophets cannot commit sin — they cannot do a thing intentionally which they know that it is undesirable to God. And if by chance some mistake is done without intention, or some non-preferable thing is adopted in place of a preferable thing due to miscalculation, or miscomprehension, or misunderstanding (which is not impossible), or some undesireable action is done calculating it as desirable — which is technically known as (falling) — such events are not incompatible with INNOCENCE as in the events of Hazrat Adam and some other Prophets. After understanding this reality there is no margin of ambiguity or doubt about the meaning of: ولاتتبع اهوآءهم عما جاءك من الحق واحذرهم (And follow not their wishes leaving the straight way which has come to thee) and يفتنوك عن بعض ما انزل الله اليك (and beware of them lest they tempt thee away from any such order which God has sent down to thee), because in these clauses the Prophet is simply warned to be watchful of the treacherous discourse of these cursed fellows and not to be ever impressed by their clever chattings and offerings that he might reach any such decision which reflected their caprices and lowly desires. For example, in this very event the Jews had presented a very cunning proposal and a very insidious plan that if the Prophet decided in their favour they would embrace Islam and those of other common Jewry would follow them. Those Chiefs of the Jewry knew that nothing in the world was more beloved to the Prophet than Islam, so they tried to enter through this door. But the Holy Prophet rejected their false offer. Consequently the Ummat of the Holy Prophet is instructed to be vigilant and cautious about the treacherous and clever schemes and proposals given by the Non-Muslims now and then in a loving and sympathetic fashion to the poor Muslims, under the false garb of humanity, to destroy the power of Islam and the Islamic World.

Note : Hazrat Dawood was advised not to follow his wish, otherwise it would mislead him from God's way. This instruction does not mean that David was bending on his wish or he had a powerful urge of following his wish as Maudoodi has put it. This is hereticism and shows lack of understanding the Divine Will and the Divine Book. It is a method of Divine training. The Real Teacher of the Prophets is God and He knows well how to teach them, how to address them. (Tr)

79. God has prescribed the constitution and mode of conduct for every nation according to its potential powers and natural capacities, conditions and circumstances, and despite the fundamental unity of their basic principles and purposes, imperative for the everlasting salvation, they have been different in details and minor problems and questions of life according to their specific environment and natural talents, and the charters of guidance differed from one another. This verse describes the same secondary difference among the Heavenly Constitutions (Sharae Samavi). The well-known Tradition quoted by Imam Bukhari in which the Prophets are described step brothers, whose father is one but mothers are different, also clarifies the present verse. According to this Tradition the basic principles of the Heavenly Constitutions are the same but the offshoots are different. And because in the production of child the father is subject and beneficent and the mother is object and beneficiary, so there is a light allusion to this fact that the difference of Heavenly Constitutions has its source in the variant capacities of the Receivers (Beneficiaries) ; orherwise there is no variation in the Source of beneficence. The source of all the Heavenly Constitutions is one and the same Being and His Eternal Knowledge.

80. If God had willed He would have created all human beings of the same character, and as such there would have been no difference in the 'prescription' for the whole humanity. But God created different nations with different characteristics, and as such with different constitutions in order to test the people in obedience i.e. whether the people obey the Divine Law believing in the absolute ownership, comprehensive knowledge and the perfect wisdom of God, or turn away from His Divine Law pretending about the differences in the Divine Constitutions given to different Prophets in different periods of History and in different environments of the world. The Muslims are advised not to waste their time in absurd remonstrances but become practical men and race for the moral virtues, exact thinking and righteous faiths which the Heavenly Revelation is presenting before them in the form of Quranic Knowledge. On the Day of Resurrection God will tell the whole humanity about the differences they were involved in the life of the world.

49. And He told, "Judge between them according to what God has sent down and follow not their pleasure and beware of them lest they tempt thee away from any such order which God has sent down to thee;[81] then if they do not accept so know that Allah has desired to afflict them some punishment for their sins ; and among people many men are non-obeying.[82]

٤٩- وَأَنِ احْكُمْ بَيْنَهُمْ بِمَآ أَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَاحْذَرْهُمْ أَنْ يَّفْتِنُوكَ عَنْ بَعْضِ مَآ أَنْزَلَ اللّٰهُ إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللّٰهُ أَنْ يُّصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفٰسِقُونَ ○

81. And the Holy Prophet is advised to execute and judge according to the Divine Laws revealed to him and pay no heed to the criticism and objection raised by differing people of the world. In other words the Muslims are advised to follow the Constitution of the Holy Quran and execute and judge according to the Quranic Law. There may be various Constitutions and Laws in the world — some secular and some ecclesiastical — but the Muslims should not pay heed to them, and should not waste their time in their study and in their promulgation to see their intrinsic values or their practical effects in their personal and political life. It is sheer heresy, open infidelity and open rebellion against God and the Messenger. The political leaders and Statesmen of the Modern Muslim States should know that the modern Constitutions and Laws cannot vie with the Quranic Constitution and Law. It is their ignorance and heresy to praise the Constitutions and Laws of the modern States of the Infidels, Atheists and Polytheists. It is a mighty sin to promulgate the Constitutions and Laws of the modern states in place of the Quranic Constitution and Laws. A Momin should please God and His Messenger, he should not please the Rebellious Infidels of God and His Messenger. (Tr)

82. If they turn away and do not execute and judge according to Quran and Sunnat and do not promulgate Quranic Constitution and Laws, it means they are plunged into sins and God wants to punish them for some of their heinous sins in the world and the Hereafter.

Note : It is a general experience that only those wicked souls whose private and public life is full of dirty sins and filthy crimes hinder the promulgation of Quranic Laws. They are generally seen indulgent in wine and women, infatuated with the Monster of Modernism and Materialism and inimical to the glorious Person of the Prophet, hateful of Islam and intimate with Kufr, obedient to lowly desires and disobedient to Divine Commands, always detracting from the open way and falling into dark pits of error and infidelity. The Islamic forces should unite against these Satans and overturn them. The sooner, the better ! (Tr)

50. Do they now want the Order of the Time of Kufr, and who is a better Law-giver than God for a people of the Believers .[83]

٥٠. اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ۭ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ۝ ع

83. Those who believe in the absolute sovereignty, boundless mercy and unlimited knowledge of God cannot pay heed to the order and law of any one except God. So do they want to go to the darkness of Paganism and Ignorance, whims and caprices, godlessness and infidelity.

Note : The Momin cannot give the status of Law-giving Authority or the status of Sovereignty to any Legislative Body, to any King or Queen, to any Emperor or Empress, to United Nations Organization or to any other International Congress or Body because it is a kind of Polytheism (Shirk) as mentioned in Surah Nisa : "Polytheism is not only to worship other than God, to think other than God as Ruler, Law-giver or Sovereign is also polytheism (Shirk)" Consequently, no one is Sovereign or Law-giver except God. The Prophet is law-giver and not Law-giver in this sense that he gives laws as God directs him. He does not make laws of his own self or of his own free-will. Islam is not the Religion of Mohammad as some Orientalists say. It is the Religion of God. The term Mohammadenism is not correct. Islam is not the System of Mustufa as some Pseudo-Islamists in Pakistan have sloganized; it is the System of God given through Mustufa (صلى الله عليه وسلم) to mankind. (Tr)

SECTION 8

51. O Believers! Do not make the Jews and Christians your friends.[84] They are friends of one another.[85] And whoso makes them his friends, he is verily one of them.[86] Allah does not guide the wrong-doers.[87]

٥١- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ وَالنَّصٰرٰٓى
اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۭ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ
فَاِنَّهٗ مِنْهُمْ ۭ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ○

84. The Muslims all over the world have detracted from the Divine Laws on account of contacts with the Jews and Christians of world. They have changed their system of education and established their national institutions on the Western pattern. They have replaced Islamic Terminology by the modern standards. They have copied the political administration of the Western people, they have adopted the political systems and constitutions of the Western people. They have adopted the Laws of the West in detail and given up the Laws of Islam somewhere in toto. Why ? The answer is quite simple and given by the present verse. They have made intimate relations with the Jews and Christians and other Kuffar, the enemies of God. One who makes intimate relations with the enemies of the Prophet will definitely go away from the Holy Quran and the Laws of the Quran. The Holy Quran does not consist of timely lessons, interim injunctions, expedient orders and transitory statutes. It consists of permanent Laws, everlasting instructions, unchangeable principles, ultimate Truth and ultramundane mysteries. They cannot be changed by any scientific research. So the Muslims should not be overawed by their imperfect researches and knowledge but stick to the Quran comprising absolute truth and perfect knowledge. The affection and reverance for the Jews and Christians and other unbelievers as Communists etc have made the Muslims stranger to Islam and the Holy Quran. They have begun to appreciate British and American Constitutions and have forgotten the value and importance of the Quranic Constitution. Some Muslims are gone away even further—they have begun to appreciate atheistic systems. This is nothing but the result of intimacy with Unbelievers—the enemies of Islam on earth. This is why fourteen hundred years back the Holy Quran had prohibited the Muslims from making intimate relations with the Jews and Christians. (Tr) وان جنحوا للسلم فاجنح لها وتوكل على الله

At this occasion it must be noted that intimate relations, tolerance and good behaviour, compromise, justice and fairplay are different things in their nature. The Muslims can make peace and enter into contract with the Non-Muslims if they deem it necessary and expedient according to the Quranic Law.

The order of justice is for all men whether Muslim or Kafir as it is known from the previous verses. But good behaviour and tolerance is for those Unbelievers who do not show enmity and malignance against the Muslim Community as it is given

in Surah Mumtahinah. As for the intimate relations, friendly confidence and brotherly co-operation—it is not lawful for any Muslim to maintain and uphold them with any Unbeliever (Kafir). Of course the formal relations under الاتقوا منهم تقاة and general co-operation not detrimental to Islam and the position of the Muslims are permissible. The severe attitude of some Khulufae Rashidden in this connection can be construed to the precautionary measures (so that Islamic Society might not be affected in the least by the habits of the Unbelievers).

85. They can become the friends of one another, though they have mighty differences among them, against Islam and Muslims. Their common enemy is Islam and the Prophet of Islam, as the common enemy of Musalmans is Satan and his friends. The Holy Prophet has said : "(الكفر ملة واحدة)" (The Unbelievers are One Nation) which means the Jews, the Christians, the Hindoos and all other Kafirs of the world can unite against the Muslims. The events of the running century provide enough proof for the testimony of this fact.

86. After these express instructions and directions if a Muslim (or a Muslim nation of a certain Muslim Country) makes the Non-Muslims as his intimate friends, then he is also one of them, because the unity of hearts prevails over the unity of bodies. The Holy Prophet has said:— المرأ مع من احبّه —A man is with him whom he loves. Abdullah bin Ubai, the Chief of the Hypocrites in the days of the Prophet, loved the Jews and had intimate relations with them. He thought if the Muslims were destroyed, their friendship would be advantageous to the Hypocrites. Some of these types had also said at the timely defeat in Uhud that they would change their religion if general calamity befell. As for those Muslims who have no such hypocritical designs but have close contacts with the Unbelievers, they will also be considered amongst them, because it is very possible that their ideas may change or their hatred for Kufr and the Signs of Kufr (شعائر کفر) or the Customs of Kufr may change into love of these things tending to gradual conversion. In short, the maintenanee and promotion of intimate relations with the Unbelievers is forbidden due to its dangerous and destructive consequences.

87. Those people, who are doing wrong to themselves, to the Muslim Nation and the World of Islam by entering into intimacy with the Enemies of Islam, are the real tyrants and wrong-doers. If the Enemies of Islam overcome the Muslims, they do not hesitate to devastate the Muslims and tyrannize them. In this way the Hypocrites equally join with the Enemies of Islam in tyranny and devastation. Such Hypocrites have an unholy heart and cannot be expected to receive any guidance from God or the Holy Quran. They are disloyal to the Muslim Community, they are faithless and treacherous, they are inimical to the Prophet of Islam, they are perfidious—God does not bestow such a great bounty as Guidance on such evil souls.

52. And now thou wilt see those in whose hearts there is disease, they race to join them saying: "We fear lest a misfortune of Time should smite us." It is likely that God may soon bring victory or some order from Him, then they will get remorseful for that thing which is hidden in their hearts.

٥٢- فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسَرُّوا فِي أَنفُسِهِمْ نَٰدِمِينَ ۝

53. And the Muslims say: "Are these those people who swore by God most earnest oaths that they were with you. Spoiled are their works and they fell into loss.[88]

٥٣- وَيَقُولُ الَّذِينَ آمَنُوا أَهَٰؤُلَآءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَٰلُهُمْ فَأَصْبَحُوا خَٰسِرِينَ ۝

88. Disease means the disease of hypocricy. The Hypocrites are the sick men of Muslim Society. They are neither satisfied with Islam, nor satisfied with Kufr. They do not believe in the truth of God's promises, nor believe in the righteousness of the Muslims. This is why they run hither and thither among the Unbelievers showing intimacy with them to seek shelter if they overcome the Muslims in their fancy. They thought that one day the Muslims would doom to disaster and at that time they would require the help and support of the Unbelievers to save them from the miseries of Time. When they said these words: نخشىٰ ان تصيبنا دائرة to the Muslims or before the Prophet they meant to say outwardly that they kept good relations with the Jews, etc., so that in famine etc they might get grains etc. from them. But when they said these words to the Believers they actually meant that some heavenly disaster would certainly befall the Muslims because the Muslims had committed the folly of battling with the powerful men like them (Jews etc.) So God beforehand informs them that the cherished hopes and apprehensions of the Hypocrites will be shattered altogether. God will go on conferring victories upon the Muslims in near future. The Jews will not overcome but the Muslims will overcome by the grace of God, and Mecca, the recognized centre of Arabia, too will come into their possession. God will also show them some signs from Him which will shatter all fancies of the Hypocrities and they will experience within no time the disastrous results of developing intimate relations with the Enemies of Islam in the form of wordly humiliation and disgrace, and just after death they will see the otherwordly effects of their treacherous and perfidious activities. At that time nothing but painful remorse will be their fortune. This is what actually took place. The general domination and the victory of Mecca etc broke down the unholy ambitions of the Enemies of Islam. Many Jews were killed, many exiled and the feign hopes of the Hypocrites were shattered and were exposed before the Muslims—their maxims were falsified and the efforts of befriending the Jews were set at naught, and were finally driven to worldly loss and everlasting destruction. The next verse deals with this subject in a different way. The Quranic prediction about the victories of Muslims, the defeat of the Unbelievers and the frustration of the Hypocrites is a great proof of the Divine Origin of the Quran—it is the Word of God and not the Word of Muhammad as some Orientalists and Heretics have said in the West as well as in the East.

54. O Believers ! Whosoever of you turns from his Deen (Religion) God will assuredly bring a people that He loves them and they love Him, soft-hearted for the Believers and mighty against the Unbelievers, fight in the way of God and fear not the reproach of any reproacher. That is the grace of God. He will give whom He will. And God is All-Embracing, All-Knowing.[89]

٥٤. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ
فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ
عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ يُجَاهِدُوْنَ
فِىْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ۭ ذٰلِكَ فَضْلُ
اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ○

89. This verse contains a mighty prediction for the immortal existence and protection of Islam. Previously the Muslims were forbidden to establish intimate relations with the Unbelievers. It was possible that some souls might turn away gradually from Islam on account of intimate associations with the Unbelievers as hinted in : ومن يتولهم منكم فانه منهم so God has forcefully and clearly informed through the Quran that such people who turn away from Islam will not do any harm to Islam but will harm themselves. God will bring a people against the apostates, or instead of apostates, who will love God and God will love them. They will be very kind to the Muslims and very hard against the Unbelievers and the Enemies of Islam. This prediction did prove correct in every period of Islamic History. The Fitna of Apostacy (فتنه ارتداد) first of all spread just after the Holy Prophet in the period of Hazrat Abu Bakr Siddiq (رضى الله عنه). Many types of the Apostates stood against Islam. But the dauntless courage and the statesmanship of Hazrat Siddiq and the valiant devotion of the sincere Muslims extinguished this Fire of Fitna (Dissension and Subversion) and united the whole Arabia again on the path of guidance and Islam. We also see today that when some ignorant and greedy souls leave Islam and become apostates, Islam in turn captivates by its natural force of gravitation a number of Non-Muslims better educated and devoted than the renegades. God raises such pious souls and sturdy devotees to crush down the apostates, who do not fear the reproaches and censures of any critic or traducer in the way of God and the service of Islam. These people are really chosen by God for His grace. They are fortunate because the greatest grace of God and the highest fortune of man is that in times of dissension and subversion he may stick to the straight path himself and save others from subversion. and dissension. God gives a good portion of this mighty grace and great bounty whomsoever He will. His grace is unlimited and He knows better who is more entitled to this reward. Hazrat Siddiq was the first man in this Ummat who was a prodigy of perseverance and wisdom and who was especially graced by God to put down the turbulent dissension and save the Caliphate of Islam from annihilation, which was the real aim of the apostates and the Roman Empire. His glorious statesmanship is recognized by the worst traducers of Islam.

55. Your friend (companion) is but God and as such His Messenger and those having Eman, who are steadfast in Salat and punctual in paying Zakat, and humbling they are.[90]

56. And whoso takes God his friend, and His Messenger and the Momins—then the party of God is all-dominating.[91]

٥٥. إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ○

٥٦. وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ○ ع

90. Previously the Muslims were prohibited from maintaining intimacy and friendship with the Jews and Christians. The question naturally arises then with whom friendship and intimate relations should be maintained? In this verse it is told that the real friend of the Muslims is God and His Messenger and the sincere Muslims and no one else.

91. Seeing the meagre number of the Muslims and the teeming odds of the Unbelievers it was possible that a Believer (Musalman) of weak heart and superficial observation would think that far from becoming victorious and dominant it was even difficult to protect the life and existencc from the onslaught and aggression of the Unbelievers; for such people a consolatory declaration is made by the Holy Quran that they should not look to the meagre number of the Musalmans and their scanty resources because the side of the Divine Al-mighty, His Holy Messenger and the sincere Muslims shall always be dominant.

Note : These verses were sent down in praise of Hazrat Ibada bin Samit who had severed all relations with the Jews when he came to know that they were Hypocrites and the real enemies of Islam; the modern Muslims should follow his footsteps.

SECTION 9

57. O Believers ! Take not your friends those who take your Religion as a mockery and as a sport, of those who were given the Book and nor other Kafirs ; and fear God if you are Momins.[92]

٥٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا
دِيْنَكُمْ هُزُوًا وَّلَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ
قَبْلِكُمْ وَالْكُفَّارَ اَوْلِيَآءَ ۚ وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ
مُّؤْمِنِيْنَ ○

92. The Muslims are again forbidden to keep intimate relations with the enemies of Islam under another effective head. Nothing can be more venerable and respectable to a Momin than his Religion. The Jews and Christians, Atheists and Polytheists have no respect for the Divine Religion of Islam. These Unbelivers or Opponents laugh and clap when Azan for Prayers is given. They actually laugh at God and the Divine Signs. It means they have internal hatred for God. The silent spectators who do not forbid them to do so are also with them. They rejoice in their heart at their foolish actions of mockery. These infidels are inimical to Islam in heart, in words and in deeds. So how an honest soul with a light of Eman and Islam in his heart can be friend of the Enemies of God, Enemies of Muhammad, Enemies of Divine Signs, Enemies of Musalmans and in brief Enemies of virtue and goodness. The sooner the denunciation, the better !

58. And when you call for Salat they take it as mockery and sport for that these people are unwise.[93]

٥٨. وَإِذَا نَادَيْتُمْ إِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّلَعِبًا ۚ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ○

93. When the Call for prayers (Azan) is given, the Jews, the Christians, the Atheists, the Polytheists burn with anger and make mockery of Azan which is a proof of their superlative foolishness and stupidity. In the words of Azan the absolute greatness and glory of God is declared. Tauheed is announced again and again. The Prophethood of Mohammad (رسالة محمد), who is the Confirmer of all past Prophets and Heavenly Books, is ascertained in Azan. It is an invitation to Salat, which is a practical demonstration of man's uttermost devotion and worship to God, it is an excellent manner of attraction towards material and spiritual prosperity and towards the sublime glory of man. Mockery of Azan is a derision of these noble virtues and magnificent standards. Only a fool can scoff at these purities, who has no capacity to differentiate between good and bad, vice and virtue, God and Satan.

It is said in some Traditions that there was a Nasrani in Madina who was envious of Islam. When the words of اشهدان محمدرسول الله were said in Azan that Nasrani uttered قدحرق الكاذب —the liar burnt or may burn. By these words he meant that one who confirmed the Prophethood of Muhammad was a liar. But whatever he meant, these words recoiled on him. He was himself a liar and burnt in the fire of envy at the glory of Islam. One night a girl came to his house with fire in some pot. By chance a cinder fell down and set the whole house on fire. The sleeping mates including that Nasrani were burnt to ashes. Thus God showed how the liars burn in the fire of this world before the Fire of the Hell.

Another story of mockery at Azan is related in the Traditions. The Holy Prophet was returning from Hunain on the day of Meccan Victory. In the way Hazat Belal called the Azan. Some young boys including Hazrat Abu Mahzoora imitated the Muazzin Belal and mocked at the Azan. The Holy Prophet got them caught. After a brief instruction Abu Mahzoora embraced Islam. God felt mercy on him and cast Eman in his heart. Grace after grace, the Holy Prophet appointed him Muazzin of Mecca — thus imitation changed into reality by the grace of God.

59. Say thou : "O People of the Book ! Do you malign us for that we have believed in God and what has been sent down to us and what was sent down before, and that most of you are disobedient".[94]

٥٩۔ قُلْ يَاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ مِنْ قَبْلُ وَاَنَّ اَكْثَرَكُمْ فٰسِقُوْنَ ○

60. Say thou : "Should I tell you of whom is the worse recompense with God ?—those who were cursed by God and were wrathed, and God made some of them apes and swine, and those who worshipped the Satan are worse in degree and they have gone far astray from the right path.[95]

٦٠۔ قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللّٰهِ مَنْ لَّعَنَهُ اللّٰهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيْرَ وَعَبَدَ الطَّاغُوْتَ ؕ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّاَضَلُّ عَنْ سَوَآءِ السَّبِيْلِ ○

94. Any work is mocked at due to two reasons, either the work itself is ridiculous or the worker is a joker. Previously it is told that Azan is not a thing of joke, and only an idiot can laugh at such serious and noble thing as Azan. In this verse the condition of the callers of Azan is described in an interrogative manner. The mockers, who are unfortunately claimant to Divine Religion & Divine Books, should tell with justice why they are so malignant against the Muslims and what evil they see in them which is liable to mockery, except that the Muslims believe in One God and in all the Books sent down by God and in all the Messengers sent down by God with faithfulness and sincerity of heart ; whereas the mockers neither truly believe in the ONENESS of God, nor confirm all the Prophets and Messengers of God. It would be a miscarriage of justice on the part of the so-called civilized people to mock at those people who are the true holders of Truth and Virtue and who bow down in obedience whenever they are ordered.

95. If the mockers are so adamant in their stand that they cannot stop criticising Islam and defaming Muslims and deriding Signs of Islam, tell them the fate of those Bani Israeel who were made monkeys and pigs for their mockery and disobedience, who were cursed and wrathed, the effects whereof are still existent among their posterities. As a matter of fact, not Muslims but the Mockers themselves are liable to contempt and derision because of their vicious character and contemptuous behaviour. They are the worst of all creations because they laugh at the Divine Standards of the Creator.

61. And when they come to you they say : "We believe", and the fact is they had come Kafir and gone Kafir. And God knows well what they had concealed.[96]

٦١۔ وَاِذَا جَآءُوْكُمْ قَالُوْٓا اٰمَنَّا وَقَدْ دَّخَلُوْا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوْا بِهٖ ؕ وَاللّٰهُ اَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ○

62. And thou wilt see most of them racing for sin and transgression and devouring forbidden things. Evil are the works they are doing.[97]

٦٢۔ وَتَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِى الْاِثْمِ وَالْعُدْوَانِ وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ○

96. Now some of the vices of those Mockers are described who made fun of Islam and the upholders of Islam in absentee, but when they met the Musalmans and the Holy Prophet they hypocritically posed to be Muslims, though they had never been Muslim for a moment throughout, nor they took any effective impression from the Prophetic Sermons. But they cannot deceive God by their oral Islam. If they think so it is their idiosyncrasy, or rather extreme idiocy, a thing to be mocked at by sane persons. Thus they are self-deceivers, because the Holy Prophet cannot be deceived as God informs him of their evil designs, and the Musalmans cannot be deceived because the Holy Prophet makes them informed of their treacherous activities and ideas through God's inspiration and revelation.

97. Their masses are engrossed in all kinds of sins which are harmful to themselves (عدوان) and which are harmful to others (اثم). Their religious leaders became deaf satans and silent spectators at their sins, because they surpassed the masses in greed and desire for the world. They gave up the duty of bidding virtue and forbidding vice for fear of wordly loss and opposition from the masses. The former nations were destroyed due to this lack of duty (امر بالمعروف ونہی عن المنکر). This is why the Ummat of the Holy Prophet is emphatically instructed to perfom this obligation (امر بالمعروف ونہی عن المنکر) without the fear of men and the lust of the world. When the Dervesh and Scholars of the Jews forsook this duty, the whole nation was demoralized and became Transgressors and Sinners.

63. Why do their dervesh and scholars not forbid them to utter sin and devour the unlawful. Very evil are the deeds they are working.[98]

٦٣- لَوْلَا يَنْهٰهُمُ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ
وَاَكْلِهِمُ السُّحْتَ ۭ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ○

98. The hearts of the People of the Book were so much distorted due to persistent sins and transgressions that they did not hesitate to utter blasphemy against God. The Divine Status to them was no more than human frailty yielding to deprivation, infirmity and weakness. They uttered such blasphemous words against God that man may tremble to hear them. Sometimes they said, "We are rich and God is poor"; sometimes they uttered, "The hand of God is fettered", which means God has become poor and He has nothing to expend, or God has become miser that He does not give anything to the Jews. However, the Jews had crossed all limits of impudence and heresy in Religion. The fact was that they had been cursed by God for their transgressions, sins and evil deeds together with serious infidelities. The result of the Divine Curse was destructive. They were subjected to abject poverty, and the spiritual bounties were withdrawn resulting in humiliation, narrowness, envy and hatred, miserliness and greed, miscomprehension of Divinity and misconception of Divine Laws. Despite all these treacheries they expected favours and bounties from the Heaven. But when they did not receive (according to Divine Law) the heavenly favours, they turned enemy of God in place of repenting and turning towards Him. This attitude increased them in insolence and further defiance. The abundant bounties given to the Bani Ismaeel through the most beloved Prophet and the Last Messenger of God added fuel to the fire of their anger against God. They thought themselves the beloved ones of God and His children. But when they saw the affairs topsyturvy they got more enraged and envious. They forgot the Divine Law of Reward and Punishment. They tried to change, in their fancy, Divine Law and subject it to their desires. They were enviously amazed at the resplendent victories and glories which the Musalmans were achieving rapidly, while they were bereft of all heavenly and earthly blessingings and bounties, although (as they thought) God was their's and they were God's. They thought that their traditional status of a chosen and beloved nation was untouched, but it seemed that God's treasures were gone empty or He had become miserly for them. These foolish fellows did not understand that God's treasures are unlimited and His perfect attributes are uuchangeable and infinite, if His treasures were empty or if He withdrew His favours from His Creatures, how could the administration of the Universe be possible and how could the Prophet of Islam and the upholders of Islam would have got such splendid glories and dazzling victories. So they should know that His wide hand is not tied up but far more outspread in favour of the Muslims, and they, of course, are subjected to wretched abjection, and the Earth despite its vast expansion is narrowed for them due to their arrogance, insolence, transgressions, sins, treacheries and blasphemy. They must await more adverse circumstances due to their growing animosity against Islam, the Prophet of Islam and the Torch-bearers of Islam. It was sheer nonsense of the Jews to construe their wretchedness to the narrowness of God's favour. It is a blasphemy of the worst type.

64. And the Jews say : "God's hand is closed (fettered)".[99] Let their hands be fettered, and curse to them at this uttering.[100] Nay! But His both hands are outspread, [101] He expends how He will.[102] And the Word which has been sent down on thee from thy Lord will increase many of them in insolence and denial. And We have had cast among them enmity and hatred till the Day of Qeyamat.[103] Whenever they light a fire for war, God extinguishes it. And they hasten about the Earth to do corruption and mischief. And Allah does not like the mischief-mongers and the corruptors.[104]

٦٤. وَقَالَتِ الْيَهُودُ يَدُ اللّٰهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ
وَلُعِنُوا بِمَا قَالُوا ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ ۙ يُنفِقُ
كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ
مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا
لِّلْحَرْبِ أَطْفَأَهَا اللّٰهُ ۙ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ
وَاللّٰهُ لَا يُحِبُّ الْمُفْسِدِينَ ○

99. God's hands are not fettered. On the contrary, the hands of the blasphemous Jews are tied up and they are subjected to wretched poverty and miserliness due to their criminal deeds and unholy ideas. It is a prediction in the form of prayer that the Jews will also be keeping in wretched condition in future. The whole world knows that the Jews have been subjected to miserable wretchedness in different parts of the world and their exemplary parsimony has been proverbial in the history of literature and politics.

100. Wherever the hand, foot, eye, etc. of God is described, it must never be imagined that God has physical organs like men. God has no body or physical organs or physical form. God is pure. and He is above physical character—He has no hands, foot, etc. as human beings have. As the Self Being, Knowledge, etc. of God is

matchless and has no equal, similarly the Divine Hand, Divine Foot, Divine Eye, etc. are unique and have no equal or like or parallel, and do not have any physical form. They figuratively represent the different attributes of God for easy understanding. Man cannot fully understand Divine Attabutes in purely abstract terms. Hence abstraction is sometimes reflected into objective reality to remove obscurity. Shaikh Sa'adi has excellently said:

اے برتر از خیال و قیاس و گمان و وہم وز ہر چہ گفتہ اند و شنیدیم و خواندہ ایم
دفتر تمام گشت و بپایاں رسید عمر ما ہمچناں در اول وصف تو ماندہ ایم

"O God ! Thou art above thought, conjecture, conception and fancy, and above what we have said, heard, and learnt. All registers are finished and the age reached its final stage, but we are still living in Thy first attribute."

Verily God is beyond idea, beyond conception and even perception. His attributes are also beyond perception and conception. What we conceive is the creation of mind, what we perceive is the action of senses, what we think is our own thought. God is unlimited and infinite. He cannot come within the bounds of mental creation. His attributes of Knowledge, Hearing, Seeing are befitting His glorious Self and are far above our reflection and description. The Holy Quran says : لیس کمثلہ شئ وھو السمیع البصیر (No thing is like Him and He is Hearer, Seer.) (Surah Shura, Section 2).

Hazrat Shah Sahib says: "These words that 'God's Hand is tied up' were generally spoken among the Jews which meant that their provisions were narrowed. These are the words of Kufr. So He says that God's Hands are never closed. Both Hands are open—the Hand of Kindness and the Hand of Anger. On you the Hand of Anger is now open, the Hand of Kindness is widely outspread for others." (Mozihul Quran).

"It means the Hand of Kindness is outstretched for the Ummat of the Holy Prophet and the Hand of Anger is open for the Jews and other infidels, who have rejected to accept Islam. So far as the material prosperity is concerned, it is not the standard of Divine Kindness. The criterion of Divine Kindness is spiritual prosperity. Material prosperity without spiritual prosperity is a curse as hinted below." (Tr)

101. God knows better at what time, on whom and how much should be expended. Sometimes He keeps His loyal servants in poor condition for trial or reformation. Sometimes He opens the door of worldly blessings for His loyal servant before the prosperity of the Hereafter. On the contrary, He smites the disloyal and arrogant men with wordly miseries and afflictions, poverty and wretchedness, accidents and disasters before the commencement of the chastisement of the other world. But sometimes He give respite to the disobedient people by giving them more and more comforts and provisions of the world to test whether they repent and weep

at their sins and crimes and turn to God, or they become more and more adamant in their transgressions, and thus fill the cup of their misforune, ready for a terrible punishment from God.

In the presence of these different circumstances and reasons the acceptability of a certain individual can be known either by the information of God or by a study of his external conditions, as the hand of a theif is cut down in punishment and the hand of a diseased person is cut by the doctor for treatment and love for the patient. One is wrathed, the other is a beneficiary.

102. The answer to their blasphemy is given. But these wretched fellows cannot be satisfied by the wise answers of the Quran. On the contrary, the Quranic Instructions will make them grow in insolence and denial. If a healthy and wholesome diet increases the disease of a diseased man, it is not the fault of the diet, it is the fault of the unhealthy state of the diseased man. The infidels are spiritually diseased, so the spiritual food of the Quran can be little beneficial to them.

103. Perhaps القينا بينهم include both the Jews and Christians as mentioned in Verse 14 above, though the context is connected with the Jews. These two groups had belief in the Messengers and the Books of God. So their disbelief in the Prophet of Islam and in the excellent Quran was a very hard thing which must increase them in further infidelity. When they denied the Quran and the Prophet, they increased in further insolence and ignominy tending to major crimes and sins. The greater they increased in their infidelity, insolence and denial, the more they were plotting against Islam and the Musalmans and making dangerous preparations for war. But schism is cast among them which has become inveterate and inextricable. They are at daggers drawn with one another. This is why their military preparations do not succeed against the Muslims.

104. From here it is inferred that the efforts of the People of the Book and other Infidels of the world cannot succeed against the Muslims till they maintain strong ties of Islamic brotherhood and affection, and follow the way of guidance and reformation abstaining from the evil of disruption, corruption and subversion as the Prophet's Followers did.

Note : "The survival of the Ummat of the Holy Prophet amidst the opposing nations of the world is a great event of human history. God has always saved the Musalmans from the unholy plots of the teeming millions of the Non-Muslims. One of the external factors working for the security of the Muslims is the huge enmity of the Unbelievers among themselves. They cannot be united to exterminate the Muslims from the surface of the world." (Tr)

65. And if the People of the Book had believed and feared God, We would have removed their evils from them and admitted them to Gardens of Bliss.[105]

٦٥۔ وَلَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَلَاَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيْمِ ○

105. Despite serious crimes and heinous treacheries, if the People of the Book believe in the Holy Prophet and the Noble Quran repenting at their present attitude and behaviour and adopt Taqwà (piety) God will still forgive them because the Door or Turning is open, it is not closed. If they obey and follow the Prophet of Islam God will confer upon them His mercy and purify them from their sins and impurities. The Mercy of God does not disappoint a sincere turner who comes and knocks at His door of Infinite Kindness.

66. And if they had established the Taurat and the Gospel and what was sent down to them from their Lord;[106] they would have eaten from the above and from under their feet. Some of them are on the right path and many of them are doing bad deeds.

٦٦. وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرٰىةَ وَالْإِنْجِيلَ وَمَآ أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ ۚ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ ۖ وَكَثِيرٌ مِنْهُمْ سَآءَ مَا يَعْمَلُونَ ۝ ع ١٢

106. Belief in the Taurat and the Gospel is meaningless without belief in the Quran because these Books have come out of the same Divine Source. The Holy Quran is sent down for guidance and admonition. So the words 'What was sent down to them from their Lord' mean the Holy Quran. If the Jews and Christians establish the Taurat and the Gospel correctly, they will naturally come to believe in the Holy Quran and the Holy Prophet mentioned in those Books. Now the meaning is clear — if the Jews and Christians rightly establish the Taurat and the Gospel and also confirm the Quran and follow it sincerely they will definitely receive Divine bounties in the form of spiritual and material prosperity. Consequently they are told that if they do not confirm the Holy Quran as demanded of them by the given predictions in the Taurat and in the Gospel, their belief in the Taurat and in the Gospel will be of no benefit to them. They will be considered as the rejectors of their own Books because they turned their back towards their predictions about the Last Prophet of the World.

Note : "This verse is also an eye-opener for those Muslims who say due to ignorance that Islam does not guarantee worldly prosperity and only preaches self-mortification and the renunciation of the world. This verse repudiates their misconceptions about the teaching of Islam. The pious followers of the Prophet are the real examples to follow. They had not gone to the mountains and jungles like the Christians to attain to the Divine Union and Nearness. They had blended the mundane perfection with the ultra-mundane perfection in pursuance of Prophetic character and Divine blessings, and had established the political ascendency of Islam in a major portion of the civilized world. After a brief period of patience and purification the material prosperity was cast on their feet, but they did not submerge their souls in worldly lusts and lustres because they were purified by the company of the Holy Prophet. Worldly prosperity before purification is a fire in the hand of a child." (Tr).

SECTION 10

67. O Messenger ! Deliver that which has been sent down upon thee from thy Lord, for if thou dost not, thou wilt not have delivered an aught of His Message. And God will protect thee from men. No doubt, God does not show the way to the people of the Unbelievers.[107]

٦٧- يَاأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ○

107. This verse is preparatory to the next verse. In the above verses the treacheries and evil habits of the People of the Book were described and they were persuaded differently to observe the Taurat, the Gospel, the Quran and all other Heavenly Books correctly. In the next verse it is declared that without believing in the Quran correctly and without performing the Taurat and the Gospel rightly, their Religious Life is entirely zero and absolutely barren. Without belief in the Quran, the belief in the Taurat and the Gospel is meaningless and useless. Verily this is a very significant declaration which is told to be made by the Holy Prophet against the wishes of the Jews and Christians already involved in grave plottings against Islam and the Prophet of Islam. In the present verse the Holy Prophet is being prepared to announce courageously this prominent declaration that the People of the Book are wrong, they are in aberration and are deviated from the Divine Religion, if they do not confirm the Quran correctly and do not observe the Taurat and the Gospel rightly. The Prophet is particularly addressed as a Messenger whose main function and duty is to deliver the Divine Message to mankind in toto. This is why the Holy Prophet had said in the midst of more than forty thousand devotees of Islam at the prominent occasion of Hajjat-ul-Wida (حجة الوداع) two and a half months before his passing away from this transitory world, "O God ! Be Witness that I have delivered thy trust (message)."

This is the main duty of the Messenger of Allah to deliver that which is sent down upon him from his Lord, especially such decisive declarations (as the declaration

of the aberration of the Jews and Christians) without any fear or hesitation. If this important Declaration that the Jews and Christians are wrong, is not made in unequivocal terms, then it would be considered as the Prophet has not discharged his duty of delivering the Divine Message even an aught. The Holy Prophet was deeply conscious of his duty as a Messenger of God, and nothing was more dear and important to him than the discharge of his duty as a Messenger of God. The Holy Prophet discharged his duty as a Messenger of God more than twenty years with a matchless determination, resolute courage, ceaseless struggle and extraordinary perseverance and brought about a mighty revolution which has no parallel in the annals of history. Generally a man falls short of his duty.in the mission of Tabligh (propagation) for these reasons :—(1) He is not fully conscious of his duty (2) He is fearful of strong opposition form the rowdy sardars of the masses (3) He is fearful of loss of life, property and honour (4) He is fearful of loss of some material gains (5) He is despondent of success in his mission being disappointed with the general reaction at least in his lifetime.

The present verse removes all such apprehensions. The Holy Prophet is advised to continue his mission peacefully without fear of any kind of loss. God will protect him from the harmful designs of the enemies. All the foes of the whole world cannot harm him if they gather together and pursue their wicked aim unitedly. God does not make the wicked men succeed in their wicked aim. He does not show the path of success to the Infidels and Unbelievers, Atheists and Polytheists. They want to kill you in order to exterminate the Message of God from the earth but they cannot kill you. You should not grieve at the refractory attitude of those infidels who have sworn to oppose you never to surrender. You continue your mission with greater zeal and devotion.

The Holy Prophet perfectly acted upon this Divine instruction and delivered the Divine Message in toto and thus established the argument of God on mankind, and two and-a-half months before his passing away from this transient world he said amidst more than forty thousand devotees of Islam and the lovers of Tabligh, "O God ! Be Witness I have delivered the trust (the Divine Religion)."

Note : "The Ummat of the Holy Prophet is bound to follow the Holy Prophet and declare that the Jews and Christians are wrong and deviated from Divine Religion unless they come to believe in Islam and hold the Quran for action and guidance. Similarly they should declare in a godless society that the Atheists are wrong unless they believe in God and the Last Messenger of God on Earth. To say the word of Truth amidst strong opposition is a prophetic character." (Tr).

68. Say : "People of the Book ! You are not on any way until you establish the Taurat and the Gospel and what is sent down to you from your Lord,[108] and many of them will increase by the Word which is sent down upon thee from thy Lord in insolence and unbelief ; so grieve not for this people of the Unbelievers.[109]

٦٨. قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَالْاِنْجِيْلَ وَمَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ۭ وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ۚ فَلَا تَاْسَ عَلَى الْقَوْمِ الْكٰفِرِيْنَ ○

108. It means all the Heavenly Books whose custodian is the Holy Quran.

109. You should not be much sorrowful if the Jews and Christians increase in their infidelity, treacheries and insolence, but go on performing your prophetic mission with a will.

Note : The Ummat of the Holy Prophet should also follow this advice and should not be sorrowful for the harmful activities of the atheists, polytheists, the Jews and Christians. Let them do their work and the Muslims should do their work of propagating Islam and declaring that the Jews, Christians, polytheists and atheists are in utter darkness if they do not believe in the Quran." (Tr).

69. Surely those who are Muslims and those who are Jews and the sect of the Sabaeans and the Christians — whosoever believed in God and the Last Day and did good deeds, no fear is upon them, neither shall they sorrow.[110]

٦٩- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَىٰ
مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ○

110. There are some well-known communities based on Religion as Muslim Community, Jewish Community, Sabean Sect, Christian Community. There are other Communities also but here some famous Religions are mentioned for example. The Holy Quran says that no individual can get salvation and success by virtue of these names or by virtue of race, colour, profession or land. These characteristics are not the criteria of success and prosperity. The only criterion of everlasting success is Belief in God and Good Deeds. Those who claim that they are acceptable to God and His beloved ones should test themselves on the said criterion. If they prove true to the test, they are certainly successful, otherwise they should consider themselves under God's wrath. Previously the people of the Book were brought home, here the world communities are addressed. The present verse puts before the communities of the whole world a just and righteous principle that only those men deserve salvation who believe in God and the Last Day and do virtuous deeds according to the Divine Revelation of the Prophet of the Day. This general principle vindicates the Universal Character of Islam. No wise man standing on human nature can deny this fact. Belief in God means belief in the Self of God, Being of God, Perfect Attributes of God, Signs of God, Verses of God, Viceroys and Ambassadors of God. If a man rejects a Prophet, it means he disgraces him and says that

the Prophet is not a prophet but a liar and his teachings are but a Compendium of Lies. This is the highest possible disgrace of a Prophet. But just imagine that no State of the world can tolerate the disgrace of its Ambassador, as it is but the disgrace to the State. Similarly, disgrace to the Messenger of Allah is disgrace to the Divine Commands and Divine Books. Disgrace to the Divine Laws is disgrace to God. God says: "They do not believe you, but these wrong-doers deny the verses of God." (Surah Anam, verse 33) When the Divine Revelation sent to any Prophet, is rejected, Belief in God is spoiled. If the Holy Quran is rejected, Beilef in God is destroyed. If the Taurat and the Bible are rejected, Faith in God is no more—here Taurat and Bible mean the original Books and not those Books which are changed by the world-lovers.

Note: A German says, "I am a German," but kicks the German Constitution. So he forfeits the constitutional rights. A Christian says, "I am a Christian", but he does not believe in God and the Last Day according to the Divine Revelation. So he forfeits the Divine Rights. A Jew says, "I am a Jew," but he does not believe in God and the Last Day according to Divine Revelation, so he shall forfeit the Divine Rights. A Muslim says, "I am a Muslim", but he does not believe in God and the Last Day according to the Divine Revelation, so he forfeits the Divine Rights — and so on, so forth. Consequently, the salvation does not depend upon the membership of a certain Religious Community, but Right Belief or Eman is required, and Right Belief is that which is in conformity with the Divine Revelation. Before the Holy Prophet that Eman was reliable which was in accordance with the Divine Revelation of those Prophets who were sent towards those people. At the advent of the Last Prophet that Eman is reliable which is in conformity with the Divine Revelation of the Last Prophet. As a principle there is no difference among the Prophets about Eman. The Last Prophet taught the same Eman as the past Prophets taught. So, that Eman shall be reliable now, which is taught by the Last Prophet. The Holy Quran says: فان امنوا بمثل ما امنتم به فقد اهتدوا (so if the Jews and Christians believe as you have believed in him or in the Quran and the Prophet, then they got guidance). Here the word "You" is especially addressed to the Prophet's Followers. Consequently, all the nations and communities of the world are invited to believe in Allah and the Last Day according to the Order of the Day—Muhammad (صلى الله عليه وسلم). Then and then alone the different communities of the world can get salvation; and their Eman can become peaceful without fear of error and they shall not be sorrowful in the Next World. (Tr).

70. And We had taken a firm compact with the Bani Israeel[111] and sent towards them Messengers. Whensoever, there came to them a Messenger with an Order not pleasant to their selves—they belied a number and slew many of them.[112]

٧٠۔ لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ وَاَرْسَلْنَآ اِلَيْهِمْ رُسُلًا ۭ كُلَّمَا جَاۗءَهُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُهُمْ ۙ فَرِيْقًا كَذَّبُوْا وَفَرِيْقًا يَّقْتُلُوْنَ ۝

111. Here it is shown how much the Jews proved true to the criterion of Divine acceptability mentioned in the previous verse.

112. The real test of the loyalty of a slave is whether he carries out the order of the master against his wish or not. A real servant is that who makes his wish subservient to the will of God. To accept those things which are pleasant to one's nafs (self) is no virtue. This is why the Holy Prophet has said that no one can become (real) Momin unless he subjects his wish to what he has brought from God. The Jews had gone away from purification (Tazkiyyah) and had spoiled their nafs (self). Their Self had plunged into wishes. By and by they became the slaves of their desires. Whenever any Prophet pronounced some commandments against their wishes they kicked them and never gave up their wish. By and by their hearts hardened and they killed many of the Prophets. Such persons cannot possess Faith in God because they are enemies of God. The enemy of the Divine Messengers is the enemy of God. Slaying is the demonstration of the greatest possible enmity to the man killed.

71. And they thought there would be no harm or dissension, so they turned blind and deaf, afterwards God granted their turning, then again they went blind, many of them, and deaf.[113] And Allah sees what they do.[114]

٧١۔ وَحَسِبُوْٓا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَصَمُّوْا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوْا وَصَمُّوْا كَثِيْرٌ مِّنْهُمْ وَاللّٰهُ بَصِيْرٌ بِمَا يَعْمَلُوْنَ ○

113. The Jews committed such mighty crimes and great sins, but they did not think that those crimes and sins would lead to horrible consequences. It means they totally rejected the Divine Law of Reward and Punishment so often described by the Divine Books and the Divine Messengers. This is the limit of criminal mind that it may become oblivious of the bad results of bad actions. The Jews had become deaf that they did not listen to good instructions, and they had become blind that they did not understand wise lessons and could not see the right path. At last Bukht Nassr destroyed them and subjected them to abject slavery. After a long time the Persian Kings liberated them from the abject slavery of Bakht Nassr and sent them back to Palestine from Babylon. Then they turned towards their reformation. God granted their repentence. But after some time they relapsed into their past treacherous activities and became completely blind to the results of their mischievous works and totally deaf to the repeated admonitions of the Prophets. The climax of their mischief was the plotting against Hazrat Zakariyya, Hazrat Yahya and Hazrat Eisa (peace be upon them).

114. Though they were blind to the wrath and seizure of God, yet God has been seeing all their mischievous activities, and now they are being punished through the Ummat of the Holy Prophet by God.

72. Surely those who said 'God is the Messiah, son of Mary, became Kafir. And the Messiah has said, "O Bani Israeel : Worship God, who is my Lord and your Lord. No doubt, whoso associates with God anything God prohibited the Paradise for him and his refuge is the Hell ; and no one is the helper of the sinners".[115]

٧٢۔ لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ۭ وَقَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَاۗءِيْلَ اعْبُدُوا اللّٰهَ رَبِّيْ وَرَبَّكُمْ ۭ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰىهُ النَّارُ ۭ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ○

73. Surely those who said 'God is the ONE of the Three' became Kafir,[116] whereas there is no God but ONE God. And if they do not refrain from that which they say then there shall surely afflict those of them who stick to Kufr a painful chastisement.

٧٣۔ لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ ۘ وَمَا مِنْ اِلٰهٍ اِلَّآ اِلٰهٌ وَّاحِدٌ ۭ وَاِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ○

115. Now the state of the Christians' Eman (Faith in God) is described that how far they prove true to the standard and criterion of truth mentioned in verse 69. The state of their Eman is that they raised the Messiah, son of Mary, to the status of God against Reason, against Nature and against the teachings of the Messiah himself.

116. The Doctrine of Trinity — One is Three and Three is One — is simply a fraud. The reality is that the whole emphasis is laid on proving the Divinity of the Christ, whereas the Christ himself declared that God is the Lord of all creatures including himself. He categorically rejected the idea of polytheism (Shirk) into which the Ummat was going to plunge itself. Despite the clear sermons and warnings given by the Christ, the Christians do not refrain from their preposterous ideas and wrong faith.

74. Why do they not repent before God and pray for His forgiveness ? And God is All-Forgiving, All-Kind.[117]

٧٤. اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهٗ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

117. The faith of the Christians is that the Messiah, the Holy Ghost and God, or the Messiah, Mary and God, all the three are Gods. (God forbid). In other words God is one partner among the Three, and this is clear polytheism. Then all the three are One, and that One is three. This is the general Faith of the Christians. They express this self-contradictory and irrational Faith in a very complicated way. It is against reason, against wisdom, against common sense and against mathemetical principle. When men do not understand this complex arithmetic and object to its reality they say that this Faith is above reason. It is true that a chemist cannot refresh a thing which has become vile by the lapse of time.

As a matter of principle, the fundamental basis of ideology can never be against Reason. If the basis is reasonless, the ideology standing on that base can never survive for long. Eman is the base of Divine Religion. If Emam is against reason the Edifice of Religion cannot survive for long. So Faith and Eman can never oppose Reason and Wisdom. If Eman is self-contradictory it is not Eman. Eman brings about psychic peace and heart satisfaction. A complex Eman will pinch the heart and the mind of men. In other words confusion, contradiction, dissipation, dissatisfaction, paradoxicality and discontentment are not the characteristics of Eman, they are the characteristics of Kufr and Nifaq (disbelief and hypocrisy). From this angle of vision the Christian Doctrine or Faith of Trinity is not an Eman or a Faith in itself, it is rather an Infidelity, a complex of irrationalities and paradoxes. If the Christians do not refrain from these absurd ideas, they are liable to painful chastisement. If they denounce Trinity and ameliorate their conditions, then Allah is Merciful and Forgiving. He will forgive them their infidelity and make the Paradise lawful for them. God is most Forgiving and He forgives even the most vicious criminal if he comes before God weeping and repenting for his Kufr and sins. The Christians should not waste their mind and time, salvation and heaven, by adhering to the wrong belief which papacy has envisaged for them to exploit common men's credibility and simplicity. They should believe in God according to the reasonable teaching of the Quran and the Holy Prophet.

75. The Messiah, son of Mary, is none but a Messenger, passed away before him many Messengers ; and his mother is a Wali.[118] They both eat food. Behold, how We tell them arguments, then see how they are turning away.[119]

٧٥- مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ ۗ وَاُمُّهٗ صِدِّيْقَةٌ ۭ كَانَا
يَاْكُلٰنِ الطَّعَامَ ۭ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ
ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ○

118. Nabi is the greatest spiritual rank with God. Wali is the second greatest rank with God. All Nabis are Walis (Favourites). But Wali is not a Nabi. Hazrat Maryam, the pious, was Wali and not Nabi (Prophet or Messenger).

119. Both son and mother ate food. One who eats food is dependent on factors of production—the four elements, the sun, the moon, the animals, the fertilizer, etc. In brief man is dependent on the whole universe in his survival. The various stages of food from corn to refuse prove additional dependence. So man is not self-existent. But God is Self-Existent and is Independent of the whole universe, and He is pure of all needs and wants. Divinity is pure of wants and needs. But man has wants and needs. Hence Jesus and Mary cannot become Divine, because needs and wants are a negation of Divinity. Dependence is the quality of man and not of God. This argument against the Divinity of the Christ any Mary is very simple, and even the most ignorant fellow can understand it. This is an irrefutable argument against the Divinity of man, whoever he may be.

76. Say : "Do you worship a thing beside God, which is not the owner of your loss, nor of your gain. And God is that Who is All-Hearing, All-Knowing."[120]

77. Say : "O People of the Book : Commit not exaggeration in the matter of your Religion beyond truth, and follow not the ideas of those people who themselves went astray before and led astray many people and were more deviated from the straight path."[121]

٧٦۔ قُلْ اَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَّلَا نَفْعًا ؕ وَاللّٰهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ○

٧٧۔ قُلْ يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِىْ دِيْنِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوْۤا اَهْوَآءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ وَ ع ١٢ اَضَلُّوْا كَثِيْرًا وَّضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ ○ ع

120. When the Christians say that the Messiah is God, it means he is also entitled to worship. But a thing which is not the owner of his own loss or gain cannot be entitled to worship. It is God alone who is entitled to worship because He hears the voice and question of all, and He knows the circumstances of all and how to fulfil their needs and requirements.

121. The Jews were lost in under-estimation of Religion and the Religious Authorities that they slew them and uttered blasphemy. The Cristians suffered from over-estimation and exaggeration that they gave Divine Status to human beings. In action they adopted Ruhbaniat (Self-renunciation). Both Jews and Christians have gone astray in the footsteps of their Popes and Religious Leaders who misled the world and thus became more deviated from the straight path.

SECTION 11

78. Cursed were the Kafirs of the Bani Israeel at the tongue of David and Jesus, son of Mary. It is because they were disobedient and had crossed the bounds.[122]

٧٨. لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ۭ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ○

122. Generally all the Kafirs have been cursed in all Heavenly Books, but the Kafirs of the Bani Israeel were particularly cursed by the prominent Prophets like David and Jesus (Be peace on them). When the Kafirs of the Bani Israeel crossed the limits and committed excessive sins and crimes, when they became too much ferocious and arrogant, when they forbade not dishonour of any kind done by them usually when they became deaf and blind to the words of God and the words of the Prophets, when they turned excessively prone to lusts and wicked ambitions, when they hesitated not to kill the Prophets and the just men, then they were cursed by God at the tongue of David and Jesus. As their arrogance knew no bounds, this Curse also knew no bounds. This Curse proved destructive for them and most of them were distorted externally and internally into apes and pigs. The circle of internal distortion expanded so much that most of them even to-day take the polytheists of the days as their intimate friends against the Muslims, who believe and respect all the Divine Books and Messengers including Moses. They had developed intimacy with the Meccan Polytheists who were totally ignorant of Divine Lessons und Prophethood. If they had really believed in God and the Messengers of God, it was impossible that they would have promoted friendly relations with the Polytheists against a nation believing in God and His Messengers. They had also said to the Polytheists that they (Polytheists) were more guided than the Muslims. This apathy, senselessness and abhorrence to the God-fearing nation, and the love for the Polytheists is the result of the lasting effect of that Curse ; and if they do not refrain from their refractory infidelity today they will incur more horrible and total Curse at the tongue of the Chief of Divine Messengers—the Holy Prophet—Muhammad (Be peace upon him).

79. They forbade not one another any bad work which they did. What an evil deed they were doing.[123]

٧٩۔ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ○

80. Thou seest many of them taking Kafirs as their friends. What an evil earning they forwarded for them ! that God's wrath befell on them, and in the chastisement they are dwellers for ever.[124]

٨٠۔ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ○

81. Yet had they believed in God and in the Prophet and what is sent down on the Prophet, they would have not taken the Kafirs as their friends,[125] but many of them are disobedient.[126]

٨١۔ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ ○

123. When the people do not bid to good deeds and forbid bad deeds there is the danger of general Chastisement.

124. Kafirs here are the Polytheists, and the Jews here are the Jews of Madina who had made alliance with the Polytheists of Mecca against the Prophet.

125. According to some Commentators النبی here denotes Hazrat Musa and according to some Commentators it denotes the Holy Prophet, Muhammad (Be peace upon them). It means if the Jews had really believed in Moses they would not have made alliance with the Polytheists against the Holy Prophet, about whom Moses had given them good tidings ; Or if the Jews had believed in the Holy Prophet they would not have made friendship and alliance with the idolaters who were the enemies of Islam. According to the second interpretation the verse will be related to the Hypocrite-Jews.

126. Due to the persistent disobedience to God and their own recognized Prophet they have become so much wretched that they prefer the Idolaters to the Believers of One God. Unfortunately some of the so-called Muslims have also reached this condition that they support and advocate the Kafirs whenever there is a confrontation between the Kafirs and the Muslims. May God forbid us from our wilful evils and the dark shadows of our deeds !

82. Thou wilt find the most hositle of men to the Muslims, the Jews and the Polytheists, and thou wilt find the nearest of them in love to the Muslims those who say : "We are Nasara", and that because among Nasara there are Scholars and Dervesh and that because they do not wax proud.[127]

٨٢. لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ وَلَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ۭ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ○

127. In this verse it is told that Jews' friendship with the Polytheists and Idolaters is due to their intense enmity against the Muslims, the Prophet and the Religion of Islam. Amongst those nations, who met the Holy Prophet, the Jews and the Polytheists were the most hostile to Islam and the Muslims respectively. The enmities of the Meccan Idolaters are well-known, but the cursed Jews too left no stone unturned in working against Islam and plotting against the Prophet. They tried to kill the Holy Prophet by throwing a rock at the head of the Holy Prophet during a meeting in which the Holy Prophet was invited for talks. Once they mixed poison in the food served before the Prophet in a banquet treacherously called by them. They also resorted to magic and incantation to spoil the senses of the Prophet. In brief, they earned wrath after wrath, curse after curse. On the contrary, the Christians who were also envious of Islam and its progress, yet they had greater capacity for Truth than the Jews and the Polytheists. They were sooner inclined towards Islam and the Muslims. The cause of this affection was that Religious Knowledge among the Christians was more prevalent than other nations. Moreover, there were men who were not covetous of world and who subjected themselves to penances and world renunciation according to their own methods. Soft-heartedness and humbility were their special virtues. A nation having these virtues must possess more capacity for Truth than other nations, because three things hinder the acceptance of Truth (i) Ignorance (ii) Love of the world (iii) Envy and Pride. The existence of Scholars among the Christians banished ignorance of Divine Knowledge, the abundance of Recluses negated worldliness of the people, humbility and soft-heartedness minimized pride and arrogance. The good behaviour of the Roman Emperor, the Egyptian

King and the King Najjashi of Habasha with the Messengers of the Holy Prophet provide enough evidence for the better capability for Truth in comparison with other nations of the world. The following verses describe the treatment of King Najjashi with the Muslims (who had migrated to his country on account of the persecution by the Polytheists of Mecca, and delineate his internal state of liquidity at the recitation of the Quranic Verses by Hazrat Jaffar about the Christ and Mary. In short, the Christians proved more responsive to Islam than other nations of the world in the days of the Holy Prophet as well as afterwards.

Note : It is a fact of contemporary history of the world that the European Christians especially the English Christians showed enormous enmities against the Muslims of the Sub-continent (Bharat and Pakistan) and the Muslims of Arabia, Egypt, Turkey, Iraq and Palestine, etc. Hence a young reader doubts the truth of this verse. But it should be noted that the love of the Christians for the Muslims is not un- conditional, it is conditional on three main factors :

(i) Heavenly Knowledge among the Christians,
(ii) Renunciation of too much worldliness,
(iii) Humbility and tender heart.

If these qualities would be common among the Christians they would love the Muslims. If these virtues wither away they would not love the Muslims. If the opposite qualities develop in the Christian Society they would become enemies like the Polytheists and the Jews. The Western Christians by and by went far away from Heavenly Lessons and separated the Church from the state. They hankered after worldliness like the Polytheists and Jews. They became proud of their secular achievements and worldly possessions. Secular knowledge took the place of Divine knowledge. Renunciation of worldliness was tabooed and humbility was forbidden in the name of civilized nations of the world. When the given virtues are lost and their opposites are nurtured with a great zeal, the result must be exploitation, vandalism and treachery. This is why the British People created the State of the Jews in Palestine as a mark of animosity against the World of Islam. This is why they are supporting the Jews. This is why the American Christians are supporting the Jews.

The Atheists are also Polytheists because they have raised their heroes to the status of God, or taken Matter or Time as their gods except God. So the most hostile of mankind to the Muslims are Jews, Polytheists and Atheists or modern Communists. The fundamental Philosophy of Communism is 'Hostility to Religion, to God and Divine Revelation.' So Communists must be the worst enemy of the best friend of Religion, God and Divine Revelation, and they are Musalmans. (Tr)

83. And when they hear what has been sent down on the Messenger thou seest their eyes overflow with tears because they have recognized the Truth ; they say : "Our Lord ! We have believed, so do Thou write us down among the believers (acceptors).

٨٣- وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ○

84. And what has gone with us ? that we may not believe in God and that which has come to us of Truth, and expect that Our Lord may admit us to the lucky people.

٨٤- وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ○

85. Then God gave them in return for this saying such gardens beneath which rivers flow dewelling therein for ever, that is the recompense of the good-doers.

٨٥- فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ○

86. But those who denied and belied Our veres—they are the inhabitants of the Hell.[128]

٨٦- وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ○ ع

128. A party of the Prophet's Followers migrated to Habasha (Abyssina) due to the persecution by the Meccan Idolaters. But even there the Idolaters did not allow them to live in peace. They made wrong propaganda against the Muslims in the Royal Court. They said to the King Najjashi that the Migrants were Heretic and had bad ideas about the Christ. The King Najjashi called them in his Court and asked them about the Christ. Hazrat Jaffer recited some verses of Surah Maryam describing about Jesus. The King Najjashi was deeply touched. He said that the Quran told truth about the Christ. The King Najjashi recognized Muhammad (صلى الله عليه وسلم) as the Last Messenger of God. He said that the past Books predicted about the Last Messenger and according to those predictions Muhammad (صلى الله عليه وسلم) was the promised Messenger. The details may be seen in the Books of Tradition. After some time the King sent a deputation of seventy new Christian-Muslims to the Holy Prophet in Madina. When they heard the Holy Quran recited by the Prophet they were moved to ecstasy, tears overflew and the words of belief (ربّنا آمنّا الخ) came out of their tongue in extreme rapture. The Holy Quran relates the story of those new Christian-Muslims, but does not give any information about the future Christians—whether their response to the Quran and their relations with the Muslims in future shall be the same or not !

SECTION 12

87. O Believers ! Take not as forbidden (Haram) those excellent things which God has sanctioned lawful for you, and do not go beyond limits. God does not love the transgressors.

88. And eat of what God has provided you lawful and pure. And fear God in Whom you believe.[129]

٨٧. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَآ اَحَلَّ اللّٰهُ لَكُمْ وَلَا تَعْتَدُوْا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ○

٨٨. وَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۠ وَّاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ○

129. The basic cause of the error of the Jews was their absorption in lusts, sensual pleasures and devouring Haram, which resulted in underestimation of Religion. The basic cause of the error of the Christians was their exaggeration in Religion which resulted in Ruhbaniyat, which can be called the Cholera of Religionism or Spiritualism, may be desirable so far as the purpose and intention is concerned, this is why : ذٰلك بان منهم قسّيسين ورهبانا is stated in a causative praise of the Christians in verse 82, but because this type of self-abnegation and self-mortification was a hinderance to the grand purpose and the Law of Nature which the Providence has put in the creation of the Universe, hence that Universal Religion which has come as a panacea for all human and social evils, and as a perfect solution of all world problems, and as a complete code of life for all mankind and as an amelioration of this World and the other World, must have criticized such renovated way of worship (رهبانيه). No heavenly Book has ever presented such a perfect, balanced and natural guidance for the development of different human departments as these two verses of the Holy Quran have presented. In these two verses God has totally forbidden the Muslims to make any Halal thing as Haram for them either in faith or in action. Not only this, God has persuaded to benefit from all pure and lawful things which are created by God but on two positive and negative conditions—(1) They should not go beyond limits (2) they should fear God and adopt piety.

Going beyond limits has two senses—(i) To deal with Halal things as Haram and resort to Ruhbaniyat as the Christians did (ii) To go beyond limits in benefitting from the Halal things to the extent of absorption in lusts and tastes like the Jews who had made the World as their sole goal. In brief, it is advised to refrain from the extremes and adopt the middle way—neither it is permitted to absorb in worldly lusts and tastes, nor to abstain from the Halal and pure things by way of Ruhbaniyat. Of course, by way of prevention the use of Halal things can be suspended till spiritual health is attained. In Ruhbaniyat the abstention is not temporary, it is permanent with this wrong idea that worldly engagements, economic activities, social relations, marriage etc. are pernicious to spiritual promotion ; while during spritiual treatment for purification (تزكيه) the abstention is quite temporary with no wrong idea about Halal things. Consequently Islam is not a Religion of Extremes—it does not check a man from Halal, nor it persuades absorption in luxuries and lustful tastes.

89. Allah does not seize you at your absurd oaths, but seizes at such oaths which you have made as bond, whereof the expiation is to feed ten poor men with the average of the food you serve to your families, or to clothe ten poor men or to set free a neck, or if one does not have the means he should keep fast for three days. That is the expiation of your oaths when you have sworn, and guard your oaths. In this way God describes His Orders for you so that you may observe gratitude.[130]

٨٩۔ لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَلٰكِنْ
يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ فَكَفَّارَتُهٗٓ
اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ اَوْسَطِ مَا تُطْعِمُوْنَ
اَهْلِيْكُمْ اَوْ كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ ۭ فَمَنْ لَّمْ
يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ۭ ذٰلِكَ كَفَّارَةُ اَيْمَانِكُمْ اِذَا
حَلَفْتُمْ ۭ وَاحْفَظُوْٓا اَيْمَانَكُمْ ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ
لَعَلَّكُمْ تَشْكُرُوْنَ ○

130. "Feeding of the poor men" or "giving them grains or its price equal to Sadquefitr", equal to 1 3/4 seers of wheat or 3½ seers of barley. "Clothing" should be so much that a man may perform salat in the mosque with other men. "Setting free a slave" either Muslim or non-Muslim. If a man has no means he should keep fast for three consecutive days.

"Means" here denotes the amount of Nisab—52½ Tolas of silver or 7½ Tolas of gold is the amount of Nisab or cash money equal to 52½ Tolas of silver.

"Guarding of Oath" means that oaths should not be taken on ordinary matters. It is not a good habit. If oath is taken it must be kept by all means. If is it not kept due to some unavoidable reason the expiation should be given as mentioned.

God is greatly bountiful on man that He has forbidden to abstain from Halal things. And if someone by mistake has made a Halal thing prohibited for him, God has told him the way to rectify this mistake by means of expiation. So the Muslims should be particularly thankful to God Who is so kind on them that He has opened the door of progress both mundane and spiritual.

90. O Believers ! Wine and gambling and idols and arrows are all abominable works of Satan, so avoid them So that you may get salvation.[131]

٩٠۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ○

131. Wine was prohibited step by step. First of all this verse was sent down :

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ لِلنَّاسِ وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا

"They ask thee about the order of wine and of gambling. Say : there is a great sin in them both and there are some gains for the people too ; but their sin is far greater than their profit." (Verse 219, Surah Baqar). Though there was a clear hint of prohibition in this verse, yet the order required more clarity as Hazrat Umar رضی اللہ عنہ prayed for it. So this verse was sent down ;

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى الخ

"O Believers ! Draw not near to Salat when you are druken until you know what you are saying —." (Verse 43, Surah Nisa). This verse too did not provide a clear prohibition though Salat was forbidden during the period of intoxication. There was, however, a clear indication of its future prohibition in this verse. But wine was extremely in vogue in Arabia in those days and it was not wise to prohibit its use all of a sudden, so it was prohibited wisely and gradually. First of all hatred towards wine was created in their hearts and the people were gradually acquainted with the order of prohibition. This is why Hazrat Umar again prayed for more clarity at this second verse. Finally the present verse was sent down clearly ordering to abstain from wine, like idolatery. At these words : فهل انتم منتهون Hazrat Umar cried out انتهينا انتهينا (we desisted, we desisted). The people destroyed the jars and pots of wine and the bars altogther. The streets of Madina were overflowing with wine. The whole Arabia gave up the filthy wine and got intoxicated in the pure wine of God's love and Divine Recognition, the prophet's love and obedience. The Prophetic Jihad against this mother of evils (wine) got out successful, unparalleled in the History of Mankind. The modern world is also tired of wine and other intoxicants. Its injurious effects are destroying the young generation. If the world obey the Quran, humanity can be saved from destruction. Some countries are, however, trying to obliterate this evil.

91. Satan only desires to precipitate enmity and hatred between you by means of wine and gambling and bar you from God's remembrance and from Salat. Will you then desist?[132]

٩١۔ اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَ
الْبَغْضَآءَ فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ
اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ○

132. The principal guiding force of man is his wisdom. If wisdom is lost everything is lost. Satan beguiles the unwise man very easily. Wine destroys the wisdom. When wisdom is destroyed Satan excites the drunken men to satanic actions as fighting, calumny, lying and other mean activities. These things create hatred and enmity among the people. The same condition is that of gambling. Gambling is a non-productive activity and the losers generally create a havoc and Satan excites them to rowdism. This is an external loss or evil. The internal loss is that a man becomes quite heedless of God's Remembrance (ذکر اللہ) and God's worship. When Wine and Gambling have these internal and external losses a Momin will definitely desist from them. Even chess games make the players quite heedless of eating, drinking and other affairs.

92. And obey God and obey the Messenger and beware ; then if you turn back, so know that our Messenger's responsibility is only delivering the message openly.[133]

٩٢. وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ○

133. If you do not or cannot encompass the losses and gains of a certain thing, even then you should obey the order of God and His Messenger, and abstain from disobedience to law as far as you can. If you do not avoid disobedience to law, then Our Messenger has discharged his duty of delivering the Divine Law to mankind, so the consequences of disobedience should be fully premeditated before drinking and gambling.

Note : Some of the perverted Muslims say that the word "Haram" is not used for wine so it is not a big sin. This is wrong. The Holy Prophet has called it ام الخبائث which means the Mother of Evils. The present verse calls it : رجسٌ (abomination) and عمل الشيطان (work of the Satan). Only those men who are the friends of Satan and the Fathers of Evils can dare say that wine is a good thing or a necessary drink in cold countries or a good drink in banquets. The injurious effects of wine are so clear that Western countries are thinking to eradicate this evil.

Some of the perverted thinkers say that wine is prohibited because of its intoxicating effect. "If a man is not intoxicated by a certain quantity, then there is no harm in its drinking." they say. But this approach is wrong because Law is made for the whole people and not for individuals. No Law could be made on this basis that such and such quantity which does not spoil the senses of man is lawful and more than that is unlawful. Moreover, small quantity tends to large quantity especially in the case of intoxicants. So the small quantity (even a drop) of wine is as unlawful and forbidden as big quantity. The Holy Prophet has said that near Qeyamat unlawful things will be used by giving them lawful names. For example, some unlawful liquors are used in the name of medicines. God Knows the intention of man. (Tr)

93. Those who believed and did good deeds—there is no sin upon them in that which they ate aforetime, when they feared and believed and did good deeds, then adopted still greater piety and believed more, then feared more and more and achieved Ehsan (virtue). And God loves the virtuous.[134]

٩٣ لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّاٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّاٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۝

134. Ehsan is a special term used in the Hadis-e-Ehsan or Hadis-e-Jihad in which the Holy Prophet was questioned about Islam, Eman and Ehsan by Hazrat Jibraeel in the person of a man. It is given in very strong and true Traditions that when the verses of Wine-Prohibition were sent down the Sahaba asked the Holy Prophet, "O Messenger of Allah! What about those Musalmans who drank wine before the Prohibition Order and died in that very state as some Sahaba were killed in Uhud Battle while wine was in their stomach." At this question the current verse was sent down.

Now the question naturally arises why the Sahaba asked the said question when they knew this fact that sin is the name of intentional disobedience to Law and there was no express prohibition-order for wine. They also knew that Divine Laws were not promulgated with retrospective effect. Then why this question ?

The answer is that Sahaba had recognized this fact by the two previous verses and other signs that Wine was undesirable and sooner or later it was going to be forbidden. So they thought that though the drinking of wine before its express prohibition was not a sin against God but its use must have been harmful to the spiritual perfection and nearness to God. In other words they did not think that those who drank wine were to be punished with retrospective effect even if they desisted after the Prohibition-Order, the suspicion was about the degrees and stages of spiritual perfection of those who drank wine before its express prohibition, whether they were dead or alive. To remove this confusion they asked the Holy Prophet about the negative effect of such a recognized undesirable thing like wine in the struggle for God's nearness and union. So God gives them a very wise and satisfactory answer that though wine was injurious in its inherent character yet it could not be detrimental, before its express prohibition, to those who had Eman and did good deeds, whether dead or alive, particularly when they feared for the future and tried hard to rise in Eman and Piety, and then further struggled for more spiritual eminence and God's nearness till at last they reached the Degree of Ehsan, which is the highest rank with God, where God loves His servant specially. When the Holy Prophet was asked, "What is Ehsan?" He replied, "Ehsan is that thou worship God as if thou art seeing Him, if not He is seeing thee" (Ehsan is the highest degree of spiritual progress). The Holy Prophet purified the Followers and raised them to the degree of Ehsan. The main subject of the Mashaekh (مشائخ) is also Ehsan. Suluk (سلوك) means the way. The Mashaekh are the spiritual guides of this way to God. The destination is Ehsan, where the servants receive the favouritism of God and such spirital bounties which are beyond description. In this verse there is a hint that wine could not hinder the way to Ehsan of those who drank it before prohibition, but

who made speedy progress in Eman and Piety and by degrees reached the last destination—Ehsan—according to their spiritual capacities. Ehsan has also got various degrees of spiritual perfection. The Ehsan of the Sahaba is definitely higher than the Ehsan of the other Muslims. The Ehsan of the Prophets is still higher than the the Ehsan of the non-Prophets. There is immense space in spiritual perfections. There is a lot of difference between a thing and its image. Consequently, a thing inherently pernicious to the spiritual development or purification, cannot spoil or injure the spiritual way of a Divine Lover before the clear prohibition. In other words those things which are inherently injurious in their nature cannot harm spiritually before the Order of God.Simple Order from God can make a useful thing injurious and make an injurious thing useful. For example, camel was made unlawful for the Bani Israeel in the Taurat. So it became injurious to their spiritual progress. But when it was made lawful for this Ummat its injurious effects were no more. In short it is the Divine Order which specifies the character of things. (Tr)

Those Sahaba, who drank wine before its express prohibition, when struggled for the glories of spiritual progress with strong faith and virtuous actions, by and by passed the different tests, they certainly got success and the love of God, and the wine could not do any harm to them because it was not made pernicious to spiritual progress by prohibition from Heaven.

The second occasion when the Sahaba asked the Prophet a similar question was that at the time of appointment of Ka'aba as Qibla. The Sahaba asked the Prophet, "O Messenger of Allah What about the Salats of those people who did not perform a single prayer with their face towards Ka'aba and passed away from this world." At this question, the verse ماكان الله ليضيع ايمانكم ان الله بالناس لرؤف رحيم was sent down, which means that God was not going to spoil their Eman by rejecting their prayers performed towards Baitul Muqaddas by God's Order. Verily God is extremely kind and merciful to mankind. The Sahaba were conscious of this fact beforehand that one day Ka'aba was going to be appointed as Qibla because the Holy Prophet was ever waiting for the order of change of Qibla from Baitul Muqaddas to Ka'aba as the verse : قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضاها (No doubt, we see your face often turning towards the heaven, so, of course, We will turn thee towards the Qibla thou art pleased with) proves it. This is why when a man announced the order of change of Qibla in some mosque, all the Salat-performers turned from Baitul Muqaddas to Ka'aba at hearing of single news, though the order of facing towards Biatul Muqaddas was definite and they knew it very well. The single news could not abrogate the preconceived notions about the change of Qibla, so this single news was considered as definite. This is the opinion of Scholars of Principles. So those marks and modes which were definitely presuming upon the change of Qiblah or the prohibition of wine in future were in a way informing the Sahaba about the will of God beforehand. This is why the Sahaba questioned about the state before the Revelation of the Order especially about wine which had very clear marks of prohibition in :— واثمهما اكبر من نفعهما (And God, the High and glorified knows better.

SECTION 13

94. O Believers ! God will of course try you with a thing of the game on which your hands and your lances reach that God may know who fears Him unseen ; then whoso commits transgression thereafter, for him waits the painful chastisement."[135]

٩٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ○

135. Some things are forbidden permanently and some things are forbidden temporarily in order to try the Eman of the Believers whether they obey or do not obey. When clothed in Ehram, the Muslims are forbidden to hunt though the animal is within reach, and can be easily hunted. The Jews were forbidden to catch fish on Saturday but they treacherously caught them and disobeyed Divine Order. On the contrary, the Prophet's Followers prove that no people in the world could compete with them in obedience to Divine Law. At Hudaibeya where this Order was given the game was so near and abundant that the Sahaba could hunt by hands and lances but they abstained with a matchless law-abiding spirit. In the comity of world peoples the Sahaba got out successful with distinction, and this is one meaning of God's trial ; the whole human race recognised their absolute submission to Divine Command.

95. "O Believers! Do not slay the game while you are in Ehram, and whosoever of you slays it wilfully,[136] there shall be recompense—the like of it which he has slain, in flocks as shall be judged by two men of equity among you, an offering to reach the Ka'aba, or an expiation which is food for some poor men or the equivalent of that in fasting, so that he may taste the punishment for his action.[137] God has paradoned what is past, but whoever offends again God will take vengeance from him. God is All-Mighty, Vengeful.[138]

٩٥۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ ؕ
وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ
مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بٰلِغَ
الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ
صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَمَنْ
عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ ○

136. "Wilfully" means that the hunter knows that he is in Ehram and he is also conscious of the order that hunting is forbidden while in Ehram. Here it is told that the recompense of hunting wilfully is this, and the vengeance which God will take is separate as hinted in ومن عاد فينتقم الله منه But if hunting is done forgetfully the recompense is the same—Hadya, Food or Fasting—but God will put off vengeance from him.

137. If the game is caught it is obligatory on the hunter to leave it according to Hanfites. But if it is slain the price of that animal should be fixed by two reliable men of equity and a goat or sheep or camel etc. should be bought by that price and sacrificed within the precincts of the Haram (حدودِ حرم), but himself should not eat of it, or grains of that price should be distributed among the poor men each getting the quantity of grains equal to Sadqa-e-Fitr, or keep fast for as many days as the number of poor men who would receive the grains—say for example, the grains of that price would have been distributed among ten poor men so ten fasts should be observed.

138. God has pardoned what is past, but now after the order is sent He will punish the offender. He is All-Mighty that no offender can get out of His powerful jurisdiction and He is Vengeful that He may punish for those crimes which are liable to punishment because of justice and fair play.

96. Permitted to you is the game of the river and the food of the river for your benefit and for all the journeyers, and forbidden to you is the game of the jungle so long as you remain in Ehram, and fear God unto Whom you shall be mustered.[139]

٩٦- أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ○

139. Hazrat Shah Sahib says : "During Ehram the game of the river i.e. fish is lawful (Halal) and the food of the river i. e. that fish which dies out of water and the Muhrim did not catch it is also lawful. This permission is given for your benefit, so that one may not think that it is made lawful due to the grace of Hajj. God said that for all the journeyers the fish though in tank is also the game of the river. This order is known in Ehram, and in Ehram the intention is towards Ka'aba, and in the Holy City of Mecca and its environs the slaying of game has always been unlawful, even frightening and hushing the game to run away is forbidden." (Mozehul Quran)

97. God has appointed the Ka'aba, the House of Holiness, the cause of survival and establishment for mankind, and the Holy Months and the Sacrifice which is an offering for the Ka'aba, and those cattle which are brought to the Ka'aba with necklaces, that you know that Allah is aware of what is in the heavens and in the earth, and Allah knows very well every thing.[140]

٩٧۔ جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيٰمًا لِّلنَّاسِ وَ
الشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَآئِدَ ذٰلِكَ لِتَعْلَمُوْٓا
اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَنَّ
اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

140. The Holy Ka'ba is made by God as the cause of establishment for mankind both from the viewpoint of Religion and from the angle of mundane benefits. The Hajj and Umrah are directly connected with the Ka'aba and in the observance of Salat facing towards the Ka'aba is a necessary condition. From this viewpoint Ka'aba became the cause of Religious Worships. Then during the Hajj congregation, when the Muslims come from the remotest corner of the world to perform this important obligation of Islam; innumerable commercial, political, moral, religious and spiritual benefits are achieved. Different people from various countries of the world come in contact with each other and the spirit of unity is demonstrated which is the keystone of Islamic solidarity Political matters are discusssd, economic conditions of the Muslims living in different countries are known and steps are undertaken to ameliorate the conditions of the oppressed Muslims. The benefits of the Hajj congregation are beyond description, especially because devotees of Islam gather at this holy occasion. The lovers of God and the Prophet come to perform the Hajj expending a lot of money and bearing a lot of difficulties in the journey. The congregation of thousands of sincere devotees draws the Divine Mercy and the prayers of the holy souls are granted by God resulting in the betterment of the Muslims all over the world and thus bringing about the survival of the whole human race, the majority whereof is plunged into sins, transgressions and infidelity. In this way the Ka'aba is the cause of establishment for mankind. The different bounties in the form of food-grains, fruits, cattle etc., coming to the Holy Lands of Mekka and Madina from various parts of the world must create a reflexive effect, thus giving a kind of maintenance and productivity to those countries.

God has made the Harem of Ka'aba a place of peace and tranqulity, hence not only men but animals too get peace there. During the turmoils of Ignorance when bloodshed was a trifling matter, a man could not take the vengeance from his father's assassin or murderer within the borders of the Harem. On the material side one is wonder-struck to see the abundant provisions coming from different parts of the world in a barren valley without any agricultural product. All those things can be reckoned in the cause of establishment for the people especially of Arab Land. But the words— قياما للناس i. e. cause of survival and establishment for mankind—demand a greater generalization. The Ka'aba is made the cause of maintenance, survival and establishment for mankind in general and for the Arabs or Muslims of the world in particular. The words of the Quran have deeper meaning than described above. In the first instance Ka'aba was appointed in the knowledge of God as the fountain of universal guidance and the birth-place of the most prominent Reformer and the Last Prophet of God—Muhammad (صلى الله عليه وسلم)

In other words Ka'aba has been given the honour of the central stadium of moral reformation, spiritual perfection and the sciences of guidance for the whole human race ; and nothing can stand without its centre. In this way human race stands on the edifice of Ka'aba.

This is why the prominent scholars of the Quran are of the opinion that Ka'aba is the cause of survival of the Universe. The population of the world shall survive till the Ka'aba survives. When God will intend to finish this transient world, first of all this Holy House—the Ka'aba—shall be raised up. It was the first House which was built for mankind, it is the first House which will be first detroyed to destroy the entire firmament. According to a Tradition in Bukhari a black Negro from Habasha will destroy the Ka'ba.

Hazrat Abu Huraira is said to have said from the Holy Prophet, be peace upon him, "A man from Habasha with small shins will destroy the "Ka'aba". (Chapter-جعل الله الكعبة البيت الحرام قيما للناس —107, Tradition—1488). This tradition is described under the heading— by the great Imam Bukhari. The lower parts of the legs of this Negro will be very small, so he is called by the title of ذوالسويقتين (of small shins). This Habashi will dig out each and every stone of the building of Ka'aba. At the destruction of the Ka'aba the cause of establishment will be made away with the end of the purpose behind the creation of the Universe —the demonstration of Tauheed through the circumvention of the Ka'aba. The Ka'aba is the symbol of God's Oneness and His Divinity, and the Tawaf is the demonstration of the recognition of Divine Oneness.

No nation of the world, however, powerful it may be, can be successful in the unholy design of destroying this Holy House of Ka'aba till God wills to maintain the administration of this Universe. Everyone knows the story of Ashab-e-Feel (the People of the Elephants) who had come to destroy the K'aba under the command of King Abraha but were totally annihilated by the heavenly chastisement. Other wicked nations of the world after them also made treacherous designs to destroy Ka'aba but failed in their unholy intentions. It is the greatest sign of the Truth of Islam that no power on Earth could ever succeed in its unholy design of damaging the Ka'aba in any way. The worldy Emperors first of all establish their seat or camp in the field and millions of soldiers are sacrificed for the defence of the Royal Seat or Camp. But when they intend to march on they get their camps removed from that place by ordinary labourers. In the same way for the maintenance and defence of the Divine Seat millions of souls can be scarifieced if necessary, but when Providence will intend to finish this transient Universe, He will get it destroyed by an ordinary, black Negro, who will dig out each and every stone of the building of Ka'aba. When the centre is destoyed, the whole firmament will definitely turn to destruction. The Ka'aba is the centre of the Universe or Space. Its destruction is a prelude to the destruction of the Universe. This is why the great Imam Bukhari has inserted the Hadith of Zu-Sawiqatain (the black Negro of tiny legs) under the chapter headed by the present verse, which means the establishment and survival of mankind will end when the Ka'aba is no more. And God alone knows the secrets of the Universe.

Note : Allama Shabbir Ahmad Usmani has quoted these meanings from his Ustaz and Sheikh—Maulana Muhamood Hasan, the Prisoner of Malta, popularly known as Sheikhul Hind. This verse primarily describes the prominence and importance of the Ka'aba. Other things in the verse have relative importance. (Tr.)

98. Know that Allah is terrible in retribution without doubt, and surely God is All-Forgiving, All-Compassionate.[141]

٩٨. اِعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ وَاَنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

99. The responsibility of the Messenger is but delivering. And God knows what you do openly and what you do in secret.[142].

٩٩. مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ۗ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ۝

141. If the orders, which are given about Ehram and the reverence for Ka'aba etc., are disobeyed intentionally then God is terrible in retribution, but if transgression is committed by mistake or forgetfully and expiation is observed according to divine instructions (according to Shariat) then God is All-Forgiving and All-Compassionate.

Note : Man's knowledge is limited. Man has not known still the origin of the Earth, not to speak of the origin of the Universe. Man has not been able to make the full reseach of the material factors working in the Universe. The spiritual phenomena is beyond human reach and comprehension. Man does not know the spiritual characteristics of some prominent creations of God. So if human wisdom and knowledge may be unable to comprehend the absolute realities and the hidden secrets of the Universe, it is no wonder. But God has created the Universe and knows well the secrets of this huge machinary and firmament. So what He says about His creations must be accepted and believed and the scientific researches, which are incomplete, should not beguile man. (Tr.)

142. The Holy Messenger (be peace on him) has discharged his duty by delivering the law and Message of God and completed God's argument on mankind. Now whatever you do public or hidden it is before God. At the time of reckoning all the atoms of your deeds will be presented before you.

100. Say : 'The unholy and the holy are not equal, though the abundance of the unholy may please thee; so fear God, O wise men, that you may get salvation.'[143]

...قُلْ لَّا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

143. Hazrat Shah Sahib says, "What is earned or received according to the order of Shariat is holy and better though small in quantity, and what is got against Shariat is unholy. Do not look at its abundance. One seer of meat of goat is better than one maund of swine's flesh. (Mozihul Quran). The wise men should always struggle for the pure and holy, and should not see towards the unholy things though they may be achieved in abundance and without much labour.

Note : If there are two things — one holy and the other unholy. The holy thing requires some efforts for its achievement and the unholy thing is easily obtainable. One should think that he is put to test in this difficult situation. He should recall this verse to his heart and abstain from the unholy object. God will bless him in both the worlds if he avoids the unholy thing, fearing God and adopting piety. (Tr.)

SECTION 14

101. O Believers ! Do not ask such things which, if they are revealed to you, may vex you. And if you ask these things in such a time that the Quran is being sent down, they will be made open to you.[144] God has excused them.[145] God is All-Forgiving, All-Clement.

١٠١۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ اَشْيَآءَ اِنْ تُبْدَ
لَكُمْ تَسُؤْكُمْ ۚ وَاِنْ تَسْـَٔلُوْا عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ
تُبْدَ لَكُمْ ۭ عَفَا اللّٰهُ عَنْهَا ۭ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ○

144. The substance of the above two sections was to check the exaggeration and indolence in Religion — not to make the lawful things as unlawful, and to abstain from those things which are unholy either permanently or provisionally. In these verses it is inculcated not to question about those things which are not clearly described by the Law-giver. As the description of the Law-giver about the Lawful and the Unlawful is a source of guidance and insight, similarly the silence of the Law-giver is a cause of mercy and easiness. What God made Lawful by His absolute knowledge and equity, became lawful and beneficial, and what God made Unlawful by His perfect knowledge and sound justice became unlawful and detrimental. But where the Law-giver kept silent, there is space and liberty. The Jurists got the chance of deduction

and induction, research and investigation, the Legislature got the chance of legislation, the Executive got the liberty of using discretion and the Judiciary got a wide Jurisdiction to use equity within the field of silence, the common men kept liberal in choice and denunciation. But if the door of questioning is opened concerning such things, especially during the period when the Quran is being sent down and the constitution of Shariat is in the making, it is very possible that such orders and injunctions are pronounced which may bar your liberty of action and Ijtihad. And it would be a great shame if you do not last upon a thing you have yourselves demanded. It appears that the Divine Sunnat is that when much investigation is made about a certain thing or matter and undue questions are presented before the Prophet, or unnecessary doubts are created, harshness increases from Heaven, because too much investigation and questioning represents the self-reliance of the Questioners and their ardent readiness for obedience to the new pronouncements by all means. Such a claim, which is not commensurate with the weakness and feebleness of man, entitles him to harsh commands from God. Moreover, this queer attitude demands a similar harshness in test as the story of the "Sacrifice of Cow" among the Bani Israeel shows. The Holy Prophet said, "O People ! Hajj is made obligatory on you." A man asked, "Every year ? O Messenger of Allah!" The Holy Prophet said, "If I would say : 'Yes', it would have become obligatory every year, and you would not have the power to perform the Hajj every year. Leave me at liberty in those things in which I leave you at liberty." In another Tradition the Holy Prophet has said, "That man is a great criminal whose questions have made a thing Unlawful which was not Unlawful." In short, this verse shuts the door of similar useless and wayward questions.

Hazrat Shah Sahib says : "Do not ask whether it is permisslble or not, whether we should do that or not. But do that what is said (ordered) and what is not said think it as excused. In this the Religion remains easy, if the answer of every question comes the Religion will become narrow (harsh), then action shall be difficult and you cannot obey as the people before you could not do. Further the customs of Kufr are told. There is no need to question ; what is not said by God is non-original. Similarly questioning about odd things (is not good). Some asked who was his father or in what condition was her wife in the house. If the Prophet answers, the answer perhaps may come vexing and the questioner may be ashamed." (Mozihul Quran).

145. It means God has excused those things — when God has not given any order for them, man is in liberty about them, God will not seize on them. Some of the Scholars of Principles have derived this Mas'ala that there is permissibility in things original. It may also mean that God has pardoned the absurd questions of the past. Precaution for the future, however, should be observed.

102. A nation before you has had asked such things, then they denied those things.[146]

قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كٰفِرِيْنَ ○ ١٠٢

103. God has not appointed Bahira, nor Sa'iba, nor Wasila, nor Hami, but the Kafirs forge falsehood against God, and most of them have no wisdom.[147]

١٠٣ مَا جَعَلَ اللّٰهُ مِنْ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ ۙ وَّلٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ۭ وَاَكْثَرُهُمْ لَا يَعْقِلُوْنَ ○

146. According to a true Tradition the past nations were destroyed due to excessive questionings and differing from the Prophets.

147. Bahira, Sa'iba, Wasila and Hami were the customs and signs of the time of Ignorance. Different meanings are described by different Scholars, but according to Imam Bukhari, Said bin Almusaiyib is quoted to have said that Bahira was that animal whose milk was dedicated to the names of the idols and was forbidden for personal use, Sa'iba was that animal who was given up in the name of idols (like the ox which is left away by the Hindoos of Bharat in the name of idols), Wasila was that she-camel who gave birth to female offsprings consecutively without a male one and was given up in the name of idols, Hami was the male camel who had gone into a specified number of female camels and was left away in the name of Idols. These things contained double crime—firstly they were the signs of polytheism, secondly they were forbidden for the human use, an effort of the imagination against the authority of God who alone makes a thing Lawful or Unlawful. Moreover, the Ignorant men thought these absurdities as the means to God's pleasure and His nearness. God made it clear that He had never appointed these absurd customs on mankind. The Ignorant people had forged this lie against God and the unwise masses accepted it freely. In brief it is noted with great importance that as absurd questioning resulting in harsh commandments from God is a crime, it is a greater crime to make a thing Lawful or Unlawful without the direction of Shariat merely by one's own wilful thinking or desires.

104. وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ○

104. And when it is said to them, "Come to what God has sent down and to the Messenger," they say, "Enough is for us what we found our forefathers were on." What, even if their forefathers had no knowledge and did not know the way.[148]

148. The greatest argument of the Ignorant people in favour of their absurd actions and functions is "the way of their forefathers." They are told if their ancestors fell down into the pit of destruction because of wrong way and stupidity, will they also follow their footsteps ?

Hazrat Shah Sahib says, "If the condition of the father is known that he was the follower of Truth and possessed divine knowledge, then his way is to be adopted, otherwise it is in vain (to follow him)."

105. O Believers ! It is incumbent on your part to look after your own souls, he who is astray cannot hurt you when you yourselves are on the right way. Unto God shall you return all together, then He will tell you what you were doing (in the world).[149]

١٠٥. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ
مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۭ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

149. If the people do not refrain from wrong way in spite of repeated instructions and exortations then you should not be much anxious and sorrowful for them. The transgressions and aberrations of the people cannot hurt you provided you are yourselves on the right path. The right way is that a man should himself embrace Eman and Taqwa and abstain from evil things and also try to restrain the people from evil things by means of Tabligh and Jihad, if Tabligh fails. Tabligh and Jihad should not be given up in any circumstances. If a man himself observes his own duties to God but does not persuade others to virtue, he would not be considered on the right path. Right path or guidance includes the observance of Divine Obligations and Human Obligations as Salat, Zakat, Som, Hajj and the observance of rights to parents, kinsmen and other human beings together with Tabligh and Jihad. Amr bil Maroof and Nahi anil Munkar is a part and parcel of Islam and guidance. It is wrong to think of guidance without performing the duty of Tabligh and Jihad as circumstances demand. Consequently guidance includes all kinds of obligations including Amr bil Maroof and Nahi anil Munkar (امر بالمعروف ونهی عن المنکر).

Though this verse is apparently related with the Muslims, yet it contains an admonition to those Uubelievers who are adamant in the blind following of their forefathers. If their forefathers had gone astray, they should not follow their footsteps and spoil their own souls. It is against wisdom to spoil one's own self for the sake of others. It is against common sense to run behind those who were running towards the Fire. Camel is a very submissive animal and follows even a child holding his bridle. But if the bridle-holder goes into a pit or some dangerous spot he breaks loose and never follows the bridle-holder. Similarly man should not follow his forefathers who are going towards the Fire in aberration. It would be utter ignorance and sheer folly to adhere to the wrong path of the forefathers. A wise man should look after his own soul and meditate on the final destiny of his fate if he goes wrong in stupid prejudice. A day is coming near when the deeds and actions of all mankind shall be presented before God. At that time the wrong forefathers shall be of no help to their posterities who followed them. They would be themselves caught for their Kufr and wrong deeds. How they can help others. So if the people follow their forefathers with this idea that they would help them in time of distress and save them from God's wrath and chastisement on the Day of Resurrection, it is also wrong. Every soul is responsible for his own actions.

106. O Believers ! The testimony between you when any of you is visited by death, at the time of bequeathing, shall be two men of equity[150] among you,[151] or there should be two others beside you,[152] if you have journeyed in the land then the affliction of death befalls you, so detain them both after prayer[153] and they shall both swear by Allah, if you fall in doubt, that "we do not take wealth in compensation for oath even though it were a near kinsman, and we do not hide the testimony of God, for then we will surely be sinful."[154]

١٠٦- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا شَهَادَةُ بَيْنِكُمْ اِذَا حَضَرَ
اَحَدَكُمُ الْمَوْتُ حِيْنَ الْوَصِيَّةِ اثْنٰنِ ذَوَا عَدْلٍ مِّنْكُمْ
اَوْ اٰخَرٰنِ مِنْ غَيْرِكُمْ اِنْ اَنْتُمْ ضَرَبْتُمْ فِى الْاَرْضِ
فَاَصَابَتْكُمْ مُّصِيْبَةُ الْمَوْتِ ؕ تَحْبِسُوْنَهُمَا مِنْۢ
بَعْدِ الصَّلٰوةِ فَيُقْسِمٰنِ بِاللّٰهِ اِنِ ارْتَبْتُمْ لَا نَشْتَرِىْ
بِهٖ ثَمَنًا وَّلَوْ كَانَ ذَا قُرْبٰى ۙ وَلَا نَكْتُمُ شَهَادَةَ اللّٰهِ اِنَّآ
اِذًا لَّمِنَ الْاٰثِمِيْنَ ○

150. It is better to make two men of equity as witness, if two men are not available or two reliable men are not available even then a witness can be made for bequeathment.

151. Among you means among the Muslims.

152. Beside you means Non-Muslims.

153. After prayer means after Asr prayer, which is good time of acceptability and collection, perhaps they may not swear a false oath, or after any prayer, or after the prayer of the religion of the Non-Muslim witness of bequest.

154. When everyone has to return to God, so every matter should be made clear and correct before returning. One of those affairs is the bequeathing of important matters and their whereabouts. In these verses best way of bequeathing is taught. If a Muslim hands over his possession or wealth etc. it is better to appoint two reliable Muslims at the time of bequeathing as witness ; if Muslims are not available, as in journey etc. is possible, then two Non-Muslims should be made witnesses to the bequeathment, then if the heirs fall in doubt that they have concealed some thing of the bequeathed wealth and claim to it but have no witness, they should swear by God that "we have not concealed anything and we cannot lie for some benefit or some near relationship, if we tell a lie we will be sinful."

107. Then if it be discovered that both of them have covered the real fact, then two others shall stand in their place,[155] from those whose right is usurped, the nearest ones of the deceased, and they shall swear by Allah, "Our testimony is verier than their testimony and we have not transgressed, for then we would be assuredly among the wrongdoers."[156]

١٠٧- فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا اسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ
مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلَيَٰنِ
فَيُقْسِمَانِ بِاللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا
اعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ الظَّٰلِمِينَ ○

155. Then two others shall stand in their place—if one is there it is also correct.

156. If it is discovered by some signs or modes that the men to whom bequeathement is made are false and they may fail to prove their truthfulness according to Shariat, then the heirs of the deceased person shall be made to swear by God that they knew nothing about the validity of the statement of the bequeathed persons and that their own testimony was truer and verier than the testimony of the baqueathed persons.

These verses were sent down at a dispute of this nature. A Muslim, Budail by name, went for a commercial business with two men, Tamim and Udi, the then Christians, to the country of Sham. There Budail got ill. He prepared a list of his possessions and put it into his goods without informing his two companions. When his illness aggravated, he said to his Christian companions to carry all his goods to his heirs. They brought all the goods and handed over to the heirs of Budail with the exception of one silver cup plated with gold. The heirs found the list in the goods. They asked them whether the dying man had sold some goods for his treatment etc. They replied in the negative. At last the dispute reached the just court of the Holy Prophet. Because the heirs had no witness, so those two Christians were made to swear that they had not committed any misappropriation in the bequeathed goods of the deceased person, nor they had hidden anything. Finally the Judgment was given in their favour. After sometime it was discovered that they had sold the cup to a goldsmith in Mecca. When they were asked they said that they had bought it from the deceased, and because they had no witness to the transaction, so they had not mentioned it before when the case was presented in the court, lest they should be proved wrong. The heirs of Budail again went to the court of the Holy Prophet. Now the bequeathed persons were claiming that they had bought the cup while the heirs rejected. Because they had no witness, so two nearest relatives of the deceased swore by God that the two Christians were false in their oaths. At last, the price of the cup, about one thousand dirhams, was given to the heirs by those Christians.

108. It is likelier in this form that they will bear testimony in a correct way and fear that their oaths may be rebutted after their oaths.[157] And fear God and do listen ; and God does not lead the disobedient people to the right way.[158]

١٠٨- ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَآ اَوْ يَخَافُوْٓا اَنْ تُرَدَّ اَيْمَانٌۢ بَعْدَ اَيْمَانِهِمْ ۗ وَاتَّقُوا اللّٰهَ وَ اسْمَعُوْا ۗ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝ ع

157. "If the heirs fall in doubt, the order of swearing is given for the persons to whom the bequeathement is made, so that they may fear and may not tell a lie. Then if it is discovered that they are false, the heirs should swear. It is because they may not commit fraud in oath, thinking that after all their oath might be rebutted." (Mozihul Quran).

158. One who disobeys God is eventually humiliated and disgraced. He never sees the face of real success and prosperity. Those who swear by false oaths should not think that they are gaining something. On the other hand they are losers in this world and in the next world.

SECTION 15

109. The Day when God shall gather all the Messengers and say : "What answer was given to you ? They will say : "We have no knowledge, Thou art the Knower of hidden things."[159]

١٠٩۔ يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ ؕ قَالُوْا لَا عِلْمَ لَنَا ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ○

159. The standard of veneration and courtesy to God held by the Prophets is sublime in character as compared to other mankind. This is why according to Hazrat Ibne Abbas (God pleased with him) the meaning of لاعلم لنا (we have no knowledge) is that, "O God ; Our information is nothing before Thy perfect and comprehensive knowledge." The response in the form of words does not fully reflect the inner sentiments and emotions. Moreover, 'answer' also contains the sense of actions with words—whether a man fully acted upon the words of answer in his life time or not cannot be fully known by the Prophets. In other words the word 'answer' contains the verbal and the active response both. When the Holy Prophet shall be sitting on the Hoz-e-Kausar in the Hereafter, a group of men shall be driven by the angels to other side. The Holy Prophet shall say, "هٰؤلاء اصحابی (These are my companions)." It means why the angels were driving them other side away from the Hoz-e-Kausar. He will receive this answer : " لاتدری ما احدثوا بعدك (Thou dost not know what new things they did after thee.)" Consequently the answer of the Prophets is quite right and conforms to the fact. The knowledge of man, however, immense it may be, is incomplete and meagre before the absolute and perfect knowledge of God. According to Ibn Jarih لاعلم لنا means, "We do not know what they did after us. We only could know those deeds and conditions which occured apparently before us. The secrets and hidden matters are known by the Knower of the Unseen." The answer given by Jesus in the coming section also supports this meaning.

١١٠۔ اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِيْ عَلَيْكَ
وَعَلٰى وَالِدَتِكَ ۘ اِذْ اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۣ تُكَلِّمُ
النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۚ وَاِذْ عَلَّمْتُكَ الْكِتٰبَ وَ
الْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ وَاِذْ تَخْلُقُ مِنَ
الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِيْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ
طَيْرًا بِاِذْنِيْ وَتُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ بِاِذْنِيْ ۚ
وَاِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ ۚ وَاِذْ كَفَفْتُ بَنِيْٓ اِسْرَآءِيْلَ
عَنْكَ اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا
مِنْهُمْ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ○

110. When God will say : "Jesus, son of Maryam : Remember My benefaction on thee and on thy mother, when I helped thee with the Holy Spirit, thou spoke to the people in the cradle and of age and when I taught thee the Book and the wisdom and the Taurat and the Gospel, and when thou made out of clay the form of a bird by My leave and then breathed into it and it was a bird by My leave and thou healed the blind (by birth) and the leper by My leave, and when thou brought the dead forth by My leave and when I restrained the Bani Israeel from thee, when thou came to them with signs, said those who were Kafirs among them that it was nothing but a magic open.[160]

160. The Christ spoke in the cradle, "I am the servant of God and I am given the Book, and God made me Prophet, and made me blessed wherever I am, and He ordered me to perform Salat and pay Zakat till I am alive, and made me kindly courteous to my mother, and made me not unlucky and severe. Peace be upon me when I was born and when I die and when I am raised up alive." (Surah Maryam, Verses 30—33)

It is strange that the Christians do not mention the Christ speaking in the cradle. However, they mention him speaking before the Jews at the age of twelve with such wisdom and arguments that the audiance were wonderstruck and the scholars were dumbfounded.

Help is given to the Prophets through the Holy Spirit in accordance with their ranks and circumstances. Even the Momins are given support through the Holy Spirit. But the Christ, who had come into existence through the breath of the Holy Spirit, has a special natural relationship with and support from the Holy Spirit. (Surah Baqarah, Verse 253)

The Holy Spirit is a Power House of Heavenly or Spiritual Electricity as there is a treasure of material electricity in this material world. When the electricity is transmitted the machines begin to move and the bulbs begin to light. Even the dormant organs become sensitive by electric treatment etc. When the material electricity has demonstrated wonders, the heavenly or spiritual electricity must create miracles. The Holy Christ, having close and special connection with the source of the Spiritual Electricity, was given the title of روح الله (Soul of God). His speaking in childhood, young age and old age with extraordinary wisdom and prodigeous arguments, his preparation of a living bird out of dead clay, his power to give life to the dead persons, his healing of the lepers, the blind and other diseased persons of hopeless nature and finally his calestial ascension are but the demonstration of that Spiritual Electricity which remained with him in his support all times. If a part returns to the whole, it is no wonder. If the Christ is drawn by the Heavenly Power House, it is no wonder. But these exclusive qualities are enumerated as excellent virtues of an extraordinary man. They do not prove the Divinity of Christ. Divinity is far above these miraculous traits and characteristics. Divinity does not succumb to change or death or weakness. If the Christ would have been Divine, he would not have tried to run away from the aggression of the Jews, and there was no need of his ascension. Moreover, all his actions of miraculous nature are modified by God's leave everywhere. Without God's leave no miracle can be shown by any Prophet. Consequently, the miraculous characters of the Holy Christ prove his partial excellence but do not prove that he was Divine in nature.

111. And when I cast into the hearts of Havarees. "Believe in me and in my Messenger," they said, "We believed and be Thou witness that we are obedient and submissive to the command."

١١١- وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي ۖ قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ ○

112. When the Havarees said, "O Jesus, son of Marry : "May thy Lord send down on us a full Table from the Heaven."[161] He said, "Fear God, if you are believers."[162]

١١٢- إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ○

113. They said, "We want that we should eat of it and our hearts be satisfied and we may know that thou hast spoken true to us, and we may be among its witnesses."[163]

١١٣- قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ○

114. Said Jesus, son of Marry : "O God, our Lord : Send down upon us a Table full from heaven that the day may be festival for the first and the last of us,[164] and a sign from Thee, and provide for us,[165] Thou art the Best Provider.[166]

١١٤- قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ○

161. "May send down"—They said these words because they were asking for it in a supernatural way through the prayer of Jesus, so they were not absolutely certain whether God would grant it or not.

162. The servant should not test God whether He listens to him or not, though the Lord may be very kind to him.

163. They said, "We beg for the sake of blessing, and that it may remain a miracle, and not for that we want to test our Lord whether He grants our wish or not."

164. It is said that the Table was sent down on Sunday which is a festival day among the Christians like the Friday among the Muslims.

165. "It may prove a Sign of Thy Power and my Prophethood and truthfulness."

166. "And provide for us without labour and difficulty. It is not difficult for Thee, nor there is any chance of scanty provisions in Thy unlimited treasures.

قَالَ اللّٰهُ اِنِّیْ مُنَزِّلُهَا عَلَیْكُمْ ۚ فَمَنْ یَّكْفُرْ بَعْدُ مِنْكُمْ ۱۱۵
فَاِنِّیْۤ اُعَذِّبُهٗ عَذَابًا لَّاۤ اُعَذِّبُهٗۤ اَحَدًا مِّنَ الْعٰلَمِیْنَ ۝ ع ۱۵

115. Said Allah, "I will send down that Table on you surely, then whoso of you thereafter shows ingratitude I will give him chastisement which I will not give to any other in the world."[167]

167. Hazrat Shah Sahib says, "It is said that the Table had been sent down for forty days. Then some showed ingratitude; it was ordered that only beggars and disabled men should eat of it, the opulent and the able-bodied began to eat. For this about eighty men were made swines and monkeys. This chastisement was given to the Jews before, afterwards it was given to none. And some say the Table was not sent down. Hearing this they feared and did not beg for it. But the prayer of the Prophet is not futile and its description here is not unwise. Perhaps the effect of this prayer is that the Ummat of Jesus Christ had always been affluent in wealth. And those who showed ingratitude i. e. did not worship with the peace and contentment of heart, perhaps will be given the greatest chastisement in the Hereafter. For the Muslims there is an admonition and a lesson that one should not beg through supernatural way because then the gratitude is very difficult. He should rest on the apparent sources and causes for the achievement of his object or provisions. It is better for him. This story also tells us that support does not do with God." (Mozihul Quran)

SECTOIN 16

116. And when God will say : "O Jesus, son of Mary : Didst thou say unto men 'Take me and my mother as two gods apart from God?"[168]

Said he, 'Thou art pure and glorious, it does not behove me to say such thing which I have no right to. If I would have said it Thou would know it indeed. Thou knowest what is in my soul and I do not know what is in Thy Self. Surely Thou art the Knower of hidden things."[169]

١١٦- وَإِذْ قَالَ اللّٰهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُوْنِي وَأُمِّيَ إِلٰهَيْنِ مِنْ دُوْنِ اللّٰهِ ؕ قَالَ
سُبْحٰنَكَ مَا يَكُوْنُ لِيْٓ أَنْ أَقُوْلَ مَا لَيْسَ لِيْ ۤ بِحَقٍّ ؕ
إِنْ كُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِيْ نَفْسِيْ وَلَآ
أَعْلَمُ مَا فِيْ نَفْسِكَ ؕ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ ○

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168. The previous section was indeed the preface to the present section. In the previous section it was told that the Messengers will be interrogated in the presence of their Ummahs on the Day of Resurrection. Then among them the special reference is made to the Christ whom millions of people have had given the rank of God. The Christ will be especially interrogated about this particular prepostrous faith. But first of all the bounties and miracles will be enumerated which were conferred upon him and his mother. Afterwards God will question him if he had told mankind to take him and his mother as gods beside God. Hearing this question Jesus will tremble with fear. He will submit a very humble answer as follows. Finally God will declare هذا يوم ينفع الصادقين صدقهم (This is the Day when the Truth of the Truthful will benefit them).

This narrative belongs to the Events of the Hereafter. The past tense is used in some such events in the Quran and the Tradition both because their occurrence is certain.

169. The Holy Christ will say : "How could I express such an unholy thing which is against Thy Glory, Thy Divinity and Thy Oneness. It is not the least worthwhile on the part of a man who is endowed with the eminence of Prophethood to utter a single word against Truth. So Thy Glory and my innocence demand that I may never say such unholy thing. Beyond all arguments the last thing is that nothing can be exterior to Thy comprehensive knowledge. If I would have said it, Thou had knowledge of it. Thou knows well that I have never said such word publicly or privately. Such an evil thought never struck me. Thou knows the hidden things and nothing can be concealed from Thee."

117. "I said to them nothing but that which Thou commanded that 'Serve God Who is my Lord and your Lord,'[170] and I was aware of them while I remained among them, but when Thou raised me, then Thou was Thyself the watcher over them. And Thou art aware of every thing."[171]

١١٧. مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ○

170. "The fact is that I have never budged an inch from my duty to deliver what Thou commanded me to deliver. How could I teach them the unreal phantasm of my divinity. On the contrary, I taught them that my Lord and their Lord is God alone, and Divinity is His exclusive attribute never to be shared by anyone in the Universe."

Note : In spite of immense changes the Bible of today describes the above fact in various forms at many places.

171. "I not only invited them to Thy Oneness and Thy Worship, but also kept watching them that they might not create and cherish any wrong faith about Thee and Thy Attributes. This I did till I remained among them, but when Thou raised me up in heaven I could not watch them. It is Thee Who is the Watcher over Thy servants in all ages and circumstances."

Note : The Qadyanees have distorted the meaning of such verses. But the commentary of the Ahmadees or Qadyanees is rejected on the basis of the Quran and the Tradition. The Qadyanees are declared apostates by the Muslims of the whole world. The Muslims should not be misled by their perversions. A right commentary is that which is supported by other verses of the Quran, by the Traditions of the Holy Prophet and his Sahaba, by the uniform opinion (concensus) of eminent scholars. (Tr.)

118. "If Thou chastisest them, they are Thy servants, and if Thou forgivest them, then Thou art the All-Mighty, All-Wise.' [172]

١١٨۔ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ○

119. Said God: "This is the Day that the Truth of the Truthful will benefit them.[173] For them are gardens beneath which rivers flow, therein dwelling for ever, God being well-pleased with Him. This is the mighty success.[174]

١١٩۔ قَالَ اللّٰهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ؕ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○

120. For God alone is the Kingdom of the heavens and the earth and what is in between them. And He is powerfull over everything.[175]

١٢٠۔ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ؕ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○ ع

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172. "Thou cannot do injustice to Thy servants. If Thou givest them punishment, it would be right according to the principles of justice and wisdom. And suppose Thou forgivest them, then Thy forgiveness will not be construed to helplessness or inability to exercise authority, because Thou art All-Powerful, Omnipotent, All-Mighty and All-Prevailing, and no criminal can run away from Thy powerful control. Thy judgment about those guilty souls will be absolute and commanding."

Note: Hazrat Ibraheem had said, "O Lord: These idols have misled most men, then whoso obeys me is my man, and whoso disobeyed me then Thou art Forgiving-Compassionate." Jesus used the attributes of All-Mighty, All-Wise in place of Forgiving-Compassionate as Hazrat Ibraheem had used. The reason is that Jesus will be using these words in the fields of Mashar (Resurrection) where there is no intercession for a Kafir; while Hazrat Ibraheem used these words in the world where it was ample opportunity of repenting by the men and forgiving from God.

173. Those people, who remained truthful in Faith and Action as Hazrat Massiah himself (be peace on him), will get the fruit of their truthfulness today.

174. The 'mighty success' is the good pleasure of God, and the Paradize is the goal of achievement, because it is the place of God's good pleasure.

175. He will deal with the loyal and the criminal in a manner befitting the dignity and glory of an Absolute Emperor.

سُوْرَةُ الْاَنْعَامِ مَكِّيَّةٌ اٰيَاتُهَا ١٦٥ رُكُوْعَاتُهَا ٢٠

SURAH AN'AM[1]—MECCAN, VERSES = 165, SECTIONS = 20

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In The Name of God—The Most Merciful, The Most Compassionate.

SECTION 1

١۔ اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ؕ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ ○

1. All praises belong to God who created the heavens and the earth, and made the shadows and light, yet these Kafirs ascribe equals to their Lord.[2]

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1. According to some Scholars some of its verses are not Meccan. It was sent down within a grand procession of countless angels. Abu Ishaq Asfraeni says that this Surah comprises all the fundamental principles of Tauheed — Oneness of God.

2. It is a great tragedy that mankind did not stick to Tauheed in spite of repeated instructions by the Prophets. Different sects were formed holding different faiths about God and Divinity. The Majoosi believe in two gods — Ahraman, the god of vice, and Yazdan, the god of virtue. They say that Ahraman is the god of darkness and Yazdan is the god of light. The Hindoos of India believe in more than 330 million gods. The Arya Samaj believe that Matter and Soul are uncreated and God depends on them for creation and invention. The Christians invented the Doctrine of Trinity to balance between Son and Father. The Jews ascribed such undignified qualities to God which are even beneath the status of ordinary mortals. The Pagan Arabs have been so magnanimous in Polytheism that they gave divine status to each and every stone of rocks and mountains and associated them with God and worshipped them. In brief, in a major part of the globe the people departed from Tauheed and were plunged into the shadows of Polytheism. The Fire, the Water, the Sun the Moon, the Stars, the Trees ; the Stones, the Animals etc. were apportioned a share in the deity and the divinity of God. It is the greatest deviation of man that he may seek help from ordinary creatures and worship them. Only God is entitled to worship because He is the fountain of all virtues and He is characterized by all supreme attributes and sublime perfections. So all praises belong to Him. He created the Heavens and the Earth, the Superiors and Inferiors, the Highs and Lows, Days and Nights, Light and Darkness, Knowledge and Ignorance, Guidance and Error, Death and Life, and all conflicting tendencies and opposite circumstances. He does not need the help of any helper or partner, nor He requires a wife or son for any purpose. No one can share His Divinity because He has absolute perfection. Absolute perfection can be ascertained when there is no association or partnership. Mere idea of absolute Lordship, absolute Divinity, absolute Power rules out the atom of association and partnership. God is Divine, God is All-Mighty, All-Powerful, All-Prevailing, Omni-powerful, Omniscient and ONE. Hence all praises belong to God. If there is any good quality, power or knowledge anywhere in the Universe, it is the gift of God. So essentially praise is the possession of God. The praise of other objects is an indirect admiration of God. Hence adoration is His exclusive demand. In the presence of such clear realities it is strange that some people still ascribe equals to God.

2. It is He Who created you of clay then determined a time, and a term is appointed in His knowledge, yet thereafter you doubt.[3]

٢- هُوَ الَّذِي خَلَقَكُمْ مِّنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ۖ وَ أَجَلٌ مُّسَمًّى عِندَهُ ثُمَّ أَنتُمْ تَمْتَرُونَ ○

3. And He is Allah in the Heavens and in the Earth, knows your ins and outs and knows what you do.[4]

٣- وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ○

3. Formerly the creation of the Aalam-e-Kabir (the Big Universe) was stated, here the creation of the Aalam-e-Saghir (the Small Universe i.e. man) is described. Man was nothing before creation. It is a great power of God that He created man out of clay and gradually led him to the pinnacle of physical and spiritual perfection by His unseen inspiration and influence, and determined the period of life-time of every individual after the completion whereof he will again go to clay he was first made of. When the small Universe can die, the big Universe can also die. The moment of its death is appointed in the knowledge of God. Qeyamat-e-Sughra is the time of death of the individual souls, and Qayamat-e-Kubra is the time of death of the entire Universe. A wise man should not doubt the Qeyamat-e-Kubra when he often sees the Qayamat-e-Sughra in his life-time.

4. Only He alone is God. Deity, Owner, King, Planner in the Heavens and the Earth. And this blessed name Allah (الله) has also been exclusively confined to His honoured Self characterized with highly noble attributes. How can others be given the Divine Rank in His presence in the Heavens and the Earth. When the Kingdom of the whole Universe belongs to Him alone and He is fully aware of the open and hidden things of the Universe and knows well the ins and outs of man and all his big and small actions, then there is no need to associate anyone with God in worship or in seeking help. The Kafirs and Polytheists said that they worshipped idols in order to seek the nearness of God. Here it is said that no one in the Universe is entitled to worship. Help should be sought from Him because He controls the resources of the Universe and is All-Mighty. A humble creature cannot help himself and succumbs to death when his time is over. How can weak creature render help in need ? It is, therefore, unwise to call humble creatures for help in the presence of our Mighty Lord, Who has created us and loves more by virtue of creation than other creatures. Moreover, when God has created the men, it is not correct to think that we are given license to do whatever we desire. Nay : He has not given license to mankind to do whatever he wishes. He is not left unbridled, unchecked, uncaught, unbound, unaccountable, unavenged and unpunished.

4. And not a sign of the signs of their Lord comes to them but they show inattention to it.[5]

٤۔ وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ○

5. So certainly they belied the Truth when it came upto them ; now coming upon them the reality of that which they laughed at.[6]

٥۔ فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ○

6. Do they not see that how many a nation (Ummat) We destroyed before them whom We had established in the land so much that We did not establish you and We loosed the heaven upon them in torrents ceaseless and made We canals flowing beneath them, then destroyed We those nations for their sins and created We after them other nations.[7]

٦۔ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِن تَحْتِهِمْ فَأَهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ○

5. "Signs" means miracles or the verses.

6. "Truth" means here the "Quran" who describes the punishment of those who do not pay attention to the Divine Signs. The Kafirs laughed at the verses of the Quran and cried lies. They are warned that the reality, which is stated by the Quran and ridiculed by the infidels, will surely occur to them as a proven fact. In the following verses those nations are described who were destroyed for their bad deeds, for mocking at the Signs of God and for infidelity.

7. There were many nations like A'ad and Samud ete. who were given more strength and power on the Earth and who were given more proviosins than you are given, but when they rebelled and cried lies, and laughed at the Signs of Nature We seized them at their crimes and effaced their last vestige from the face of the Earth. After them We created other nations, and the infidels and rejectors were being metted out with the same treatment—the offenders were being destroyed, but the population of the world did not suffer.

7. And if We send down on thee written on paper, then they touch it with their hands, they will say, of course, who are Kafir :

"This is naught but manifest magic."[8]

٧۔ وَلَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ○

8. And they say : "Why has an angel not been sent down on him?" And if We send down an angel the matter may be soon settled and they will get no respite.[9]

٨۔ وَقَالُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ مَلَكٌ ط وَلَوْ اَنْزَلْنَا مَلَكًا لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ○

8. Some of the Polytheists of Mecca had said to the Holy Prophet that if he brought a written Book from heaven with four angel-guards bearing witness to its Divine character, they would believe in him. It is said to those people that if God send down upon them a written Book from heaven that they may also touch it even then they will say that it is a clear sorcery. The doubt of the wretched fellow bereft of guidance is never removed.

9. The original shape of the angel is very awful. So if the angel come in his real form these people cannot tolerate and may die of fear. The Prophets are given extraordinary spiritual power and they can tolerate the sight of the original form of the angel. The Holy Prophet had seen two times throughout his lifetime the honourable angel Jibraeel, who brings the Divine Revelation to the Prophets. But there is no proof in the Tradition that any other Prophet had seen Hazrat Jibraeel once throughout his life. Moreover, the Divine Law is that if the miraculous demands and extraordinary requests of the Unbelievers are fulfilled (and they do not come to believe still) then the Divine Chastisement comes all of a sudden and they are totally destroyed. So if such demands are not fulfilled it is also a mercy of God. The Kafirs should not think that God is unable to show miracles at the hand of the Holy Prophet.

9. And had We sent an angel as Messenger, he would have also been in the shape of man and We would have thrown them into the same doubt in which they are lying now.[10]

٩۔ وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّلَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ○

10. And indeed the Messengers have been mocked at before thee too, then the thing they laughed at encompassed those who mocked at them."[11]

١٠۔ وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ ع سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

10. The angel cannot be sent in his original form because of his horrible and awful appearance. The angel, however, can be sent in human form as Messenger to mankind, because in human form only mankind can feel sociable. If the Messenger is alien to mankind it is difficult for a common man to get inspiration and receive education from him freely. But if an angel is sent to them in the figure of man, the doubts of the Unbelievers will not be removed. They will create different types of doubts. For example, they can say that man cannot follow the example of an angel because man does not possess the powers of an angel. The human needs are material and mundane, while the angel does not have material needs. The angels do not require a marital life while a man has got earthly desires. They can also say that the angel-messenger is an illusion and they cannot be satisfied with an illusion. In brief, there is no way for the Unbelievers and Rejectors to be at peace with the Divine Providence. They are habituated to creating doubts and suspicions about Divine Messengers and Heavenly Guidance. Their spiritual disease of sophistication is incurable. They are suffering from mental agony of the worst type.

11. The Holy Prophet was grieved at the mockery of the Unbelievers. He is here consoled that he should not be disheartened, distracted and sorrowful at their mockery. The Prophets before him were also laughed at. The end of their opponents can be repeated here also.

SECTION 2

11. Say : "Journey in the Earth and see how was the end of those who cried lies."[12]

۱۱۔ قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ○

12. Ask : "To whom belongs what is in the heavens and the earth."

Say : "It is God's."

"He has written on His part Mercy. Of course, He will gather you on the Day of Resurrection, wherein there is no doubt. Those who have thrown their souls into loss, they do not believe."[13]

۱۲۔ قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلْ لِّلّٰهِ ؕ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ○

13. "And to Him belongs what rests in the night and in the day ; and He is All-Hearer, All-Knower."[14]

۱۳۔ وَلَهٗ مَا سَكَنَ فِي الَّيْلِ وَالنَّهَارِ ؕ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

14. Say : "Should I make anyone else as my helper beyond God, Who is the Creator of the heavens and the earth, and He feeds all but no one feeds Him."[15]

Say: "I am commanded to obey and surrender first"; 'and be never thou of those committing association with God.'

۱۴۔ قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ؕ قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ○

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12. If you see the ruins of the bygone cultures and civilizations with the spirit of receiving lesson and not with the spirit of recreation you will easily behold the end of those nations who denied the Messengers of God. Just think of the end of those who mock at the Divine Truth !

13. God does not punish the criminals at once because He has written mercy on His part, though He can punish the miscreants at once because His authority is supreme in the Universe and no one can check Him from doing anything. On the Day of Resurrection too only those unlucky souls shall be punished who have by their own will thrown themselves in the pit of destrcution and never bent on Eman.

14. The previous verse denotes space, this verse denotes time. It is He who hears the calls of everyone in the noise of the day and in the silence of the night and knows the needs of all. Then tell how is it to leave such a Lord Cherisher and adopt others for help ?

15. It means everyone is His dependent, but He is independent of all. So it is sheer folly to take others beyond God as helpers.

15. Say : "I fear, if I disobey my Lord, the chastisement of a great Day."

16. From whom that chastisement is averted on that Day, on him God did mercy. And this is the great success.[16]

17. And if God visits thee with some affliction none can remove it but He ; and if He visits thee with good, He is powerful over everything.

18. And He is Omnipotent over His servants, and He is the All-Wise, the All-Aware.[17]

١٥- قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ○

١٦- مَّن يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذٰلِكَ الْفَوْزُ الْمُبِينُ ○

١٧- وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

١٨- وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ ○

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16. It is the duty of everyone to obey the Divine Law, and the Holy Prophet is to obey the Law first. It means no one is above Law. When the Prophet says that he fears the chastisement from God, if he does not obey Law, then no one can be above Law. (Some of the Religious Leaders and Kings are thought to break the Law. Tr.)

17. If God wills to bestow some kindness on any man or intends some injury for any person there is none in the Universe to check Him from doing so. He knows well the conditions and circumstances of every individual and He is the best Judge to reward or punish. Some people seek the help of saints and pious souls in times of misery. Here it is told that no one can remove the misery of mankind except God. So it is foolish to seek the help of others, apart from God, in misery. Similarly some people call the Saints to do them some good or give them children, provisions etc. Here it is told that profit and loss is in the hands of God. So the people should pray Him for good and should seek His shelter from evil. He is Powerful over everything and He is Omnipotent over His servants and all His actions are full of wisdom and He knows well how to do good and how to remove evil from the people.

19. **Ask: "Who is the greatest witness."**

Say: "Allah-Witness between me and you, and this Quran is sent down upon me that I may warn you thereby and whom it may reach. Do you indeed testify that there are other gods with God?"

Say : "I will never testify."

Say : "He is only ONE GOD, and I am extremely abhorrent to your polytheism (Shirk).[18]

١٩۔ قُلْ اَیُّ شَیْءٍ اَكْبَرُ شَهَادَةً ؕ قُلِ اللّٰهُ ۙ۫ شَهِیْدٌۢ بَیْنِیْ وَبَیْنَكُمْ ۫ وَاُوْحِیَ اِلَیَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِهٖ وَمَنْۢ بَلَغَ ؕ اَىِٕنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰی ؕ قُلْ لَّاۤ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّاِنَّنِیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ۝

18. When God is fully aware of His servants, His testimony should be the most correct and righteous. So I also make Him Witness and Judge between me and you. He knows well whether I am a Prophet or not, and He knows well your answer to the Message which I have delivered to mankind from God. We are all before His eyes. He will Judge between me and you according to His comprehensive knowledge. I have given the Message of Tauheed in the form of His Holy Quran, which contains the principles of Divine Oneness and Divine Guidance in very clear language and with very strong arguments. Despite the clear arguments of Divine Oneness, if you still stick to your old polytheism it is your outlook. I will never say even a word supporting your faith from my tongue. I openly express my extreme aversion and detestation against all kinds and types of Shirk. This is my last Message to you and the whole mankind who will receive my Message in time and space.

Note : ومن بلغ comprises mankind and the Jinn both. It means the Prophethood of Muhammad (صلی اللہ علیہ وسلم) is for the men and the Jinn alike, for the East and the West, for all times and space. He is not only the Prophet of Arabia as the biased Orientalists have put it, but the Prophet of Europe, Africa, Americas, China, Russia, Australia, India and all other continents and countries. If there are seven earths like the seven Heavens (as Hazrat Ibne Abbas is said to have told) then the Prophethood of the Last Prophet is for those people also who are living in those Earths or Planets. In brief, Muhammad (Be peace on him) is the Prophet of the Solar Universe, as the Sun is the source of light for the Solar Universe. If an external Sun is required for the lighting of the Outer Universe, an internal Sun is required for the illumination of Inner Universe. The Sun of the Inner Universe is Muhammad (صلی اللہ علیہ وسلم). After sun-rise there is no need of moons and stars. Hence there is no need of further Prophets after the Prophet Muhammad (صلی اللہ علیہ وسلم). The finality of the Holy Prophet is based on sound argument. Consequently, Muhammad (صلی اللہ علیہ وسلم) is the Last Divine Messenger of God and the Quran is the Last Divine Message from God. The Holy Prophet has declared once for all (through the Holy Quran) that God is only ONE and he has also announced his extreme abhorrence to Polytheism and Association of any nature with God. This prophetic testimonial declaration stands upright even if the Polytheists give testimony against it, because God is the greatest testimony in Divine Realities and He has declared that there is no God but He.

20. Those to whom We have given the Book, they recognize him as they recognize their sons. Those people who have thrown their souls into loss, they do not believe.[19]

٢٠۔ اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ
اَبْنَآءَهُمْ ۘ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا
يُؤْمِنُوْنَ ۝ ع ٨

19. The Jews and Christians recognize the Prophet and his Message, the Holy Quran, as they recognize their own sons without doubt among a huge multitude of children and boys. They knew from their Books and from the Traditions of their Prophets that the Last Messenger of Allah would come to the world to deliver the Last Word of God to mankind ; and his spiritual perfections and sciences would remove the curtain hanging over the most secret Divine Realities and would brighten the dark world with his brilliant light and open the treasures of knowledge and blessings for the entire world. Those who have done a great loss to their souls by committing dirty crimes in their individual and social life would be deprived of His dazzling light emanating from the resplendent personality of the Holy Prophet, because the inner eye is blinded by ceaseless committing of sins, kufr and shirk. Hence those persons who are plunged into the shadows of sins, shirk and kufr do not honour the Truth and never intend to embrace Eman. This is why the Jews particularly rejected the Prophet though they had recognized him externally. But malignance, pride, arrogance and the extreme love of wealth and power did not leave them to recognize the Prophet internally and save them from the everlasting loss and destruction by embracing Eman and Islam. They had damaged the glass of their souls by committing most heinous crimes. Similarly, Abu Jahl and Abu Lahab etc. had spoiled their souls by committing extreme sins, kufr and shirk, so they could not believe.

SECTION 3

21. And who is more unjust than he who forges lie against God or denies His verses. No doubt, the unjust do not get success.[20]

٢١. وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ○

22. And the Day We shall gather them all, then say unto them who committed Shirk; "Where are your associates you were proud of?"

٢٢ وَيَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْٓا اَيْنَ شُرَكَآؤُكُمُ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ○

23. Then there will be left no recourse with them to any sort of machination except that they will say: "By God we were never associators."[21]

٢٣. ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّآ اَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ ○

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20. Hazrat Shah Sahib says; "If I forged lie, I am the worst; and if I delivered the Truth and you denied, then you are the greatest sinner, so be anxious about the future." It means the greatest sinner and unjust is that who claims to Prophethood without being a Prophet, or that who denies a Real Prophet who has ample signs and arguments for his truthfulness. And this is the Law or Sunnat of Allah that the unjust fellows never get success. So if Muhammad (صلى الله عليه وسلم) is a Liar, he will never succeed, and if the rejectors of Muhammad (صلى الله عليه وسلم) are wrong they will never succeed. And the History is a witness to this fact that Abu Jahl, Abu Lahab, and all other opponents of the Holy Prophet badly failed in this temporary world, and their misfortune of the Hereafter can be guessed by the clear principles and laws of punishment enunciated in the Holy Quran.

21. The Polytheists will be in a dilemma on that Day when all the children of Adam shall be mustered before God and asked where their heroes and idols were gone whom they called partners and associates with God. They will be said to seek help from their idols and heroes on that Day of Calamity as they sought their help in the world in times of misery. The Polytheists and Associators will be much embarassed and they will find no recourse to fraudulent devices like those in the world. In utter desperation they will say that they were never idolaters or hero-worshippers in the word and they did not associate anything with God and His Divinity. They will utter this Himalayan lie swearing by God. The love of the false heroes and gods will disappear because they will be sure that they will be thrown into the Hell for their lifelong sins, transgressions and faiths of shirk. They will deny their lifelong devotion to their false gods and heroes.

24. Behold ! How they lied against their souls and lost were those things from them which they used to invent.[22]

٢٤۔ اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى اَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ○

22. This clear denial and lie of the Hero-worshippers, Idolaters and the Associators will represent their reckless state of mind and utter hopelessness in the Hereafter, together with the helplessness and powerlessness of the idols and heroes. Had the polytheists understood this disgraceful end of the Hereafter in the present world !

Note : Modern times are generally characterized by the Hero-worship. Hero-worship is taking the place of idol-worship in many countries. Say for example Russia and China believe in Marx and Lenin as gods other than God. Though apparently they have denounced God, yet they have made Marx, Lenin and Mao as gods beside God. This is also polytheism. Atheism deeply observed is also polytheism because denial of God is more difficult than His recognition, if it is, so to say, difficult for the atheists. Otherwise, recognition of God is natural. If an atheist denies God, he will take other things as god—matter, man, power, time, etc.

25. And some of them there are who pay ears to thee ; and We have cast curtain on their hearts that they do not understand, and have put heaviness in their ears ; and if they see all kinds of signs, they will not believe in them, so that when they come to thee to dispute with thee say those Kafirs : "This is naught but the tales of the ancient people."[23]

٢٥- وَمِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ
اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ وَاِنْ يَّرَوْا كُلَّ
اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۭ حَتّٰٓى اِذَا جَاۗءُوْكَ يُجَادِلُوْنَكَ
يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

26. And they check from him and run away from him, and do not destroy but themselves and do not understand.[24]

٢٦- وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْــَٔوْنَ عَنْهُ ۚ وَاِنْ يُّهْلِكُوْنَ
اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ○

27. If thou seest when they will be made to stand at the Hell and they will say : "Would that we might be returned and then we might not belie the verses of our Lord and become we among the Believers."[25]

٢٧- وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ
وَلَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ○

23. This is the description of those people who heard the Prophet not for guidance but for the sake of criticizing and traducing. Due to this unholy intention their hearts became dry and impervious to Divine instructions. All natural signs and Divine verses were ignored and they became so much arrogant and insolent that they called the Narrative of the Quran and the Traditions of the Prophet as the fairy-tales of the ancient people. God cursed their hearts by casting veil on their hearts on account of their persistent denial and rejection, and thus the last hope of their guidance was also lost. The curtain is also a kind of seal often mentioned.

24. There is no vestige of guidance in their hearts and souls. They do not come to hear the Prophet to receive guidance or purification. They only come to quarrel and dispute with the Holy Prophet to ridicule afterwards. They restrain other people from the Quran and the Prophet. But their efforts shall fail. Islam will prosper and the Prophet of Islam will prosper. And these foolish men will be doomed to destruction, who are spurning the Truth. But they are so foolish that they do not understand their loss.

25. These boastful activities and proud words are there till the terrible chastisement is not in sight. But when the Hell will be seen, they will wish to be sent back so that they might become virtuous and entitled to the Paradize.

28. Nay ! but it was laid open upon them what they hid before. And if they are sent back, they will do again the same work they were prohibited, and they are assuredly liars.[26]

٢٨- بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ○

29. And they say : "There is no other life for us but this one of the world and we are not to be given life again."[27]

٢٩- وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ○

26. But God knows them well. Their wish of return is not sincere. It is because they will see the horrible Fire ; otherwise their internal self which is divulged now is impervious and they will do the same if returned to the world. They will wish to return to the world to save themselves from the Fire. They are great liars and God knows their inner self fully well. Sometimes in worldly miseries even the habitual criminals stop their criminal activities for the time being but when they are in comforts and the miseries are no more they again resort to criminal activities. They forget the miseries and their promises of a good life. Similarly the Unbelievers and Polytheists if returned will forget their words of covenant made at the sight of the Hell and would never refrain from their rebellious activities. Therefore, there is no use to send back such people to the world. Their words of exasperation are baseless and unreasonable before God's knowledge and judgment. Moreover, they were given a long age and ample chances of making amends. If they sincerely wanted to better their souls, they could do it very easily. But they did not desire a pure and pious life. They never believed in the coming world and in the consequences of their misdeeds and misbeliefs.

27. They said : "There is no other life except this life of the world ; man is like an arboreal primate, he comes into this world from non-existence and sojourns in this world, and then again enters into non-existence after death for ever. There is no other life after worldly death. When there is no other life, so these is no question of accountability, so why we should leave luxuries and comforts, why we should leave wine and woman, why we should obey the dry laws of Heaven ? Why we should denounce the Epecurean conception of life ? i.e. "Eat, drink and be merry for there is no other world, where we would be taken to task for license and luxuriant liberty." The present verse reflects the ideology of the modern man. (Tr.)

30. And would thou seest when they will be forced to stand before their Lord : He will say : "Is not this the Truth ?" They will say : "Yes indeed by our Lord." He will say : "Then taste the chastisement in recompense for your Kufr."[28]

٣٠ وَلَوْ تَرٰٓى اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ۭ قَالَ اَلَيْسَ هٰذَا
بِالْحَقِّ ۭ قَالُوْا بَلٰى وَرَبِّنَا ۭ قَالَ فَذُوْقُوا الْعَذَابَ
ع ٣ بِمَا كُنْتُمْ تَكْفُرُوْنَ ○

28. But when Reality will come before them and the whole human race from Adam to the last man shall be mustered before God, then they will be asked, "What is your idea about this world ? Is it an idea or imagination or a fact ? Whether you were right in your thinking or the Prophets in their Message ?". They will have no other way except that they will say, "Why not, by our Lord it is a fact and we were wrong in our denial." This answer will be given with this intention or hope that perhaps their Lord might pardon them out of His intense love. This is why they will use the word "Lord" which is full of love for His servants. But the Lord is Just. Therefore, they will receive a just answer, "Then taste the chastisement of the Fire for the Kufr and the actions of Kufr you did in the worldly life."

Note : The modern world is characterized by a rapid development of science and many new things are being invented to satisfy man's wordly wants and make his life enjoyable. Material pleasures are growing, material wants are increasing. Man is so much absorbed in sensual pleasures and material luxuries that he has totally forgotten the Hereafter. Man does not fear when he commits sin, is not afraid of the bitter consequences of disobedience to God. Russia and China and other communist societies have denied the very existence of God and the need of Divine Religion. This is why there is no spiritual peace in the world. There are political turmoils, economic problems, miseries and calamities all over the world. But the world may face a still greater catastrophe of international magnitude before the final chastisement in the Hereafter. (Tr.)

SECTION 4

31. Ruined are those indeed who thought God's meeting as falsehood, so that when the Qeyamat will come upon them suddenly they will say : "Alas : what a failing did we about it," and they will bear their loads on their backs. Beware ! evil is the burden they will be bearing.[29]

32. And the life of the world is naught but a sport and pastime and the abode of the Hereafter is better for the God-fearing and the pious. Do you not understand.[30]

٣١۔ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ؕ حَتّٰٓى اِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا يٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِيْهَا ۙ وَهُمْ يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى ظُهُوْرِهِمْ ؕ اَلَا سَآءَ مَا يَزِرُوْنَ ○

٣٢۔ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ ؕ وَلَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ ○

29. The greatest misfortune of man is that he may deny God's meeting and His sight and think this sublime purpose of life as false, so that when Death or Doom may seize him all of a sudden, he may be extremely disappointed and feel remorse and regret for his wretched life, empty of virtues and good deeds. But this desperate regret or remorse will do nothing at this time, and the burden of crimes and treacheries, breaking the back, will not be lighted by sorrows and lamentations at this untimely moment.

30. The Unbelievers and Atheists say that there is no other life except this life of the world, but the fact is that this restless and temporary life of the world is naught and insignificant before the pure and permanent life of the Next World. Only those moments of this worldly life can be called 'Life' which are spent for the betterment of the other world, otherwise for a foresighted man all other moments which are empty of other-wordly preparations are but sports and pastimes. The God-fearing and the pious men know that their Real Home is the Last Abode and their Real Life is the life of the Hereafter.

33. We know indeed that it grieves thee the things they say, and they do not cry lies to thee, but these unjust indeed deny the verses of God.

34. And were belied many a Messenger before thee, but they endured with patience on their belying and on their hurting till at last Our help reached them ; and no one can change the words of God ; and there have already come to you some facts about the Messengers.[31]

٣٣- قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا
يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ ○

٣٤- وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا
وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ
وَلَقَدْ جَاءَكَ مِن نَّبَإِي الْمُرْسَلِينَ ○

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31. The greatest benevolence and sympathy for mankind was cast into the heart of the Holy Prophet (صلى الله عليه وسلم). He was extremely grieved at the constant rejection, denial, future destruction, heterodoxical and heretic words of the Unbelievers and Polytheists. In these verses the Holy Prophet is consoled and the wretched ones are warned. The Holy Prophet is advised to keep peaceful and not to grieve so much at their spurning and denying. These men who are crying lies do not belie you as a matter of fact, because they have had declared you as Truthful and Honest unanimously several times before your Prophethood and also after your Prophethood. But these fellows knowingly and unjustly and enviously are denying the Divine Verses which are sent down to confirm your Prophethood and to warn them of the Hereafter. So you should also resign to God peacefully and hand over their matters to God Who will Himself give you the reward of patience and inflict on them the punishment

of their injustice and wrong behaviour. The past Messengers also received similar pains from their nations. But they endured with patience all their excesses and firmly discharged their duty .of delivering Divine Message to their peoples. Their determination and courage did not flinch a little at the strong but wicked opposition of the Infidels and Unbelievers. The miscreants did strive for corruption and subversion, while the Prophets struggled for correction and salvation. The Prophets tried hard to establish Religion and extirpate vice, while the unholy men tried vigorously to exterminate Religion and spread vice. This is the History of Mankind that the evil forces have always been at daggers drawn against the good forces. The History of Persecution has been a dreadful chapter of Human History. The Prophets and Saints were slain by the Enemies of God and the adverse moments required the Divine Help from Heaven to punish the evil-doers who had been so harshly threatening the pious souls. At last the help of God reached according to the Divine Promise and the Prophets were made victorious against the arrogant and proud. As God kept His promise of help to the past Prophets, similarly He will keep His promise in case of the Last Prophet and his followers. So the Holy Prophet, and as such the coming generations of Islam, should not be grieved at the painful words of the Hypocrites and the Unbelievers, the Atheists and the Polytheists; and the miseries which they are receiving at the hands of the Enemies of Islam should be endured with patience and perseverance; and the duty of establishing Islam all over the world should be discharged with accelerating devotion and courage. The mountains can move from their station, the atmospheric phenomena can change, the globe of the Universe can change but the Words of God cannot change. The promises which God has made to the Prophet and his followers cannot be violated in any circumstances whatsoever. The Forces of Kufr can never succeed against the Forces of Islam. Islam will emerge with victory and Kufr will be doomed to destruction and disappointment. This is what actually happened. The Meccan adversities were no longer changed into the victories of Madina and the whole world saw the downfall and humiliation of Abu Jahl, the principal Chief of the Enemies of Islam. By and by Islam was established in Arabia, the Holy Prophet got successful, the evil forces were defeated and the promise of God was fulfilled. Consequently, the war of the Heretics, the Heterodox, the Hypocrites, the Atheists, the Polytheists, the Jews and Christians was not pointed to the Self of Muhammad (صلى الله عليه وسلم) but it was mainly directed against the Lord of Muhammad (صلى الله عليه وسلم), Who had sent him as His Messenger and Ambassador to mankind with sublime credentials and miracles. When it was the case, the defeat of the opponets was natural because no one is more powerful than God, and the victory of the Prophet was certain because God helps His Innocent Prophets and pious souls against the unjust opponents of Truth.

35. And if their face-turning is heavy on thee, so if thou canst that thou seek out a hole in the Earth or a ladder in the Sky then bring them a miracle —and if God had willed, He would have gathered them on the straight path; so be not thou of the ignorant.[32]

٣٥- وَاِنْ كَانَ كَبُرَ عَلَيْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ
اَنْ تَبْتَغِيَ نَفَقًا فِي الْاَرْضِ اَوْ سُلَّمًا فِي السَّمَآءِ
فَتَاْتِيَهُمْ بِاٰيَةٍ ؕ وَلَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَى
الْهُدٰى فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِيْنَ ○

32. The Unbelievers said that if Muhammad (صلى الله عليه وسلم) was really a True Prophet there should always accompany him some Sign so that everyone might be forced to believe in his Prophethood and the Message he claimed to be Divine. The Holy Prophet being excessively anxious over the guidance of Mankind might have desired for such a Sign to be shown to the Unbelievers so that they might become Momin and save from the chastisement of the Hereafter. So God instructed him to be subservient to the Divine will in the general affairs of the Universe. The secrets and reasons behind the Universe do not recommend a forced guidance. God was, nevertheless, powerful over it that He could gather the whole mankind on the straight path without the media of Prophets and Miracles or Signs. When the Wisdom of God does not demand the demonstration of such compelling miracles and the requested signs, then who is that who has such power that he can bring out such captivating signs of the Earth or bring down such fascinating miracles from the Heaven against the Determination and Will of God. To expect any thing against the Divine Law and Wisdom is tantamount to ignorance, a thing which can never be expected from the Holy Prophet.

36. Only they accept who hear, and God will bring the dead to life, then unto God they will be brought.[33]

٣٦۔ اِنَّمَا يَسْتَجِيْبُ الَّذِيْنَ يَسْمَعُوْنَ ؕ وَالْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ۝

33. Do not expect that all shall believe. Those people whose ears of heart have become deaf do not hear the Divine lessons, then how they can obey and what they can believe in. Of course, these Unbelievers who are spiritually dead today will be given life in the Hereafter and there they shall believe in those things which they denied in the worldly life.

وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ۙ اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّعِنَبٍ فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ۙ اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا ۙ اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِي السَّمَآءِ ؕ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ؕ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ۝ (بنی اسرائیل۔ رکوع ۱۰)

And the Unbelievers said : "We will not believe in thee till thou causest a spring for us to gush forth from the earth, or till a garden of palms and vines comes into thy possession then thou makest canals flow in it abundantly, or till thou makest heaven fall upon us as thou assertest in pieces, or till thou bringest God and the angels as surety (in front of us), or till a golden house comes to thy ownership, or till thou ascends into heaven ; and we will not believe thy ascension till thou bringest down on us a Book that we may read." Thou say : Glory to God ! I am not but a mortal messenger. (Sura — Bani Israeel, Verses 91-93). These were some of the extraordinary demands of the Unbelievers. These demands show that the Kafirs had a very wrong conception about Prophethood. They did not pay heed to the enormous signs of knowledge and spirit which were showering over the Prophet and his Devotees like rains.

37. And they say : "Why has not been sent down upon him any Sign from his Lord?" Say : "God has power over it that He may send down Sign but most of them know not."[34]

٣٧. وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰٓى اَنْ يُّنَزِّلَ اٰيَةً وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

34. God is powerful to show the miraculous signs demanded by the Unbelievers, but the demonstration of such extraordinary signs is against those Laws of Wisdom and Mercy whereon the administration of the Universe is based, and which are beyond your comprehension. These Laws verily prohibit the demands of miracles to be fulfilled. Man is a rational animal and the miracles primarily appeal to senses and not to reason. If the demonstration of miracles starts, the function of Reason and Wisdom stops. The orbit of Reason is over and above the orbit of Sense, and the orbit of Prophethood is over and above the orbit of Reason and Wisdom. Man is distinguished among living creatures in Reason and Wisdom. God has created different creatures with different capacities and talents. The agency of Reason and Wisdom has the greatest role in the activities of mankind in contradistinction to other creatures. The demonstration of miraculous signs, generally delimit the role of Reason and Wisdom. This fact is more elaborately reflected in the principle of Creation mentioned by the following verse.

38. And there is not a one walking on the Earth, and not a bird that flies with its two wings, but that everyone is an Ummat (nation or community) like you. We have not left anything in the writing, then all of them will be gathered before God.[35]

٣٨۔ وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ وَلَا طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ
اِلَّآ اُمَمٌ اَمْثَالُكُمْ ۭ مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ
ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ○

35. This verse actually contains some of those reasons which are considered in the prohibition of miraculous signs demanded by the Unbelievers of the Prophet. All the animals crawling on the Earth or flying in the air are also communities like human beings. Every kind of the animals is created by God with a peculiar kind of nature and mode of conduct, which works within the frame-work of their specific functions and charactristics. No animal can step out of the limited circle of his actions and movements which God has specified for him with regard to his nature and mode of conduct. This is why no animal has had made any kind of progress beyond the circle of his limited power and action from the first day of creation. The fundamental principles and laws of creation for all species and genera are ordained in the knowledge of God and written on the guarded Table (Loh-e-Mahfooz). Nothing in this

wordly life or in the life after death can surpass the exact and fixed laws of creation and administration. Among the different species of animal, man is a progressive animal endowed with the power of discrimination. The powers of discrimination and progression have so much distinguished man from animals that the phrase of 'progressive animal' for man appears to be an improper appellative. Animals have limited sense and wisdom but man has greater sense and wisdom. He makes research and discovers new things and invents strange things and thus pushes the process of generation and regeneration. By dint of his creative and imaginative powers, he proceeds to a new life. He can differentiate the good from the vice, the beneficial from the detrimental, the guidance from error, the light from shadow, the scientific from the unscientific, and God from the Satan. He is at liberty to do an action or leave it. It is why man is shown those signs which may provide him the chance of speculation and meditation and may not spoil his natural liberty of thought and action. If he utilize his reason and wisdom given by God he will have no difficulty in differentiating Truth from Falsehood, Good from Bad. So demanding such miraculous signs, which may destroy the natural liberty of man, the firmament of his predilections and his power of discrimination, is tantamount to degrading man to the level of animals. The real spirit of creation is not a forced belief to be imposed upon man either by sword or by miracle or by some extraordinary sign.

Note 1 : Those who do not want to believe also create doubts about the miracles or signs shown by the Prophets by the order of God. Man is a rational creature. The Divine Revelation appeals to his Reason and Wisdom over and over again.

Note 2 : This verse is a negation of the Dorwin's Theory of Evolution. God has specified the orbit of growth, development, progression and evolution of every creature separately. One creature cannot jump into the orbit of other creation by dint of evolution. His physical form may undergo a minor change in size, etc. but the internal charateristics cannot change as understood by the Theory of Evolution. A monkey cannot become a man. The characteristics and qualities of monkey are different from the talents and the virtues of man. Hazrat Adam was the first perfect man. According to the Theory of Evolution the first man is half monkey and half man—anthropoid. He is the most incomplete and imperfect man, if profusely he is called a man. The first man must be a perfect man under the principle of human nature, because in his practical life a man is much inspired by his origin. This is why Hazrat Adam was the perfect man and the source of human creation.

39. And those who cry lies to Our Verses are deaf and dumb in shadows, whomsoever God will He leaves him astray, and whomsoever He will He sets him on the straight path.

٣٩۔ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّبُكْمٌ فِي الظُّلُمٰتِ ؕ مَنْ يَّشَاِ اللّٰهُ يُضْلِلْهُ ؕ وَمَنْ يَّشَاْ يَجْعَلْهُ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

40. Say thou: "Just see if God's chastisement come upon you, or the Qeyamat come upon you, will you call upon any other than God? Tell if you are true."

٤٠۔ قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ السَّاعَةُ اَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

41. Nay, but Him alone you call upon, then He removes that misery for which you call upon Him if He will and you forget those whom you associated (with God).[36]

٤١۔ بَلْ اِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ وَتَنْسَوْنَ مَا تُشْرِكُوْنَ ع ○

36. Those people who do not listen to the Prophet or his Traditions become deaf and dumb. When they say that the Prophets are false their hearts become blind of internal sight and they fall down into dark pits of error. God does not lead such men to guidance because they have themselves spoiled their internal capacities by denying the Prophets. Of course, He guides those people who do not deny the Prophets but listen to them and think over their teachings with observation and insight. If they say that they are not given the internal capacity to receive Divine guidance, they are wrong, because when they are surrounded by calamities or some accidental affliction visits them they often call upon God to help them, and forget those whom they associated with God. When they turn towards God in abnormal circumstances, why should they not turn towards Him in normal conditions? When they know by heart that except God no one can remove the misery, it would be silly on their part to forget the mighty omnipotence of God and cry lies to His verses and Messengers.

SECTION 5

42. And We had sent Messengers to many a nation before thee, then We seized them in misery and in pain so that they might entreat.

٤٢۔ وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ ○

43. Then why did they not entreat when came upon them Our chastisement ? but their hearts hardened and the Satan decorated those works for them which they were doing.

٤٣۔ فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ ○

44. Then when they forgot the advice which was given to them We opened upon them the doors of everything, until when they rejoiced in those things which were given to them We seized them all of a sudden, then at that time they were doomed to disappointment.[37]

٤٤۔ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ ؕ حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ○

37. Hazrat Shah Sahib says : "God first seizes the Sinner a little. If he entreated humbly and repented he saved. And if this much seizure is ignored and neglected, then he is thrown into oblivion, and the doors of comforts and luxuries are opened. When he is deeply plunged into sins, he is seized all of a sudden. There is an advice in this verse that when some affliction visits him due to sins he should soon repent and should not wait for a greater misery for repentence." (Mozihul Quran).

This verse describes the Law of Divine Chastisement for the nations and for the individuals alike. When the people are taught by the Prophets or their just Followers and warned in different moments and with different verses of God for a particular period and the people do not pay heed to them but cry lies to them, mock at them, pain them and oppose them, then God sends on them some miseries of light type as ordinary famine, epidemics, disasters of flood or draughts, etc. so that their hearts may become soft and humble and for them turning towards God may become easy, and they may ponder that these miseries are due to their sins, so they should ask forgiveness of their sins from God and ameliorate their conditions and denounce polytheism or infidelity or transgressions or sins etc. sincerely. Now there are two ways open for the people—way to Divine Mercy and Way to Divine Wrath. If the people turn towards God and rectify their error by embracing Eman in God and His Messengers and obeying God and His Messengers, then they are led to Divine Mercy. But if they do not surrender in those miseries and increase in their denial, rejection and disobedience, then they march on towards the Divine Wrath. This Divine Wrath does not come to them first in an ugly form, on the contrary, it comes in a pretty form just like a beautiful lady with a hidden dagger, who kills all of a sudden her lover in a state of drunkenness. All kinds of worldly wealth, luxuries and comforts etc. are given to them. The arrogant unbelievers rejoice in the worldly pleasures and provisions and the Satan decorates their wicked actions with fascinating ideals and inspires them with this insinuation that their glories and successes are due to their own philosophy of life, and if they had adopted the way of the conservative men like the Prophets who claim to Divine Revelation etc. they would not have made such wonderful strides in material and worldly progress, with the result that they go on increasing in Kufr. When they reach that point wherefrom resilence is unexpected that Divine Wrath assumes its original form of terrible destruction all of a sudden. They are horribly seized by God's wrath and completely destroyed. (Tr.)

45. So the root of those wrong-doers and unjust people was cut down ; and all praises belong to God alone Who is the Lord of the Universe.[38]

٤٥۔ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ۭ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

46. Say thou : "Just see if God snatch your ears and eyes and set a seal on your hearts, then who is a lord except God to bring you back these things ?" Behold ! how We describe the facts variously, yet they turn away thereafter :[39]

٤٦۔ قُلْ اَرَءَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَاَبْصَارَكُمْ وَخَتَمَ عَلٰي قُلُوْبِكُمْ مَّنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِهٖ ۭ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ ثُمَّ هُمْ يَصْدِفُوْنَ ○

47. Say thou : "Just imagine if God's chastisement come upon you suddenly or openly, then who will perish except those who are unjust and transgressing."[40]

٤٧۔ قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ بَغْتَةً اَوْ جَهْرَةً هَلْ يُهْلَكُ اِلَّا الْقَوْمُ الظّٰلِمُوْنَ ○

48. And We do not send the Messengers but to bear good tidings and warning, then whosoever believes and is purified, no fear shall be on them, neither shall they sorrow.

٤٨۔ وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ فَمَنْ اٰمَنَ وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

49. And whosoever cried lies to Our verses, then Our chastisement shall visit them for that they disobeyed.[41]

٤٩۔ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوْا يَفْسُقُوْنَ ○

38. The extirpation of the unjust people and wrong-doers is also a mercy of God and the effective result of God's Lordship over mankind. If the tyrants and oppressors, hypocrites and unbelievers are left at large the life of the good souls may become miserable. This is why gratitude and praise is expressed in the end of this verse.

39. Hazrat Shah Sahib says : "One should not delay in repentence, perhaps the ears, the eyes and the heart of today may not remain tomorrow."

40. "بغتة" (suddenly) — that chastisement which does not cast its shadows before its visitation, "جهرة" (openly) — that chastisement which casts shadows and signs before its visitation. No delay should be made in repentence lest the chastisement come during the delaying period. If repentence is done then safety from Divine chastisement is sure ; otherwise destruction is certain.

41. This verse throws light on the real functions of the Prophets. The main duty of the Prophets is to bear good tidings to the Believers and warning to the Non-Believers. The Prophets are not sent to give demonstration to certain supernatural acts as demanded by the Unbelievers so often. Those who believe in the Divine Message of the Prophets and come in their company to get purified become successful and those who spurn their words and company get unsuccessful for ever. They will dwell under the shadows of Divine Wrath.

50. Say thou : "I do not say to you that I have got the treasures of God, nor I know the Unseen, nor I say to you that I am angel.[42] I only follow what is revealed to me."
Say thou : "How can the blind and the seeing be equal. So do you not reflect ?[43]

٥٠. قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِىْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ وَلَآ اَقُوْلُ لَكُمْ اِنِّىْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى الْاَعْمٰى وَالْبَصِيْرُ ۗ اَفَلَا تَتَفَكَّرُوْنَ ۝ ع

42. This verse throws light on the Reality of Prophethood. The Prophethood does not contain the sense of owning the treasures of the Universe or knowing the Unseen. The treasures of the Universe are specially God's possession and no one is His partner in their possession. The knowledge of the Unseen is an exclusive attribute of God. The Prophethood is also not purely angelic in character in this sense that the Prophets can do whatever the angels can do. The angels are given some super-human powers e.g. the angels can come down to the Earth in moments and can fly up to the Heaven in seconds. The Unbelievers in their conviction ascribed supernatural character to the Prophethood. They wanted that the Prophet should possess the treasures of God and give them at once whatever they demanded. They thought that the Prophet must know the Unseen. Whenever they questioned about the present, past or future events or things of the Universe the Prophet should answer them with exact knowledge. They also said that the Prophet must go up into the Heaven and bring them a Book from God. The Holy Quran negates their criterion of Prophethood. If these things, suppose, were given to the Prophets, the human beings could not be put to real test and the function of Reason and Wisdom would have ended. If the treasures were given, the people would have gathered around him for the sake of wealth and not for the sake of purification and guidance. If the Prophets were given the super-human powers of the angels, the people would not follow their example pretending that they were weak mortals and they could not do what the Prophets could do.

"The Prophets are the Messengers of God. The Divine Message is a part of the knowledge of the Unseen and the Prophets are given the knowledge of the Unseen befitting their rank and the potential powers of the people. Every branch of knowledge is not a pre-requisite of Prophethood. For example, the science of technology, agriculture, engineering, biology, etc. is not befitting the Prophethood. They are

spiritual doctors and the knowledge of spiritual medicine is a necessary requirement of Prophethood. They teach man the things which are liked by God and the things which are disliked by God in the form of Divine Laws and Lessons. If the knowledge of some other things is given, it is auxiliary for Prophethood and not essential for Prophethood — by that additional knowledge the performance of the function of Prophethood becomes easy. There are branches of knowledge which are beneath the rank of Prophethood, for example God says : وما علمنٰه الشعر وما ينبغي له (And We have not taught him poetry and this type of knowledge is not befitting his rank). It means there are branches of knowledge which are not befitting the glorious rank of the Prophet. The Tradition in which the Prophet had declared : وانتم اعلم باموردنياكم (and you better know the affairs of your world) when the palm-dates had not fructified according to the direction of the Holy Prophet, also throws light on this fact that the Prophets are not essentially sent to mankind to teach them agriculture, engineering etc. because these branches of knowledge can be achieved by constant research and practice, while the Divine Knowledge of Religion or the knowledge of Tauheed cannot be exactly attained by dint of experience, research or empiricism. Consequently Divine Revelation is the perfect most and the exact most knowledge which reveals the things of pleasure and the things of displeasure of God. This knowledge in its perfect and exact form cannot be attained by human efforts. If imperfect knowledge about Divine Pleasure and Displeasure is gained through constant spiritual exercises or wisdom it would not be beneficial for guidance, it would be rather dangerous. For spiritual guidance perfect and exact knowledge is imperative and necessary. Hence exact and perfect knowledge for the guidance of mankind is given to the Prophets through the Divine Revelation. Hence Divine Revelation is the noblest type of knowledge which is a special privilege of the Prophets and of no other human beings, because the Prophets have the purest and the noblest heart to receive the purest and the noblest type of knowledge — the Divine Revelation. All other branches of knowledge in comparison to the Divine Revelation are insignificant. So, in the presence of such a noble knowledge of their Prophet it is not worthwhile on the part of mankind to ask such questions which are exterior to the Divine Revelation. The central theme of Divine Revelation is the perfect guidance and cognition and the sublime purification of mankind. All those prophecies about the future events mentioned in the Traditions of the Holy Prophet and in some verses of the Holy Quran fundamentally aim at the guidance of mankind, and particularly the Muslims who will have to face some hard events in the history of the world. The events of the Hereafter are a part and parcel of the Divine Revelation. So the questions which are relevant to guidance must be asked : "And they ask thee about the phases of the Moon." Say : "It is for timings for mankind and the Hajj." The answer does not contain the mathemetical analysis. (Tr).

43. Hazrat Shah Sahib says : "The Prophets do not become something else beyond mankind that impossible things may be demanded of them, a difference of a blind and seeing is there." (Mozihul Quran). "It means though the Prophets belong to human species yet there is a tremendous difference between a Prophet and other human beings. From the view-point of knowledge the difference between a Prophet and a Non-prophet is that of a seeing and a blind man. In other words the Prophets are endowed with those inner eyes which can observe that Divine Light which is the main source of Revelation, while other men do not possess such powerful inner eyes which can directly observe that Divine Light which is the source of Revelation. This is why other men are blind and Prophets are seeing. The source of Real Knowledge is Divine Revelation. So the common man is Ignorant, while the Prophet is Knower. On the side of action the Prophet is an epitome of perfect obedience to the Divine Revelation. He is a paragon of morality and goodness. He is always subservient to the good pleasure of God. Their virtuous character presents a testimony to their righteousness for an honest seeker. Consequently their pure and holy life, clearly distinguished from the life of other men, completely rules out the necessity of miracles demanded now and then by the Unbelievers." (Tr).

SECTION 6

51. And warn by this Quran those people who fear that they shall be mustered to their Lord in this way that they apart from God will have neither any supporter, nor intercessor, so that they may ward off.[44]

٥١- وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ
لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ○

44. Turn away from those people who say that they will not believe unless miracles are shown to them and they are adamant in crying lies to the verses of God. You have fairly and fully fulfilled the duty of delivering the Message of God and they have, by their refractory attitude of non-obedience and non-acceptance, clearly proved that their case is quite hopless, so it is useless to waste your time on them. Now you should try to bring those people to guidance by means of the Holy Quran, who have the fear of Resurrection in their hearts and who are anxious about their final end, because such people can pay heed to the verses of God and accept the guidance which the Holy Quran is presenting so brilliantly before the varieous people of the world. When they will hear that on the Day of Accounts there is no supporter to support and there is no intercessor to intercede with God for the wrong doers, it is very possible that they may fear and ward off evil.

52. **And do not drive away those people who call their Lord morning and evening desiring His countenance alone. There is nothing upon thee of their account, nor upon them anything of thy account, that thou shouldst drive them away, then thou shalt become of the unjust.[45]**

٥٢ - وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ○

45. Hazrat Shah Sahib says : "Some of the chiefs of the Unbelievers said to the Holy Prophet that their heart wanted to listen to him but mean fellows sat with him and they could not sit with them (in the company of the Prophet ". At this the present verse was sent down, which means if the seekers of God are poor their sake (regard) must be foremost."

When they are seeking the pleasure of God by means of constant remembering and worshiping they should be dealt with accordingly. It would not be worthwlile on the part of a prophet to drive away the sincere poor men from the company for the sake of proud rich men excessively prone to egotism and self-elevation. A deeper analysis shows that it is clear injustice. The poor are responsible for their actions and the rich are responsible for their actions. When the rich men show such pride and arrogance that they shun the valuable company of the Prophet, while the poor men are sitting with him for the sake of God's good pleasure and purification, then the Prophet is not responsible if those rich men are deprived of guidance by the indifferent attitude of the Prophet towards those proud rich men who indeed do not want guidance and inspiration from the Prophet, otherwise they would not have placed such an unholy demand before the Prophet that first the poor men must be driven away then they will sit with the Prophet. Similarly, it is not the business or responsibility of the Prophet to investigate and know the final end of the poor men, or whether they would be useful to Islam or not in comparison with the rich and influential gentry. Consequently it is not the economic or otherwise status which counts in Islam, it is the sincerity or loyalty to Islam and God which counts. Why it is so, the next verse explains it.

53. And even so We have tried some people by others that they may say : "Are these people the ones on whom God has conferred His grace among us ?" Is God not fully aware of the thankful ?[46]

٥٣- وَكَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ۭ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ○

54. And when come to thee those who believe in Our verses, thou say : "Salamun Alaikum : Your Lord has written mercy upon His Self that whosoever of you does evil in ignorance, then he repents and becomes virtuous so the fact is that He is Forgiving, Kind."

٥٤- وَاِذَا جَاۗءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰي نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْۗءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَاَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ○

55. And thus We describe Our verses exhaustively and that the way of the sinners may become open (exposed).[47]

٥٥- وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَلِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ○ ع

46. Hazrat Shah Sahib says : "God has tried the rich men by the poor men, that they see them humiliated and disgraced and wonder how these mean fellows can be entitled to God's grace, and God sees their heart that they are thankful to God." (Mozihul Quran).

47. Hazrat Shah Sahib Says, "Encourage the hearts of the poor Muslims and bear them good tidings." (Mozihul Quran).

Formerly it was said that the Messengers are sent down to bear good tidings and warning. In the beginning of this section there was an expression of warning. Now the expression of good tidings for the Believers is tendered in these verses. The Prophet is told to bear the good tidings of mercy, pardon and peace to the poor Muslims so that their hearts may grow and they may not become disheartened at the contemptuous taunts and derisive behaviour of the proud rich people. This is why We describe the verses clearly and expressly, and that the way of the Miscreants may be clearly distinguished from the way of the Believers.

Note : "Whosoever does evil in ignorance" — it is said because generally a Momin commits sin or evil (either knowingly or unknowingly) when he is not seriously conscious of the destructive results of that sin or evil."

SECTION 7

56. Say thou : "I am prohibited from that I serve those whom you call apart from God." Say thou : "I do not follow your desire, or else I will go astray and will not be of the guided."[48]

57. Say thou : "I received testimony from my Lord and you belied it. Not with me is the thing you are making haste for.[49] The command is none but God's. He describes the truth, and He is the best of the deciders.

٥٦۔ قُلْ اِنِّیْ نُهِیْتُ اَنْ اَعْبُدَ الَّذِیْنَ تَدْعُوْنَ مِنْ
دُوْنِ اللّٰهِ ؕ قُلْ لَّاۤ اَتَّبِعُ اَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ اِذًا
وَّمَاۤ اَنَا مِنَ الْمُهْتَدِیْنَ ○

٥٧۔ قُلْ اِنِّیْ عَلٰی بَیِّنَةٍ مِّنْ رَّبِّیْ وَكَذَّبْتُمْ بِهٖ ؕ مَا عِنْدِیْ
مَا تَسْتَعْجِلُوْنَ بِهٖ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ یَقُصُّ الْحَقَّ
وَهُوَ خَیْرُ الْفٰصِلِیْنَ ○

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48. In the previous verses those things were stated which are worth mentioning for the Believers. In this section those things are mentioned which are worth addressing to the Unbelievers. The Holy Prophet is ordered to declare to the Unbelievers that his conscience, his nature, his wisdom, his inner light and the Divine Revelation which comes to him—all these things restrain him to detract an inch from the path of Tauheed. The Prophet cannot follow the caprices, desires, wishes and the devices of the people. If a Prophet succumbs to the wishes of the common people, the seed of guidance may be rooted out of the Earth. If a Prophet departs from the right way there can be no guidance in the world.

49. One thing which you have denied is with me, and the other thing which you hastily demand of me is not in my possession. The thing which is with me is the clear testimony of God and the strong arguments which are more sound than the timely miracles you are so fond of. But unfortunately you have cried lies to those signs and arguments which my Lord has given me. The other thing — the hasty chastisement of God — which you are so earnestly asking repeatedly is not in my possession that I may bring down on you. It is in the possession of God, and the final judgment is in the hand of God.

Note : The Unbelievers said, "O Lord : If Muhammad is right then send the rain of stones on us from heaven or bring on us any other chastisement."

58. Say thou : "If it were with me the thing you are making haste for, the dispute between me and you would have been decided. And God knows well the unjust.[50]

٥٨۔ قُلْ لَّوْ اَنَّ عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِیَ الْاَمْرُ بَیْنِیْ وَبَیْنَكُمْ ؕ وَاللّٰهُ اَعْلَمُ بِالظّٰلِمِیْنَ ○

50. The Unbelievers also said to the Prophet to bring the rain of stones or any other chatisement from heaven upon them if he was right and they were wrong in denying his words. The Holy Prophet answered them that the final decision lies with God. He might send the chastisement of whatever nature He liked or on whomsoever or whenever He desired. He might postpone the chastisement or raise it up totally by giving them the grace of repentence. It is all in the possession of God and no one has got any power or command against His will. He relates the Truth with strong arguments and good reasons and He is the best judge to decide the case of the rejectors. If their decision or punishment was in his possession, the dispute would have been settled long ago. It is the reflection of the comprehensive knowledge of God and His mighty clemency, absolute wisdom and unlimited power, that the chastisement is not sent down hastily as they are demanding. In the ensuing verses the omnipotence and unlimiled knowledge of God is described so that the Unbelievers may know that delay in chastisement is not made due to ignorance or weakness.

59. And with Him alone are the keys of the Unseen that no one knows them but He, and He knows what is in land and sea, and not a leaf falls but He knows it, and not a grain falls in the shadows of the Earth and not a green thing nor a dry thing but it is in the Manifest Book.[51]

٥٩۔ وَعِنْدَهٗ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَآ اِلَّا هُوَ ؕ وَيَعْلَمُ مَا فِى الْبَرِّ وَالْبَحْرِ ؕ وَمَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِىْ ظُلُمٰتِ الْاَرْضِ وَلَا رَطْبٍ وَّلَا يَابِسٍ اِلَّا فِىْ كِتٰبٍ مُّبِيْنٍ ○

60. And it is He who draws you at night and knows what you have done in the day, then He raises you up therein so that the determined promise may be fulfilled, then unto Him shall you return, then He will tell you of what you are doing.[52]

٦٠۔ وَهُوَ الَّذِىْ يَتَوَفّٰكُمْ بِالَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيْهِ لِيُقْضٰٓى اَجَلٌ مُّسَمًّى ۚ ثُمَّ اِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○ ع ۱۳

51. Note : "The keys of the Unseen" means the keys of the hidden treasures and knowledge. They are in the exclusive possession of God. It is He alone Who can open whenever and whatever of those treasures on whomever He likes. No one has the power to reach the Unseen by dint of his wisdom, speculation, senses or other instruments whatsoever. No one has the power to add new knowledge by his own efforts to those Unseen facts which are revealed unto him, because the Keys are not given to him. Millions and millions of things of the Unseen may have been given to His servant (as the Holy Prophet Muhammad, be peace on him) but the keys of the Unseen are not given to anyone, they are the exclusive possession of God.

52. Now God explains some of His attributes. When man is asleep he is not conscious of his environments or even of himself. But God knows what he has done in the day and what is occuring to him during the hours of his sleeping in the night. Then He raises the sleeping man so that the promise or term of death may be accomplished at its appointed time. This busy life of the day, the sleeping in the night and then waking up from the peaceful sleep is a small model of wordly life and resurrection after death. In other words the sleeping and waking of this worldly life provide a sound proof of resurrection in the next world after sleeping in the graves.

SECTION 8

61. And He is Omnipotent over His servants and sends on you guards till, when anyone of you is visited by death take him in possession Our messengers (angels) and they do not commit negligence.[53]

٦١۔ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ط حَتّٰٓى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُوْنَ ○

62. Then they will be brought unto God Who is their Owner, the True. Beware ! Command is only His and He is the Swiftest of reckoners.[54]

٦٢۔ ثُمَّ رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰهُمُ الْحَقِّ ط اَلَا لَهُ الْحُكْمُ ز وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ○

63. Say thou : "Who delivers you from the shadows of land and from the shadows of sea in that moment when you call Him humbly and secretly, 'If Thou deliverest us from this calamity, truly we will be thankful'?"

٦٣۔ قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ تَدْعُوْنَهٗ تَضَرُّعًا وَّخُفْيَةً ج لَئِنْ اَنْجٰنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ○

64. Say thou : "Allah saves you from it and from every distress, yet you commit Shirk thereafter."[55]

٦٤۔ قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ○

53. Different angels perform different functions assigned to them by God. Some angels are appointed to guard man from miseries, accidents and disasters till the order of death comes. Some angels are appointed to take the souls of man at death. The angels are innocent and obedient creatures and they do whatever they are ordered to do and they do not commit negligence in the performance of their duties.

54. He can reckon without difficulty the earnings of the whole life of a man within a moment.

55. God despite His comprehensive knowledge and omnipotence does not seize you hastily on your preposterous beliefs and treacherous deeds but very often He delivers you from calamaties when you call Him humbly and promise to keep thankful throughout in life. Allah saves you from this distress and all other accidents and miseries, but you begin to rebel just after deliverance.

65. Say thou : 'He is alone powerful over it that He may send upon you chastisement from above or from under your feet or throw you into confronting factions and make you taste the fight of one with another.[56] Behold how variously We describe the verses so that they may understand.[57]

٦٥. قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ
فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّ
يُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ
الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ○

56. Man should not become heedless of the chastisement to see the respite from heaven. That God who can deliver from calamities has also full power to send any type of chastisement upon you. He can send the chastisement upon you in the form of thunderstorm, hailstorm, tornado, violent cyclones etc. or earthquake and flood, etc. These two types of chastisements are external and exterior. The past nations before the order of Jihad in the period of Hazrat Musa were exterminated by the heavenly or earthly chastisement. The Ummat of the Holy Prophet is, however, made immune from such exterminating chastisements by the very grace of the Holy Prophet. The regional and partial types of these two chastisements are nevertheless possible in case of this Ummat too. The third type of chastisement which can be called the internal and interior chastisement does exist in the case of this Ummat and that is the chastisement of mutual dissensions, mutual fighting and bloodshed.

Hazrat Shah Sahib says : "The Holy Quran has very often mentioned the chastisement to the Unbelievers. Here it is made clear that it was also the chastisement which was given to the past nations (Ummats) from the heaven or from the earth, and this is also a chastisement that different sects and factions are made to fight one another killing men, women, children and making many as war captives or humiliating by defeat. The Holy Prophet understood that this Ummat shall be visited by such chastisement and the different phrases of chastisement as عذابٌ اليمٌ (painful chastisement), عذابٌ مهينٌ (disgraceful chastisement), عذابٌ شديدٌ (severe chastisement) and عذابٌ عظيمٌ (mighty chastisement) are used for this third type of chastisement, and the chastisement of the Hereafter is also for those who died Unbelievers." (Mozihul Quran).

Note : Here the Prophet's Ummat consists of both Believers and Non-Believers from the days of the Prophet to the last day of the world. (Tr.)

57. "So that they may understand" means so that they may understand the Quran or understand the coming of the chastisement, because they thought that they were all threats, there was nothing of the sort (chastisement).

66. And thy people has cried it lies whereas it is the Truth. Say thou : "I am not a guard over you."

٦٦۔ وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ ؕ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ۝

67. Every tiding has its time appointed, and it is not far that you will know it.[58]

٦٧۔ لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫ وَّسَوْفَ تَعْلَمُوْنَ ۝

68. When thou seest those who wrangle about Our verses, turn away from them until they plunge into some other talk, or if Satan should cause thee to forget so do not sit after the reminding with the unjust people.[59]

٦٨۔ وَاِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْۤ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ؕ وَاِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ۝

58. This is not my position that I may bring the chastisement upon you by myself at your denial, or fix its nature and time. My duty is to warn you. The time of occurrence of every event is fixed in God's Knowledge. When the time will come, you will know yourself that how far it is correct — the thing of which I warned you.

59. These are very important instructions for the Muslims of today who are scattered in various countries of the Unbelievers. Among the modern Muslims too there are hypocrites who mock at the teachings of Islam and the Sunnahs of the Holy Prophet. The Muslims in general are forbidden to inter-mix with those people — Hypocrites or Unbelievers — who pass taunting remarks against the verses of the Holy Quran, mock at the Sunnahs of the Holy Prophet (because the Prophet is the living embodiment of the Quran) and criticize the Laws of Islam without right and reason against Islam in the Parliaments and Assemblies and in other general meetings. The Muslims are ordered to walk out of such meetings as a mark of condemnation. They are also ordered to give a mouth-breaking answer to such wretched traducers of Islam. If they do not get the chance to answer and advise, at least they should walk out. They are by duty bound to defend Islam, the Prophet of Islam and the Holy Quran in all strata of society. If they do not defend Islam and advise them, when they can do so, they will be sinful ; but if they cannot do so and do not also exhibit a walk-out they will be considered as Munafiq and receive the share of God's wrath appointed for the wretched critics of Islam and the Holy Quran. How can intermixation with such cursed people be permissible when they do injustice to the Holy Quran, the best teacher of mankind in all ages ? However, if a Muslim is sitting in such a meeting where the Quranic teachings are criticized and he forgets the Quranic order of this verse and remains sitting by some influence of the Satan, he should at once stand up when an idea of this injunction strikes him and should not be over-powered by the social sanctions or the parliamentary conventions, otherwise he will be affected by God's wrath falling on the wretched critic. Whenever a man denies the verses of God or makes a fun of them, God's wrath attacks him the very moment he utters nonsense like the firing of a gun. So the Muslims should be always conscious of these important instructions of God. (Tr.)

69. And nothing on the pious from the account of the wranglers, but on them is advising, perhaps they may fear.[60]

٦٩۔ وَمَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّلٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ○

70. And leave them who have made their Religion a sport and a show, and the present life of the world has deluded them ; and advise them by the Quran so that any soul may not get entangled into what he earned, that there may be no supporter and intercessor for him beside God, and if he give in turn all sorts of compensation they will not be accepted from him. They are those who got involved in their earning — they will have to drink hot water and a painful chastisement is there awaiting them in recompense to their disbelief (Kufr).[61]

٧٠۔ وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّلَهْوًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَذَكِّرْ بِهٖٓ اَنْ تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۚ لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّلَا شَفِيْعٌ ۚ وَاِنْ تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ۭ اُولٰۗىِٕكَ الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ○ ع ١٤

60. The Muslims are not responsible for the unholy criticism of the Hypocrites or Unbelievers if they perform their duty of Amr bil Maroof and Nahi anil Munkar (امر بالمعروف ونهی عن المنکر).

61. Previously the Muslims were forbidden to sit in those meetings where the Quran is criticized impiously, here general intermixation and association with such wretched people is prohibited. But in all circumstances the Muslims are ordered to sermonize the society of Unbelievers, Critics and Hypocrites by the brilliant teachings of the Holy Quran, so that they may fear the Day of Accounts when no supporter, no intercessor and no recompense of any magnitude will deliver them from God's seizure and chastisement.

SECTION 9

71. Say thou : "Shall we call apart from God those who can neither profit us nor can hurt us, and shall we turn back on our heels after God has guided us like the one who is bewildered by the satans in the jungle, his friends call him to the way that 'Come to us'." Say thou: "The way which God has told is the only right way.[62] And we are commanded to surrender to the Lord of the Universe--

٧١. قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَ
نُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ اِذْ هَدٰىنَا اللّٰهُ كَالَّذِى
اسْتَهْوَتْهُ الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ ۖ لَهٗٓ
اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ۗ قُلْ اِنَّ هُدَى
اللّٰهِ هُوَ الْهُدٰى ۗ وَاُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ۙ

62. Some of the Polytheists had said to the Muslims to denounce Islam and adopt their creed. At this the present verse was sent down. This verse is very important for those Muslims who are living in the countries of the Polytheists, Idolaters, Atheists and other Unbelievers. The Unbelievers always try to mislead the Muslims and invite them to their preposterous creed and ideology. This verse tells them that the Momin is endowed with the sublime virtue of Belief in Tauheed and he can never be expected to bow down before false gods or adopt false ideologies. The Momin himself tries to bring mankind out of the darkness of Polytheism to the light of Tauheed, how he can be expected to bow down before false gods or adopt false ideologies against Tauheed. The Momin bows down his head before One Powerful God and he tries that others too should leave the doors of false gods and heroes and adhere to the permanent door of God. The reason is that God owns the power of harming and profitting mankind, and the false gods before whom the Polytheists bow down or the false heroes whose ideologies are so dearly cherished by their devotees, do not possess the power of doing good or harm to mankind. So it is quite absurd and foolish to bow down before the idols or to listen to the monsters of unreal ideologies, because they do not possess the power of harming or benefitting mankind. The Momin cannot be expected to leave his Eman in the environs of Kufr and Shirk and turn back on his heels after God has shown him the light of Islam. A man who leaves the guided path is like the one who is bewildered by the satans in a jungle and he is separated from his guided friends by the satans that he does not listen to his sincere friends. It means a Muslim while travelling on the path of Islam towards his final goal of the Hereafter should not get away from his friends and masters — the Holy Prophet, the Followers and the Mashaekh and Imams — and should not be misled by the satans by moving in the company of Polytheists, Infidels, and other false thinkers and philosophers who are like false gods and idols for their followers. He is the most unfortunate fellow who leaves Islam for the company of satans. His friends are calling him to come back to Islam but he does not listen to them. So O' group of the evil souls ! "Do you want that we should become the like of that bewildered fellow entangled in the snare of satans becoming deaf and dumb to the Word of God ?" "Nay : Never ! by the grace of God—because the right way is that what God has told us." (Tr.)

72. And that to perform the Salat and fear Him, and it is unto Him you shall be all gathered".[63]

٧٢- وَاَنْ اَقِيْمُوا الصَّلٰوةَ وَاتَّقُوْهُ ؕ وَهُوَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ○

73. And it is He, Who created the heavens and the earth rightly, and the day He will say : "Be", and it will be.

٧٣- وَهُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ وَيَوْمَ يَقُوْلُ كُنْ فَيَكُوْنُ ۙ قَوْلُهُ الْحَقُّ ؕ

74. Verily His word is true and His is the Kingdom the day when the Trumpet shall be blown—Knower of the hidden and the open things ; and He is the All-Wise, the All-Knowing.[64]

٧٤- وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّوْرِ ؕ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ؕ وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ○

63. "We are ordered to surrender to the Lord of the Universe and worship Him alone because it is He unto Whom we will have to go for our accounts in the next world."

64. God has created the Universe and the false gods or idols or heroes have not created them. God will order the Resurrection : "Be", and it will be. On the day of Resurrection there shall be no other Ruler or King or Sovereign beside God. The ONE Absolute God shall be the sole Emperor of the Resurrection. The Trumpet for Resurrection shall be blown by His order. When God is so much powerful and wise that the whole Universe is created by Him with a lofty aim and perfect exactness and it is God who will destroy the Universe for recreation and judgment, then it is not wise to bow down before lifeless idols and misguided heroes or their statues who are nothing before God — who knows the secret and open things of mankind and the Universe, and who is the All-Wise because He is administering the Universe with mighty wisdom and who is All-Knowing because administration of the Universe, its annihilation, its recreation and resurrection of mankind is not possible without a comprehensive knowledge.

75. And remember when Abraham said to his father Azar : "Dost thou take the idols as God ?" "I see that thou and thy people are in clear error."[65]

76. And thus We did show Abraham the wonders of the Heavens and Earth so that he might attain to the sure sublime faith.[66]

٧٥. وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا
اٰلِهَةً ۚ اِنِّيْٓ اَرٰىكَ وَقَوْمَكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

٧٦. وَكَذٰلِكَ نُرِيْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ
وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ○

65. Formerly Unity of God was established with strong arguments, and the ideology against Tauheed was repudiated with irrefutable reasons, and it was declared that apostasy of the Muslims was not incidental to the aspirations of the Unbelievers and Polytheists. Now the same subject is further emphasised by the narrative of Hazrat Ibraheem, the greatest Unitarian (be peace upon him). It also contains an implicit instruction to the Muslims that how they should express their abhorrence to polytheism and unbelief, and how they should sever their relations with the Polytheists, Atheists and Unbelievers, and how they should trust in One God alone and fear Him and obey him in all adverse circumstances.

The father of Hazrat Ibraheem, popularly known as Azar, was an Idolater. Hazrat Ibraheem taught him Tauheed and forbade him to take the idols as God. He variously condemned polytheism and idolatry. He said to his father that he and his people were in blank error. And what a more blatant error would be there to worship those idols which are made of stone by the idolaters themselves, and seek help from those lifeless objects. This is a great humiliation of humanity because man is the most honourable creature of God.

66. As We had expressed openly the abomination of polytheism to Abraham with lofty arguments and reasons in order to make his people acknowledge the glory of Tauheed and the abomination of idolatry and polytheism, similarly We had informed him of the profundity of the laws working behind the strong but wonderful system and administration of the heavenly and terrestrial firmament of the Universe, so that he might argue with his people for the Existence and Unity of God and against the authority of idols and all other creatures of the Universe with insight and he himself might attain to sublime certainty of sure faith. No doubt, the most perfect, fortified and excellent system of the administration of the Universe is that thing whose observation compels to recognize obviously this fact that the maker and minister of this mighty machine, the master of this huge mechanism and the defender and

protector of this tremendous workshop for thousands of years on the one and the same pattern, is certainly mighty Wise and powerful Creator whose control and possessions is so strongly surrounding the firmament that not a single part of the machinery can go out of its orbit. This great Universe cannot be the outlay of a blind Matter or dumb Nature or simply the chance product as held by the Atheists and Marxists. Even great scientists like Newton came to the conclusion after long research that there must be some Divine Hand to control the planets within their respective orbits while revolving the Sun. The electron revolves round the nucleus with a great speed. Who is that power who gives such a fast movement to the electron ? It is God — the Powerful Creator of the Solar and Atomic System, He has created the matter and potential powers of the matter. He has distributed different degrees of potential powers among the different creations. He has created the Sun, the Stars, the Moon, the Planets and all what is found in the Universe. All these creations are like mean servants performing their various functions and duties appointed by God, their absolute Owner and Master. No creation can disobey His command and cannot deviate from the path appointed for it. They are entirely subservient to God's command. Of course, Man is that creation which is given the option of choosing wrong or straight way because Man is put to trial, and the fact is that the whole Universe is created for the benefit of Man and he is created for the worship of God. All other creations are strictly bound by the set laws of the Universe, so that this workshop may not be shattered by the free wills of its units. No one has got the power to control the Sun, the Moon, the Solar System as a whole if God may create any disturbance by His order. No one can make the Sun rise before its appointed hour and no one can make it set before its fixed time. No one can bring about the Lunar or the Solar eclipses by his own free will and no one can end the eclipse before its appointed duration. The dead matter cannot do all this by itself. The dead matter has got no wisdom, no power, no sense whatsoever. The Atheists cannot prove by any argument that there is no Supernatural Power controlling the material changes of the Universe. The Marxist cannot prove that there is no external power to move the material objects. The Marxists are wrong when they say following Karl Marx, that there is no God of this great Universe. To disbelieve God is rather impossible. This is why all the Prophets have been laying stress on the Faith of Tauheed and among them Hazrat Abraham was the greatest Torch-bearer of Tauheed and he was shown the wonders of creation so that he might declare with the greatest power of conviction before his polytheistic people in particular and the humanity in general that there is no god but God, and they were wrong in holding the idols, stars and other objects equals to God or His associates. By the observation of the wonders of the Heavens and Earth his belief (Yaqin) increased and reached the pinnacle of sublime perfection, which is known as Haqqul Yaqin (حق اليقين) (Tr)

77. Then when the night outspread the shadow over him, saw he a star, said : "It is my Lord", then when it disappeared so he said: "I like not the disappearing ones."

٧٧۔ فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ الْاٰفِلِيْنَ ○

78. Then when he saw the Moon lighting said : "It is my Lord", then when it disappeared he said : "If God will not guide me I will remain among those who are astray."

٧٨۔ فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ ○

79. Then when he saw the Sun illumining said : "It is my Lord, this is the greatest." Then when it disappeared he said : "O my people: I am quit of that you associate."

٧٩۔ فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّيْ هٰذَآ اَكْبَرُ ۚ فَلَمَّآ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ○

80. "I have turned my face to Him alone Who originated the Heavens and the Earth, cutting from all, and I am not associator."[67]

٨٠۔ اِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ○

67. When the journey of the wonders of the Heaven and Earth ended, another journey started during which the Plain of Non-existence came in the form of Night that precedes the Existence (وجود). The image of Divine Self became visible first in the form of Star then in the form of Moon, then in the form of Sun, and Hazrat Abraham passed over all these images negating them by لا (No) and completed the journey inspired by weighty arguments in favour of Tauheed. No one should doubt that Hazrat Abraham did commit 'Shirk' (شرك) as Maudoodi has put it because Hazrat Abraham was not associating any thing with God and the Holy Quran has always declared : وما كان من المشركين (and he was never of the associators) to remove the doubt generated by such Heretics as Maudoodi etc. He went on proceeding towards the destination of the Divine Self, severing and cutting from all beside the Divine Self. The journeys of the Prophets to the Divine Self are different from the journeys of the Non-prophets. (Tr)

Note : هٰذَا رَبِّيْ figuratively represents an interrogative denial, or it is simply a repugnatorial sarcasm to the polytheists serving as a means of defence of the Divine Unity.

81. And his people disputed with him. He said : "Do you dispute with me about the ONENESS of God and He has brought me home ? And I fear not what you associate with Him, but that my Lord wills some affliction. The knowledge of my Lord has encompassed all things. Do you not think ?[68]

٨١- وَحَآجَّهٗ قَوْمُهٗ ؕ قَالَ اَتُحَآجُّوْٓنِّيْ فِي اللّٰهِ وَقَدْ هَدٰىنِ ؕ
وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّيْ شَيْـًٔا ؕ
وَسِعَ رَبِّيْ كُلَّ شَيْءٍ عِلْمًا ؕ اَفَلَا تَتَذَكَّرُوْنَ ○

82. And why should I fear your associates, and you do not fear this thing that you associate with Allah those objects whereof God has not sent down any authority upon you ? Now which of the two parties is entitled to the peace of heart ? Just tell if you have understanding.[69]

٨٢- وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ
اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ؕ فَاَيُّ
الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

68. The people of Hazrat Ibraheem hotly disputed with him about the Unity of God. Hazrat Ibraheem said to them that they could not misguide a man whom God had shown the secrets and wonders of the Universe as a strong proof of the Unity of God, because their reasons about the authority of their idols and gods were baseless and his arguments which he achieved in his spiritual journey were unchallenged. The idolaters also said to him that he disgraced and dishonoured their idols and gods, so they thought that he would be caught by the wrath of their gods and destroyed by their curse or made mad by their supernatural powers or some afflictions might visit him for the dishonour to their lords and gods. Hazrat Ibraheem said to them that how he could fear those lifeless objects who did not possess the loss and gain of anyone, they could neither do any harm nor give any comfort to their worshippers. Hence it was sheer nonsense to fear those who do not possess their own fortunes. Of course, everyone should fear God who can send any type of misery on the people for their evil deeds and He knows best in what conditions should the servants be placed and in what circumstances calamities should be sent on them.

69. The man of unitarian faith has no reason to fear any heavenly disaster because Tauheed draws the mercy of God and provides shelter against the heavenly chastisement. The Shirk (polytheism), of course, is the cause of worldly punishment and disaster, and is the cause of everlasting chastisement in the Hereafter. So it is not I who should fear the earthly or heavenly disasters, on the contrary, it is you who should fear on account of your abominable ideas of Shirk (polytheism) that the powerful God may seize you at your polytheistic or atheistic ideologies. Naturally those people who have diverse loyalties must be scattered in mind and heart also. But a man who has perfect belief in the powerful God must be spiritually peaceful and the distracted ideas must not enter into his mind and heart. Consequently, peace of heart springs from the Faith in Tauheed, and distraction shoots out of polytheism and atheism.

83. Those who have believed and have not mixed any defectiveness (wrong) in their belief—for them is the peace of heart and they are on the straight path.[70]

٨٣- اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ○ ع ١٥

70. Here Zulm (ظلم) is interpreted as Shirk (شرك) by the Holy prophet. Those men who have got pure faith of Tauheed without an atom of association (Shirk) are really peaceful and guided. They are peaceful in the world and they shall be guided to Paradize hereafter.

Note : 'Shirk' is the greatest injustice (ان الشرك لظلم عظيم).
There are different shades of 'Shirk' :

1.. Shirk fiz Zat شرك فى الذات :—Association of anything with the Self of God—to say that there are two Gods, or three Gods or more than that. This is the extreme type of 'Shirk'.

2. Shirk fis Siffat شرك فى الصفات :—Association with the attributes of God—to say that someone shares His knowledge, His Power, His Sovereignty, His Kingdom or Divinity etc. is 'Shirk' fis Sifaat or 'Shirk' in His attributes. One point should be clear in mind that God's creatures have also knowledge, power, hearing and seeing etc., God is Merciful and clement or kind. The Holy Quran says that Muhammad (صلى الله عليه وسلم) is رؤف رحيم (clement and merciful) and God is also رؤف رحيم . Man is سميع وبصير (hearer, seer) and God is Hearer and Seer. But God is Merciful, Clement, Hearer, Seer, etc., in the absolute and capital sense, while man or any other creation is merciful, clement, hearer, seer etc. in the nominal sense. It means essentially

all excellent attributes are possessed and owned by God alone and there is no partner to them. But God has cast shadows of His attributes in His creatures according to the capacities of each creature. Among all the creatures the Holy Prophet has received the greatest degree. This is why Shah Waliullah Sahib of Delhi has explained the meaning of the qualities of God which are distributed among mankind or other creatures as follows :

He says that there is no partner in the perfection of Divine knowledge. There is no partner in the perfection of Divine Mercy, Divine Kindness, Divine Hearing, Divine Seeing, Divine Sovereignty or Divine Power etc. But there is no nominal possession of Divinity (الوهیت) by any creature whatsoever. No one is الٰہ (Divine)—entitled to worship. Divinity is His exclusive and special attribute. Similarly God is the Knower of the Unseen (عالم الغیب), and no one can be called or can become عالم الغیب (Knower of the Unseen). Knowledge of the Unseen is an exclusive attribute of God. Moreover, God is Omnipotent and no one can become Omnipotent. God is Omnipresent and Omniscient (حاضر و ناظر) and no one can be or can become Omnipresent and Omniscient (حاضر و ناظر). In brief, the Creatures of God are given certain qualities from the attributes of God. God is Alive, so the living quality is given to creatures. God is Knower, so the quality of knowing is given to man, etc. God is Seer, so the quality of seeing is given to man, ete. Similarly some Divine Morals as Mercifulness, Pitifulness, Clemency, Kindness, etc., are scattered among mankind, etc., through inspiration and reflection. As the Sun has scattered and distributed his light and heat, similarly the morals and virtues of God are scattered among mankind, etc. But there is a difference of real and unreal, original and non-original, absolute and nominal between God and His Creations. So a Man or Angel, etc. can be called hearer, knower, clement, kind, seer, ruler, king, powerful, wise, etc. only in the limited and nominal sense, but he cannot be called knower of the Unseen (عالم الغیب), Divine (إلٰہ). Omnipresent and Omniscient (حاضر و ناظر) in the nominal sense even. Some of our misguided Muslims believe that the Holy Prophet is knower of the Unseen (عالم الغیب), or he is Omnipresent and Omniscient (حاضر و ناظر). It is wrong. It is Shrik.

3. Shirk fil Afa'l شرک فی الافعال :— Association in actions. Some of the misguided Muslims believe that the Holy Prophet or Sheikh Abdul Qadir Jeelani give them children or provisions, etc. It is wrong. It is Shirk. Some believe that they can change the fortune or bring miseries. It is wrong. It is Shirk. No one can change the luck, no one can give children or provision, no one can bring miseries, etc.. except God. The Muslims should abstain from such preposterous and polytheistic beliefs and ideas. No one is a partner to His Self, no one is a partner to His Divine Attributes, no one is a partner to His Divine Actions. (Tr.)

SECTION 10

84. And this is Our argument that We had given to Abraham against his people. We raise up the degrees of whom We will. Thy Lord is All-Wise, All-Knowing.[71]

٨٣ وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ۭ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَاۗءُ ۭ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ○

85. And We bestowed on Abraham Isaac and Jacob[72]—We gave guidance to all—and gave guidance to Noah before them,[73] and of his children to David and Solomon and to Ayyub and Joseph and to Moses and Aaron[74]—and thus We recompense the virtuous—

٨٤ وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ ۭ كُلًّا هَدَيْنَا ۚ وَنُوْحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهٖ دَاوٗدَ وَسُلَيْمٰنَ وَاَيُّوْبَ وَيُوْسُفَ وَمُوْسٰى وَهٰرُوْنَ ۭ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ○

71. God gave forceful arguments to Hazrat Ibraheem and made him prevail over his people and raised up his degrees in this world and the Hereafter by His Wisdom and Knowledge, because He knows best the potential powers of every individual and He places every thing in its proper place and person.

72. Another grace which was bestowed on Ibraheem was his great son Isaac and his great grandson Jacob. Jacob is the very Israeel who is the Father of a great Nation popularly known as Bani Israeel among which thousands of Prophets were raised up. The fact is that Prophethood was finally confined to the Children of Hazrat Ibraheem as the Holy Quran has described elsewhere.

73. Hazrat Noah is the great grand-father of Hazrat Ibraheem. As Hazrat Ibraheem is the Father of Prophets after him, similarly Hazrat Noah is the Father of human race after Adam. In other words Hazrat Noah is Adam II after the Deluge.

74. In kingdom Hazrat Daud and Hazrat Sulaiman are similar, in miseries Hazrat Ayyub and Hazrat Yusuf have special likeness, Hazrat Moosa and Hazrat Haroon are co-workers, Hazrat Moosa had prayed that his brother be made his Vazier and co-partner in his work. Similarly other pairs or groups may be considered.

86. And to Zakariyah and John and Jesus and Elias—all are righteous.

٨٦- وَزَكَرِيَّا وَيَحْيٰى وَعِيْسٰى وَاِلْيَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِيْنَ ۙ

87. And to Ismaeel and Elisha and to Jonah and to Lot—and to all of them We gave excellence upon all the beings of the worlds.[75]

٨٧- وَاِسْمٰعِيْلَ وَالْيَسَعَ وَيُوْنُسَ وَلُوْطًا ؕ وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ ۙ

88. And We gave guidance to some of their fathers and of their children and of their brothern, and We elected them and guided them to the straight path.

٨٨- وَمِنْ اٰبَآئِهِمْ وَذُرِّيّٰتِهِمْ وَاِخْوَانِهِمْ ۚ وَاجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ

89. This is the guidance of God, on it guides whom He will of His servants.[76] And had they committed Shirk then, of course, all what they did would have been void.[77]

٨٩- ذٰلِكَ هُدَى اللّٰهِ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَلَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ ۙ

90. Those were the men whom We gave the Book, the Shariat and the Prophethood, then if these people (of Mecca) deny these facts, so We have entrusted these facts to a people who do not disbelieve in them.[78]

٩٠- اُولٰٓئِكَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ۚ فَاِنْ يَّكْفُرْ بِهَا هٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوْا بِهَا بِكٰفِرِيْنَ ۙ

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75. They were given excellence over the mankind of their ages.

76. Pure Tauheed and Divine Recognition and Submission to God is that way on which He guides His elected servants and then raises up their degrees according to the capacity of each in recompense to their submission.

77. It is rehearsed unto mankind that 'Shirk' is such a heinous crime that it spoils all the deeds of a man who commits it. Not to speak of common men, if the Prophets and Chosen ONES, suppose, had committed 'Shirk' even their deeds would become void.

78. If the Idolaters of Mecca or other Unbelievers deny the Holy Quran, the Divine Shariah, the Prophethood of Muhammad (صلى الله عليه وسلم) and other Messengers, do not bother about them much, the religion of God does not depend upon them. We have appointed other nation—the Muhajireen and Ansars and their followers—to accept these things and defend and propagate them and they are the people who will not disbelieve in them and will not turn their face from the command of God and the order of the Holy Prophet.

91. Those were the men whom God had guided, so thou follow their way.[79] Thou say : "I do not ask of you any wage for on it. It is but a reminder unto the people of the world."[80]

٩٠ أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ ۗ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ۝ ع

79. All the Prophets are unanimous in the doctrines of Faith, Religion and the Final Aim. The basic constitution of each is one and the same. Every Prophet is bound to follow it. The Holy Prophet too is commanded to follow it. In other words it is made clear in this verse that the Way of the Holy Prophet is not fundamentally different from the Way of the past Prophets. So far as the difference in minor issues is concerned it has been usual in the past also, and if this type of difference occurs today also then there is no harm in it.

Note : The Scholars of Principles have derived this 'mas'alah' from this verse that if the Holy Prophet mention the past Shariahs about a certain matter, then it shall be obligatory on this Ummat also as an authority or pronouncement, provided the Law-giver has not partially or totally rejected it or abrogated it.

80. If you do not accept there is no loss of mine because I do not seek any type of wage or compensation from you. My compensation is with my God. However, you will be at a loss if you deny the instruction or reminding. If one does not accept, the other shall accept in this great world. The Rejector should, of course, lament for his deprivation and misfortune.

SECTION 11

92. And they recognized not God with full recognition when they said : "God has not sent down upon any man any thing."[81]

Ask : "Then who sent down the Book which Moses had brought as a Light and a Guidance for mankind, which you showed to the people putting it into parchments and many things you kept concealed, and you were taught what you knew not, you and your fathers ?"[82]

Say : "God had sent down ; then leave them plunge into their frivolities playing."[83]

٩١۔ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖٓ اِذْ قَالُوْا مَآ اَنْزَلَ اللّٰهُ عَلٰى
بَشَرٍ مِّنْ شَيْءٍ ۭ قُلْ مَنْ اَنْزَلَ الْكِتٰبَ الَّذِيْ جَاۗءَ بِهٖ
مُوْسٰى نُوْرًا وَّهُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ قَرَاطِيْسَ
تُبْدُوْنَهَا وَتُخْفُوْنَ كَثِيْرًا ۚ وَعُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْٓا
اَنْتُمْ وَلَآ اٰبَاۗؤُكُمْ ۭ قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِيْ خَوْضِهِمْ
يَلْعَبُوْنَ ○

81. This verse declares the ignorance of those who deny the Divine Revelation and Divine Message to mankind through the Prophets. The second part of the verse shows that the Jews might have uttered this folly because Hazrat Moosa is being mentioned in the question. When the Jews could say that the Idolaters were more guided than the Muslims it is no wonder if they would have totally denied the system of Divine Revelation and Prophethood in order to root out the position of Muhammad as a Prophet. God says that such persons are deprived of Divine Recognition (معرفت الٰہی). They know not that God is Sovereign and as such He sends down orders and commands through the angels upon the Prophets for mankind. They know not that God speaks to His chosen servants who are known as Prophets. In brief such people are ignorant and are deprived of God's real recognition when they say that God does not send down His Divine Revelation on any man. To deny Messengership (رسالۃ) and Prophethood (نبوۃ) is tantamount to denial of many attributes of God which is tantamount to the denial of God Himself.

82. If God does not send down anything upon man, then whereof the Holy Taurat had come with great light and knowledge which you and your fathers and the whole mankind could not get through wisdom and research. You concealed most of the facts of the Taurat and showed it to the people in papers to feel proud of your gracious position before God. Still the remnants of this grand Book show that it is not a piece of human efforts but has come from the treasuries of Divine Knowledge. No literature of the Atheists can vie with the Divine Literature. So the Atheists are also wrong when they say that there is nothing of the sort of Divine Revelation.

83. Such a grand literature and light cannot come but from the boundless Knowledge of God. If the Atheists keep silent or deny its Divine Origin, then they are unjust fellows, leave them plunging into their absurdities and frivolus researches and playing with their efforts of the imagination and cosmic games. When the time comes God will Himself tell them.

93. And this Quran is the Book which We have sent down full of blessings confirming those before it, and so that thou warn the people of Mecca and those around it.[84] And those who have faith in the Hereafter believe in it and they of their Salat are watchful.[85]

٩٢. وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ الَّذِىْ
بَيْنَ يَدَيْهِ وَلِتُنْذِرَ اُمَّ الْقُرٰى وَمَنْ حَوْلَهَا ؕ وَ
الَّذِيْنَ يُؤْمِنُوْنَ بِالْاٰخِرَةِ يُؤْمِنُوْنَ بِهٖ وَهُمْ
عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ○

84. If God has not sent down anything then wherefrom this most resplendent Book — the Holy Quran — has come which is the custodian of the past Divine Literature in principle and confirms them with an unchallenged authority? Wherefrom those historical facts have come which the Holy Quran has declared and announced so authoritatively and no human research has been able to refute them? Whether a man, who can neither read nor write, can create such stories by his own mind? No mortal, man or jinn, can create such a literature as the Holy Quran. So it must be accepted that there is God Who sends his Divine Message to his chosen and elected servants known as Prophets and Messengers. The Holy Quran is a Warner first to the people of Mecca, which is the root and mother of all inhabitations and is situated in the middle of East and West, and according to the Traditions of the Holy Prophet when the Earth was originated from water, the spot where the Holy Ka'aba stands, first bubbled up and the Earth outspread therefrom. The surroundings of this mother city first include the main land of Arabia, because the Arabs were the first audience, and then the whole earth or the worlds as said elsewhere : لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا

85. Those who are anxious about the life after death and believe in the Hereafter will be seeking guidance and the way to salvation. Only such persons will believe in the Divine Revelation and Prophethood and will guard their celebrations of worship as Salat etc.

٩٣۔ وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ قَالَ اُوْحِيَ اِلَيَّ وَلَمْ يُوْحَ اِلَيْهِ شَيْءٌ وَّمَنْ قَالَ سَاُنْزِلُ مِثْلَ مَآ اَنْزَلَ اللّٰهُ ۭ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ فِيْ غَمَرٰتِ الْمَوْتِ وَالْمَلٰۗىِٕكَةُ بَاسِطُوْٓا اَيْدِيْهِمْ ۚ اَخْرِجُوْٓا اَنْفُسَكُمْ ۭ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَى اللّٰهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ○

94. And who is more unjust than that who forges lie against God or says: "Divine Revelation is sent down upon me," and Divine Revelation is not ever sent down upon him and that who says: "I also send down the like of that which God has sent down."[86]

And if thou seest when the wrong ones are in the agonies of death and the angels are stretching out their hands: "Give up your souls, today you will get the chastisement of disgrace, because you said on God false things and waxed proud against His verses.[87]

86. Forged lies against God perhaps contain those things which are beneath His sublime glory e.g. ascribing partners or partner or wife or son, or denying some of His Divine Attributes, or saying that God has not sent down anything on His chosen servants — the prophets — for the guidance of mankind. Such a man is a great "Zalim"—unjust and wrong-doer. Similarly a man who makes a false claim to Prophethood or Messengership (نبوة و رسالة) is a great "Zalim" — unjust and wrong-doer. Similarly those men who boast of their proficiency in sciences and say that they can also create such literature as the Quran, are stupid and unjust of the superlative degree. Some polytheists had said : لو نشآء لقلنا مثل هذا [If we had willed we would have also said like it (Quran)]. But they never said. A little sample of chastisement of such wilful and bold nonsense of the unjust and wrong-doers is given below.

87. When these unjust people will reach death they will enter into extreme pangs and severe agonies. Their souls will suffer such spiritual pains which cannot be described in words. The angels bearing Divine Wrath will come to take their souls which would be unwilling to come out of the bodies. So the wrathful angels will flog them and say very harshly, "Give up your souls which you cherished and defended so cleverly throughout your treacherous life. Today you will suffer a disgraceful chastisement for your lies which you used to forge against God and for the arrogant pride which you showed against the Divine Verses."

95. And, of course, you have come to Us one by one as We had created you upon the first time, and you have left away what goods We had given you behind your backs, and We do not see with you intercessors whom you asserted as your partners. Of course, the bond between you is broken, and begone are your claims which you made.[88]

٩٥۔ وَلَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ وَّ
تَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ
شُفَعَآءَكُمُ الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ۭ
لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَّا كُنْتُمْ تَزْعُمُوْنَ ○

SECTION 12

96. Allah (it is) Who splits the grain and date-stone, brings forth the living from the dead and bringer-forth the dead from the living. This is Allah, then where are you gone astray.[89]

٩٦۔ اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَالنَّوٰى ۭ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۭ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ○

88. "You are coming alone without any dress, without any provision, without those goods of comforts and luxuries you were so proud of; you have left all of them willy-nilly. And where are your comrades whom you thought your lovely friends in need ? We do not see them for your intercession and support. All the bonds of friendship and support in times of need and misery are perhaps broken and the bombastic claims which you made so proudly and profusely are all gone away ! "

89. Allah develops the seed into plant and the plant into tree, and Allah has absolute control over life and death of every thing in the Universe. Then it is a great folly to leave Allah and turn towards ordinary creatures of God. There is none in the Universe to perform the said functions except the great God.

97. The Cleaver of the day-light, and He has made the night for a repose and the Sun and Moon for a reckoning. That is the measure determined by the All-Mighty, All-Knowing.

٩٧- فَالِقُ الْاِصْبَاحِ ۚ وَجَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ وَ
الْقَمَرَ حُسْبَانًا ۭ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ○

98. And it is He Who has made for you the stars that you may find the ways by them in the shadows of land and sea. Of course, We have explicitly mentioned the clues for a people who know.[90]

٩٨- وَهُوَ الَّذِيْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِيْ
ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ ۭ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ
يَّعْلَمُوْنَ ○

99. And it is He Who has created you all from one person,[91] then one is abode for you and the other repository. Or course, We have rehearsed explicitly the clues unto the people who think.[92]

٩٩- وَهُوَ الَّذِيْٓ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّ
مُسْتَوْدَعٌ ۭ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ○

90. It is God who breaks the day and brings light to mankind. It is God who has created the Sun and the Moon with exact measuring for the purpose of reckoning and thousands of years have passed but there is no mistake or variation in their movements. He has created the Stars to know the direction and find the ways in the darkness of land and sea either directly or through magnetic compass, etc. These are ample signs of Tauheed in these facts for those people who have got the light of knowledge.

91. From one person — from Hazrat Adam (be peace on him).

92. Hazrat Shah Sahib says : "First he is reposed within the stomach of the mother that he may absorb the effects of the world gradually, then comes to stay in the world, afterwards he will be reposed to the grave that he may absorb the effects of the Hereafter gradually, then he will go to the Paradize or the Hell to dwell therein." (Mozihul Quran)

وَهُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ
نَبَاتَ كُلِّ شَيْءٍ فَاَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا
مُّتَرَاكِبًا ۚ وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَّ
جَنّٰتٍ مِّنْ اَعْنَابٍ وَّالزَّيْتُوْنَ وَالرُّمَّانَ مُشْتَبِهًا وَّ
غَيْرَ مُتَشَابِهٍ ۗ اُنْظُرُوْٓا اِلٰى ثَمَرِهٖٓ اِذَآ اَثْمَرَ وَيَنْعِهٖ ۗ
اِنَّ فِيْ ذٰلِكُمْ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

100. And it is He who sent down from the sky water, then brought forth We thereby every thing growing, then brought forth out of it greens from which We bring forth the grains, one climbing upon the other, and of the date-plam spathe buches of fruit bent down, and the gardens of grapes and olives and pomegranates like and unlike. Look upon the fruit of each tree when it fructifies and on its ripening ! There are signs in these things for the believing people.[93]

93. The Atmosphere, the Hydrosphere, the Lithosphere, the whole Cosmos is in the powerful control of God. He sends down the rains, and no one else, for the growth of all kinds of vegetation in the Earth. The botanical phenomena reveal that God is very wise and merciful for mankind that He has created different types of vegetation for the benefit of man. The whole process of creation and growth from the seed to the full bloom is wonderful. Even the great scientists are compelled to

believe in Divine Beauty and Divine Wisdom whose manifestations in this particular world of botany are so marvellous and wide-spread that only a small fraction of this field could be researched so far. If some rational being like man come to this Earth from some other place in the space where the botanical process from seed to full tree is not at work and he is told that this great mango tree is the result of this small mangostone he will not believe. The process from seed to the harvest has become so common for an earthly man that it does not look strange and wonderful, otherwise the whole process of the botanical phenomena is really wonderfully amazing and shows the marvellous wisdom of the Creator. If a small seed-stone can become a huge tree in this material world, a small sincere action can also grow into a huge tree in the Hereafter. If a dead seed-stone can be revived by God and made to grow into a full tree bearing hundreds of fruits, why not a dead man can be revived from the grave by means of some heavenly rains bearing the fruits of their actions which are embedded in their souls. Verily in the botanical creation and growth are signs for those who believe in their Creator and the Next Life. When God has created so many sweet fruits for mankind, and all sorts of provisions for the sustenance and maintenance of our material life, He must have created provisions for the sustenance and perfection of our spiritual life. The material rains from the Sky has been the source of our material provisions. Surely the spiritual rains from the heaven is the source of our spiritual provisions. When He has created so many stars to know the way in the darkness of land and sea, He must have also created so many stars in the darkness of Kufr and Shirk and in the darkness of sins and crimes, errors and transgressions. When God grows the seed into a full tree, He must have managed to grow the seed of God's recognition scattered in the hearts of mankind by means of the spiritual rains from heaven. When God can revive the dead earth by means of the material rsins from the sky He can also revive a dead nation by meanes of the spiritual rains from the heaven. When God has provided for our Repository and for our Abode concerning this life, He must have also provided for our Repository and for our Abode concerning that life and in a greater degree. As we recognize God by His actions which others are unable to do, similarly we can test the Word of God on this criterion i.e. as no one can create the sun, the moon and the stars, similarly no one can produce the Quran.

As the Pagan Arabs were wrong when they said they could also say such literature as the Quran, similarly the modern critics are wrong when they say that the Quran is the Word of Muhammad (صلى الله عليه وسلم). As the actions of God are beyond the power of man, similarly the Word of God is beyond the capacity of man. In brief this section has made clear all those points, which were raised in the previous section, by describing the Divine Attributes and Divine Actions of God.

101. And they ascribe unto God as associates, the Jinn, although He has created them, and they model for him sons and daughters out of ignorance. He is Pure and very far away from those things which these people describe.[94]

١٠١. وَجَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوْا لَهٗ بَنِيْنَ وَبَنٰتٍۢ بِغَيْرِ عِلْمٍ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَصِفُوْنَ ۝ ع ١٨

SECTION 13

102. The Maker on a new manner of the Heavens and Earth.[95] How can be a son to Him, although He has no woman. And He has made everything, and He is Aware of all things.[96]

١٠٢. بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّلَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ؕ وَخَلَقَ كُلَّ شَىْءٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيْمٌ ۝

94. In spite of all these clear Attributes and Actions of God, which are described in the previous verse and which clearly prove that no one should be called for help beside God, these people still ascribe partners unto God. They think that the Jinn can help them in different matters and can protect them from miseries and can foretell about their luck. Most of them worship the Jinn although God has created them. Most of the people have devised sons and daughters of God like the pagan Arabs or the Jews and Christians and Hindoos. But they are ignorant and say all such absurd things in ignorance or out of ignorance. They know not that His Self is highly exalted and is absolutely pure from all these rubbish imputations of the ignorant people.

95. When God made the Heavens and Earth without a model and without the help of instruments and without the help of any body on a wondrous pattern, then He has no need to seek the help of associates or the support of sons and grandsons today.

96. It is strange that the people devise sons for God without a consort. Even the Christians cannot dare say that Mary is the wife of God, though they believe that Jesus is the son of God. When this is not the case then how that child, who is born of Mary's body, became the son of God? Other children of the world are also created by God from the bodies of their mothers and those children are not called the progeny of God. The difference between the methods of creation — that Jesus was created only by the breath of Gabraeel without the habitual means and other children come into this world under natural laws does not involve the problem of fatherhood or ,sonship. Whether causes and effects or miracles — all are created by God, and He knows best how and when and where a certain thing should be created.

103. This very Allah is your Lord, there is no god but He, Creator of every thing, so worship Him alone, and He is Guardian over everything.[97]

104. When eyes cannot find Him and He can find the eyes, and He is Extremely Subtle and All-Aware.[98]

105. Unto you have come sights from your Lord, then whoso sees it is for him, and whoso is sightless it is to his own loss. And I am not a watcher over you.[99]

١٠٣- ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ○

١٠٤- لَا تُدْرِكُهُ الْاَبْصَارُ ۡ وَهُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَ هُوَ اللَّطِيْفُ الْخَبِيْرُ ○

١٠٥- قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَمَنْ عَمِيَ فَعَلَيْهَا ؕ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ○

97. God should be worshipped because due to the aforementioned attributes, He is by Himself entitled to worship and adoration, and because He is the guardian over all creatures and creations.

98. Hazrat Shah Sahib says : "There is not such power in the eye that it can see Him, but if He Himself shows Himself, because He is extremely subtle." (Mozihul Quran)

Note : There is difference between vision (رویت) and comprehension (ادراک واحاطہ). In the Hereafter there will be sight and not comprehension. God is Unlimited and the eyes cannot encircle or circumvent or comprehend the Unlimited Being because the eyes are themselves limited and have limited field of vision. Consequently vision is possible and comprehension is not possible even Hereafter. The Holy Prophet in Mairaj had enjoyed 'Vision' and had not experienced 'Comprehension'. But God has had encircled all visions and the objects of vision. Thus لطیف shall be connected with لاتدرکہ and خبیر shall be connected with وھویدرك .

99. Though God is not seen by our naked eyes yet there are ample sight proofs around us to observe the Divine sightliness. One who sees with his eyes open will find God, and who kept blind to the sightly signs he will surely be at a loss. I cannot forcibly open the eyes for observation.

106. And thus variously We bring home Our verses, and that they may say: "Thou has learnt from some body" and that We may explain it for men of understanding.[100]

١٠٦. وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا دَرَسْتَ وَلِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ○

107. Thou follow that which is revealed unto thee from thy Lord, there is no god but He, and turn thy face from the associators.

١٠٧. اِتَّبِعْ مَآ اُوْحِيَ اِلَيْكَ مِنْ رَّبِّكَ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَاَعْرِضْ عَنِ الْمُشْرِكِيْنَ ○

108. And if God had willed they would have not committed Shirk, and We have not appointed thee keeper over them, and neither art thee their warder.[101]

١٠٨. وَلَوْ شَآءَ اللّٰهُ مَآ اَشْرَكُوْا ۭ وَمَا جَعَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۚ وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ○

100. We have described Our verses in the Holy Quran in a very impressive style and versatile manner so that you may communicate them to mankind and they may divide into two groups according to their capacities—one group may say that how an Ummi, who can neither read nor write, can produce such profound knowledge and extraordinary literature ? Certainly he has learnt these things from some one in secret and then rendered it into this language. But the other group, wise and honest, will not be misled by the satans and will recognize the fact that God has sent this knowledge through the Prophet. In other words men of understanding believe in the Quran as the word of God. The ignorant say it is the word of Muhammad (صلى الله عليه وسلم).

101. The Holy Prophet is advised to turn away from the associators and the rejectors if they do not give up their refractory attitude. If they do not believe, others will believe, so he should continue to deliver what is revealed from God and adhere to the Divine Revelation with perseverance. He is not held responsible for their actions.

109. And ye people do not abuse those whom they worship beside God that they will begin to revile Allah discourteously without knowing.

And thus We have decorated in the sight of every sect their deeds, then they all will have to reach their Lord, then He will tell them what they did.[102]

١٠٩ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ○

102. Man is generally enraged when he is rejected, or when the audience say that he is a liar. The Muslims are advised to be conscious of their great mission of propagating Tauheed amongst the Polytheists and Atheists. They are also advised to be balanced while negating the gods beside God. They should not abuse the gods and heroes of the polytheists and atheists, but use a fine language in nullifying their authority and power before God. This verse does not mean that the Muslims should not attack the authority of gods and idols and heroes to whom their devotees have given the position of God. The abusing language is forbidden, the refuting expressions are not forbidden, lest the recriprocal abuses may start and the Unbelievers may further increase in their kufr by reviling God in retaliation and ignorance. So why should the Muslims become the cause of their further error and unbelief ? Here it is told that negation of a certain wrong ideology, creed or religion on the basis of rational arguments and wise reasons is one thing and the abusing of their gods, leaders and heroes is another. The former is allowed, the latter is not permitted. Islam preaches a very high standard of propagation and Tabligh and debating. The Holy Quran has never permitted to be immoral and discourteous. This world is a world of examination. Here every sect and group prides in his ideology and manners. This is the scheme of God to test the wisdom of man. When the whole mankind will be present before God Hereafter and the facts will become crystal clear then the people will know the reality of their ideologies and deeds, which they cherished so dearly in the world.

110. And they swear by God with stress that if some Sign comes to them they will definitely believe in it. Thou say : "The Signs are alone with God, and ye Muslims : how do you realize that when those Signs come to them they will surely believe? "[103]

١١٠۔ وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ وَمَا يُشْعِرُكُمْ ۙ اَنَّهَاۤ اِذَا جَآءَتْ لَا يُؤْمِنُوْنَ ۝

111. And We will turn about their hearts and their eyes as they did not believe in those signs the first time, and We will leave them in their haughtiness wandering astray.[104]

١١١۔ وَنُقَلِّبُ اَفْـِٕدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖۤ اَوَّلَ مَرَّةٍ وَّنَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ۝ ع ١٣ ١٠ ١٩

103. Some of the Unbelievers said that if the Mount Safa were transmuted into gold they would embrace Islam. The Muslims who had a great passion for the guidance of mankind also thought that perhaps those Unbelivers would become Muslims if their demand was fulfilled. God said, "Ye Muslims ! You do not know them. I know them. They are so hard in their hearts that they will not believe if the Mount Safa is instantly transformed into gold. Then according to Divine Sunnah they will be destroyed soon. So how do you realize it?"

104. Hazrat Shah Sahib says: "Whom God gives guidance they accept the Truth the first time as soon as they hear with justice, and whoso becomes refractory in the beginning if he sees some sign, he at once makes a fraud. The Pharoah saw so many signs but he did not embrace Eman on Hazrat Moosa." The modern thinkers and scientists also resort to fraudulent interpretation to the natural signs in the form of earthquakes, storms etc. which occur as a chastisement from heaven for the unbelief and heinous crimes of men. Thus the hearts and eyes of the Rejectors are turned about and they become impervious to Truth.

SECTION 14

112. And if We send down angels on them and the dead may talk with them and We bring evereything to life before them, even then these people will not believe but that God will, but most of them are ignorant.[105]

١١١- وَلَوْ اَنَّنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْٓا
اِلَّآ اَنْ يَّشَآءَ اللّٰهُ وَلٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ○

113. And thus We appointed for every Prophet enemy, the wicked men and jinn, who teach one another gilded talks to delude. And if thy Lord willed, they would not do this work, so thou leave them to their falsehood.[106]

١١٣- وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ
وَالْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُوْرًا ؕ
وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ○

105. Even if they are shown such great signs as given in the verse they will not believe but make some fraudulent explanation and humbug for self-satisfaction. Most of them are ignorant. They do not differentiate between the will and pleasure of God. God is pleased with Eman and is displeased with Kufr. And the will of God demands a test which tends to the success of some and the failure of others. Some believe and others disbelieve. Some become the friends of the prophet and others become their avowed enemies. This is the scheme of the Divine will.

106. The Divine Scheme of the Universe demands that the forces of evil and the forces of goodness should both exist and none of the two should be completely exterminated till the system of the Universe is to be maintained, hence the Vice and Virtue, Error and Guidance have always been at daggers drawn with each other. As these idolaters, polytheists and unbelievers are teasing you by their absurd demand and are betraying the people with their treacherous plans, similarly the Satanic forces had always been working against the Divine Messengers in the past in order to deviate them from the path of Turth and break down their lofty movement and fail them in their noble mission. For this purpose alone the devils of humankind and the devils of jinn co-operate with each other and teach one another talks of deceit and delusion in a treacherous way. They gild the pills so that the people may be ea sIly deceived and snared. This freedom is given to them to test the people whether they incline to falsehood or accept the truth in order to fulfil the scheme of the Universe. As such the prophet is advised not to feel much sorrowful at their disruptive activities and the mischievous propaganda of the Enemies of Allah. Resign yourself to God and leave their matter to Him. He will Himself see their forgery they are making against the Religion of Islam and the Divine Revelation.

114. And that the hearts of those who do not believe in the Hereafter may incline to those gilded talks and they may also be pleased with it and go on doing the bad deeds which they are doing.[107]

١١٤- وَلِتَصْغَىٰ إِلَيْهِ أَفْـِٔدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُم مُّقْتَرِفُونَ ○

107. The satans teach each other gilded talks of delusion so that those people who are drowned into the lusts of this transitory world and do not believe in the permanent other world may heed to those delusive speeches and accept them from the acceptance of heart, and merge into the wordly lusts more and more, and fall in the ranks of the satans, and fall into the deep pit of error, and fall under the displeasure of God never to revert to the guided course of God's good pleasure.

115. So should I make now any other as judge beside God though He sent down to you the Book distinctly clear, and those whom We have given the Book know that it is sent down from thy Lord truly, so be not thou of the doubters.

116. And the word of thy Lord is perfect in truth and justice. No one is the changer of His Word, and He is the Hearer, Knower.[108]

١١٥- أَفَغَيْرَ اللّٰهِ أَبْتَغِي حَكَمًا وَّهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ
الْكِتٰبَ مُفَصَّلًا ط وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ
يَعْلَمُوْنَ أَنَّهُ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ
مِنَ الْمُمْتَرِيْنَ ○
١١٦- وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّعَدْلًا ط لَا مُبَدِّلَ
لِكَلِمٰتِهٖ ج وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

108. Only the ignorant and misbelievers can pay heed to the specious and plausible speeches of the men-devils and the jinn-devils. Is it possible for the prophet and his followers, who have accepted God as the Supreme Sovereign and the Sole Judge in all their affairs, to listen to the greasy talks of anyone leaving God aside? Or is it conceivable that they will bow down before the decree of a Non-God (غير الله)? God forbid! It is never possible, because they have received from God a perfect and miraculous Book which contains the necessary details and explanation of all fundamental principles and important souvenirs; and the Jews and Chirtians also know well on the basis of tidings in their Books that the Holy Quran is indeed sent down from God. Its tidings are all true, its laws are moderare and just and no one has the power to change them. In the presence of such a grand Book and the perfect and guarded Laws, how a Muslim can fall prey to the satanic insinuations, diabolical inspirations, fallacies of mind and reason and the betraying conjectures, particularly when he knows that God, whom the Muslims have recognized as the Supreme Sovereign and whose Book has been accepted as the final constitution and authority, knows the talents of all human beings and hears their demands made by their internal talents and knows well those conditons and circumstances which will take place in time and space and knows well what Laws should be given to mankind best suited to those conditions and circumstances in time and space. When the Laws of God possess a universal character and application then the Muslims of today also need not listen to the conflicting ideas of the modern thinkers in the presence of the perfectly just and truthful teachings of the Holy Quran. This fact is more clarified in the next verse.

117. If thou obeyest most of those people who are in the world, they will diverge thee from the path of God. They all follow but their own idea and they all only but conjecture.[109]

١١٧۔ وَاِنْ تُطِعْ اَكْثَرَ مَنْ فِى الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَاِنْ هُمْ اِلَّا يَخْرُصُوْنَ ○

118. Thy Lord very well knows who goes astray from His path and He very well knows those who are on His path.

١١٨۔ اِنَّ رَبَّكَ هُوَ اَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ○

109. "During the days of the Holy Prophet the ideas of the Greek Philosophers and the preposterous beliefs of the Jews and Christians were largely prevalent in a greater part of the Roman Empire, the Persian Empire and the Arabian Peninsula. The people were possessed of various types of polytheism and idolatery. Similarly other parts of the world were governed by ideas of ignorance. Today also the majority of the world population is away from Divine Ideology and Divine Thoughts. The Divine Religions are distorted and perverted and many new ideologies have been propounded by the philosophers and thinkers who are far away from Divine Wisdom and Divine Knowledge. Machiavellism, Hegalian and Kantian Idealism, Marxism — Leninism, Socialism, Communism. Anarchism, Gandhian Philosophy,

Hitlerism or Nazism, Totalitarianism, Transcendantalism, Metaphysics, and other philosophies and ideologies of today are away from the Divine Knowledge and Divine Revelation. Millions and millions of men are blindly following these ideologies and they are heedless of God's brilliant instructions and directions. So not only during the days of the Holy Prophet but also during these days of science and philosophy, constitution and research, the majority of mankind are away from the path of God. If these ideologies are adopted the path of God shall be missed. These ideologies figuratively represent the conflicting tendencies of misguided minds. They appear as the compendium of conjectures, complications, incomplete truths, imperfect researches, decorated contradictions and paradoxes. Aristotle and Plato, the famous Greek Philosophers, who are admired and adored by all European thinkers (and the fact is that a major portion of European philosophy is made of their debris) could not reach the perfect truth. They could reach a portion of Truth in some branches and were entirely devious in many branches of knowledge especially those having some relation with the Divine Realities. Imperfect truth is not enough for human guidance and some times very dangerous. Every creed, every philosophy, every ideology has some truth, otherwise it cannot survive long, but some truth cannot guide man, and this is the main reason of sending Prophets to humanity, because the Prophets are inspired by Divine Revelation and the Divine Revelation is possessed of absolute truth. Beyond Divine Revelation there is no perfect truth and full justice. This is why the European Philosophers have been evolving new theories and new systems and denouncing totally or partially what is past. Karl Marx, the father of modern atheists, denounced everything of the knowledge and has been following the mixture of wrong and right or simply what is wrong. So the Muslims of the whole world are advised indirectly through an address to the Holy Prophet that they should never listen to the so-called thinkers and philosophers who are closed in the dark hut of their conjectures and confusions and they do not find any recourse to come out of it." (Tr) Hazrat Shah Sahib says : "These several verses were sent down at the objection of the Unbelievers who said that the Muslims ate the animal which they slaughtered by their own hands and did not eat that was killed by God. So God says that such things of deception and decoration are taught by the Satans. Command does not lie with Wisdom. Command is God's alone. In the coming verses it is clarified that the killer in both cases is God alone (whether the animal is slaughtered by man according to the command of God or the animal dies a natural death), but God's name has a blessing, the animal that is slaughtered in God's name is Halal and which died without it (a natural death) is Haram". (Mozihul Quran).

119. Eat then of that animal over which the Name of Allah is pronounced if you have belief in His commands.[110]

120. And why would you not eat of the animal over which Allah's Name has been pronounced and He has explained clearly what He has forbidden you but that you are compelled to its eating. And many men lead astray by deception at their ideas without knowledge. Verily thy Lord knows very well the transgressors.[111]

١١٩- فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ إِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ○

١٢٠- وَمَا لَكُمْ اَلَّا تَاْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ اِلَّا مَا اضْطُرِرْتُمْ اِلَيْهِ ؕ وَاِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِاَهْوَآئِهِمْ بِغَيْرِ عِلْمٍ ؕ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ ○

110. When you have recognized the Prophethood of Muhammad (صلى الله عليه وسلم) and accepted the truth of the Holy Quran and entirely surrendered to His commands, so the acceptance of all the off-shoots and details is inevitable. If the acceptance of every principle and offshoot may depend upon our rational speculations, there will be no need of Divine Revelation and Prophethood.

111. With the exception of the state of compulsion and constraint the unlawful things have been explained in detail. The detail of those forbidden things does not consist of that animal which is sacrificed in the name of Allah. Then there is no reason to avoid it. The opponents wanted to mislead the common Muslims by making this false assertion that the Muslims were strange fellows to abstain from those animals which were killed by God and freely ate the animals which were killed by themselves. According to the idea of those critics the Muslims were doing some thing wrong to God and to themselves by eating of the sacrificed animal and abstaining from the one which died a natural death. They do not know that the fundamental idea of the Muslims is that God is the Creator and the Killer of every creature directly or indirectly. So as there are two kinds of His created things — some we like and some we dislike — similarly there are two kinds of His killed things — some we like and some we dislike. For example an animal which dies a natural death and its blood is absorbed in the flesh, becomes injurious to the health of mankind, and good nature detests it. But an animal which is sacrificed in the name of Allah, though it is also killed by God, Who laid death on it through the agency of the cutter, yet the operation of sacrifice in the name of God purified the flesh of the animal. So the man who says that both are the same is a transgressor, who misleads the people by fallacious arguments.

121. And leave the open sin and the hidden. Those men who do sin will be punished nearby for what they had been doing of perpetual guilt.[112]

١٢١- وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ
الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ○

122. And eat not of that over which Allah's Name is not taken and this eating is sin, and the satans whisper into the hearts of their comrades so that they should dispute with you, and if you obey them you will too become associators.[113]

١٢٢- وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ
لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ
لِيُجَادِلُوكُمْ ۚ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ○ ع

SECTION 15

123. Why, can he who was dead then We quickened him and gave him light, walks therewith among the people, equal to that whose condition is that he is lying in the shadows whence he cannot come forth. Thus is made decorated (seemly) in the sight of the Unbelievers what they do.[114]

١٢٣- أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ○

112. "At the misleading of the Unbelievers neither act in the open, nor doubt in the heart". (Mozihul Quran)

113. Hazrat Shah Sahib says : "Shirk is not merely this that one worships beside God, but Shirk is in order too that one may obey other beside God" i.e. that a man may leave what is Lawful and Unlawful in Shariat and follow merely his own likings and unlikings like the People of the Book who had left the Divine Revelation and begun to follow their Scholars and Recluses in matters of Halal and Haram. What their Scholars and Recluses declared as Lawful they accepted and what they declared as Unlawful they accepted without a reference to the Divine Book.

114. Formerly it was described that the satans inspire their comrades with provocation against the Muslims, so that they may deceive them by their specious and gilded talks, and wrangle with the Muslims and dispute with them unreasonably and treacherously, and corrupt their ideas with sneaking whisperings, and thus deviate them from the path of Islam. Here it is told that the Unbelievers should banish this hope from their hearts because a real Muslim (who was sometimes dead in spirit but afterwards given a spiritual life and endowed with the brilliant light of Eman and guidance walking among the people with it peacefully and without any fear of stumbling and deviating) cannot be captivated by the satanic seductions like those men who are groping in darkness and they find no way to come forth from that darkness, because they are never disllusioned and ever considering the darkness as light (just as the modern nations of today in the East and West).

124. And thus have We placed in every town the ringleaders of the sinners that they should devise there, and they devise not but against their own selves and do not understand.[115]

١٢٤- وَكَذٰلِكَ جَعَلْنَا فِيْ كُلِّ قَرْيَةٍ اَكٰبِرَ مُجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا ۭ وَمَا يَمْكُرُوْنَ اِلَّا بِاَنْفُسِهِمْ وَمَا يَشْعُرُوْنَ ○

125. And when there comes to them a verse, they say : "We will never believe until we are given like what is given to Allah's Messengers". Allah very well knows that occasion where to send His messages. And soon there shall befall the sinners humiliation with God and severe chastisement for that they devised.[116]

١٢٥- وَاِذَا جَاۗءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِيَ رُسُلُ اللّٰهِ ۘ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ۭ سَيُصِيْبُ الَّذِيْنَ اَجْرَمُوْا صَغَارٌ عِنْدَ اللّٰهِ وَعَذَابٌ شَدِيْدٌۢ بِمَا كَانُوْا يَمْكُرُوْنَ ○

115. Not only the Meccan magnates today, but always the ringleaders of the Unbelievers have devised and plotted so that the masses might not yield submission to the Prophets and become their followers, as Pharaoh saw the miracle yet brought a device to the people that Moses wanted to seize the kingdom by force of magic. But the devices of the Devisers do not affect the true Believers by the grace of God. These Devisers only harm themselves by their treacherous devices in both the worlds but they do not understand it at that time.

116. One of the examples of their cunning devices is that whenever some sign of truthfulness of the Prophets came down they said that they did not know such signs and arguments, they could only believe when the angels came down on them and rehearsed unto them the message of God like the Messengers or else God should come before them and deliver His message (Surat Furqan, Verse 21) or some other miracles should be given to them as they were given to the Prophets and Messengers in the past. In other words they wanted to be endowed with Prophethood or at least share it. God knows well who is entitled to such a sublime rank as Prophethood and who can bear the burden of this lofty trust. Prophethood cannot be acquired by means of prayer, penances, wealth or worldly status, nor such a supreme and delicate duty can be assigned to the common men. They should not expect such a glory but wait for severe results of their insidious plans and cunning devices in the form of grievous torments and humiliation.

126. So whomsoever God wills to guide He opens his breast for the acceptance of Islam, and whomsoever He wills to lead astray He makes his breast narrow — very extremely narrow, as if perforce it climbs to heavens.[117] Thus God shall cast abomination (chastisement) upon those who do not believe.[118]

١٢٦- فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ
وَمَنْ يُّرِدْ اَنْ يُّضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا
كَاَنَّمَا يَصَّعَّدُ فِى السَّمَآءِ ۭ كَذٰلِكَ يَجْعَلُ
اللّٰهُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ ○

117. This is the internal condition of a Kafir. He wants to reach the celestial heights but due to Kufr he cannot. So he is troubled and he feels great narrowness in his heart. And he tries again and again and uses his internal force to fly into the ecstacies of noble thoughts but in vain. He is just like a bird closed in a tomb without an opening. It desires to fly out of the tomb but finds no way out. It makes great efforts and flies from one corner to the other, upward and downward, east and west but in vain. Similarly the Unbelievers are surrounded by the closet of their wayward ideas and they do not find any recourse to the healthy and spacious atmosphere of peaceful realities. This is verily the condition of the Western philosophers and thinkers. (Tr)

118. This is a very severe punishment to the inner soul of an individual who is extremely glutted with distracted and tormenting ideas, but despite strenuous efforts does not find a liberation. It is a mental torture, an anguish of the heart and soul, a dejection of the spirit, a depravation of wisdom, a misfortune, a deprivation, a grievous chastisement de profundis. This is the interpretation of the word رجس according to Shaikhul Hind, the Prisoner of Malta. This narrowness of the breast shall be transformed into chastisement Hereafter. Hazrat Abdul Rahmam bin Zaid bin Aslam has interpreted رجس as chastisement. But according to Hazrat Ibne Abbas رجس here means Satan, perhaps because رجس means unholy and who would be more unholy than Satan ? It means as the breast of the Unbelievers is narrowed, similarly Satan is set upon them and they become impervious to Truth.

And Hazrat Shah Sahib says : "It was told above that the Unbelievers swear on strong oath that they will believe only if thay see a Sign. Now it is told that 'if We do not give Eman, how will then they believe'. After this the devices of making the dead as Halal were described. Now an answer to their devices is given that whose wisdom leads him to be adamant in denial—at the sight of some Sign or Argument he resorts to some insidious interpretation or humbug so it is the mark of error ; and whose wisdom leads to justice and submission it is the mark of guidance. These Unbelievers have the marks of error, no Sign will affect them." (Mozihul Quran)

127. And this is the path of thy Lord — straight. We have clarified the signs for the observers.[119]

١٢٧۔ وَهٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ○

119. Submission to God's command and negation of wisdom's (wrong) interpretation is the straight path. It means whenever the pronouncement of wisdom is against the Divine Commandment, it will be rejected in the presence of Divine Order It does not mean that Kitab and Sunnah are incompatible with wisdom. The Kitab and Sunnah are in conformity with reason and wisdom but the fact is that the wisdom of every man does not understand the hidden reasons and secrets of the Divine Commands. Sometimes it appears to a superficial wisdom that certain order of Kitab and Sunnah is against reason and so a sincere Muslim is puzzled what to do. In this situation the pronouncement of wisdom should be set aside and God's order should be followed. At the same time the orders and commands of God should be followed with wisdom. The wisdom should be subordinated to Divine Revelation but the Divine Revelation should not be subordinated to wisdom. This is the straight path. If wisdom alone could suffice there was no need of Prophethood (نبوۃ) and Divine Revelation (وحی الٰہی). If there is no sunshine the eye cannot see the objects. Similarly if there is no light of Prophethood and Divine Revelation the naked wisdom cannot be able to observe the facts. This is why the Western Thinkers and Philosophers have been groping in darkness and they have never reached the Reality. Hence a Muslim should adhere to Kitab and Sunnah in all walks of life. God is Sovereign and Wisdom is not Sovereign. (Tr)

128. For them alone is the house of peace with their Lord, and He is their Helper on account of their deeds.

129. The day when He will gather them all together, say: "O crowd of Jinn! You made many a man your subservient." And their clients from among mankind will say: "O our Lord! We had profited each of the other, and we reached our that promise which Thou had appointed for us." God will say: "The Fire is your Home, you will be dwelling therein but when God will." Of course, thy Lord is All-Wise, All-Knowing.[120]

١٢٨. لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ○

١٢٩. وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ يٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ وَقَالَ اَوْلِيٰٓؤُهُمْ مِّنَ الْاِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّبَلَغْنَآ اَجَلَنَا الَّذِيْٓ اَجَّلْتَ لَنَا ۭ قَالَ النَّارُ مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا مَا شَاۗءَ اللّٰهُ ۭ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ○

120. This verse shows that no one is authorized by God to become the determinate sovereign of mankind and receive obedience from them. The Jinn who became the sovereign and masters of mankind and received obedience, adoration and sacrifices from their devotees and thus virtually gained the status of divinity shall be taken to task by God in the Hereafter. Similarly other satans or jinn who led astray mankind from the path of God and made them their loyal servants shall be qusetioned about their authority. The pagan Arabs sought help from the Jinn in miseries and whenever they stayed in some jungle or mountain valley they said that they had come under the shelter of the jinn of that region and by this action of man they became more proud and arrogant and thus tried to share the authority of God. Ibne Kathir has related many traditions about this custom of the pagan Arabs. Surah jinn describes this polytheistic belief of the pagan Arabs. The Hindus of India also seek help from the satans among the Jinn. Moreover, the idols and statues who are worshipped by the polytheists and Idolaters are none but satans. The Idolaters will say in the Hereafter that they did not worship the jinn but had made some sort of contract in the life of the world before death for sake of mutual benefits. But this lame and foolish excuse will be turned down and they will be condemned for their false pretences and as a final judgment they will be said that the Fire of the Hell will be the dwelling place for the adored and the adorers. They will dwell therein for ever but that God willed. Verily God is All-Wise and All-Knowing. He knows the nature of the crime of polytheism and has appointed everlasting punishment justly and wisely for this heinous crime and described His Will in the Holy Quran that He will not forgive polytheism. It means the punishment of the criminals is subject to the Will of God and not something compulsory on God. He may pardon the punishment if He will, He may diminish the punishment if He will, He may curtail the punishment period if He will, He is powrful over everything, but He is Wise also. So He does not do anything unwisely. He has already mentioned His Will in the Holy Quran that He will not pardon polytheism and association.

130. وَكَذٰلِكَ نُوَلِّيْ بَعْضَ الظّٰلِمِيْنَ بَعْضًا بِمَا كَانُوْا يَكْسِبُوْنَ ۝ ع

130. And thus We will join the sinners, the ones with others, on the basis of their deeds.[121]

121. The criminals of the same crime shall be grouped together in various classes of the Hell according to the nature of crime. God says that the Hypocrites shall be put in the lowest bottom of the Hell. It means there are different classes for different criminals as we see in this world. The world by friendship of the criminals is cheering to the criminals but the friendship of the Hell will be a gloomy and dreary phenomenon because of mutual condemnation and exchange of traducing and biting remarks.

SECTION 16

131. " O crowd of jinn and men : Did there not come to you Messengers from amongst you rehearsing unto you My commands and warning you of this very day of yours?"[122]

They will say: "We heve admitted our sin." And the life of the world deceived them[123] and they became convinced of this fact that they were kafirs.[124]

١٣- يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ
يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَيُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ
هٰذَا ؕ قَالُوْا شَهِدْنَا عَلٰٓى اَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ
الدُّنْيَا وَشَهِدُوْا عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ○

122. The arrogance of the evil jinn and evil men was described above. Their absurd excuse was quoted. Here it is told that the lame excuse and the false pretexts of the followers of the evil jinn are not worth hearing. They are all absurd and baseless. God's argument is established in the world, which they will have also to admit in the Hereafter. Here the address is general to the jinn and men both and not separate. It is established by the well-known scholars that Prophets are not raised up from among the jinn because their spiritual talents are lower than those of mankind. The Holy Quran says ; وما ارسلنا من قبلك الا رجالا نوحي اليهم من اهل القرى [And We did not send Messengers before thee but they were all men to whom We revealed and they were used to be the inhabitants of the towns (and not villages] (Surah Yusuf, Verse 109). This Verse of Surah Yusuf proves that Divine Message is always placed among men and not jinn. The jinn are ordered to follow the Prophets from mankind. The jinn are not the symbols of evil spirits as Abdullah Yusuf Ali has said and neither they are the rural population of mankind as Sir Sayyed has put it. The jinn are a separate creation of God and they are made of fire as men are made of clay. They are made subservient to mankind in mundane and religious mattes according to the Quran and Traditions. The angels are not made Messengers for mankind because the man cannot tolerate the original appearance of an angel. And if they were sent in the form and shape of mankind it would be an illusion. Similarly the jinn could not be made messengers for mankind because his original shape and figure is also awful and not amiable for mankind, and if the jinn were sent in the shape and figure of man there would be the same illusion as in the case of angels. The men, however, could be sent to the jinn because the jinn do not feel any awful difficulty to associate with men, and nor the appearance of man is intolerable for the jinn. On the other side the Prophets are given so much spiritual powers that the awful appearance of the jinn does not terrify them.

123. The luxuries and lusts of the world made them totally heedless of the Hereafter. They never thought that one day they would have to appear before God, who is the Real Sovereign and shall take the accounts of the world.

124. It was described before that the Unbelievers will first deny their unbelief (Kufr) but afterwards God will make them admit by device.

132. This is because thy Lord is not the destroyer of towns at their wrong and the the people thereof are unaware.

١٣٢- ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا غٰفِلُوْنَ ○

133. And for everyone are degrees of their deeds, and thy Lord is never unaware of their works.[125]

١٣٣- وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ○

134. And thy Lord is Care-free, Merciful; if He will He may take you off and establish after you whom He will, as He produced you from the seed of other people.

١٣٤- وَرَبُّكَ الْغَنِىُّ ذُو الرَّحْمَةِ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا يَشَآءُ كَمَآ اَنْشَاَكُمْ مِّنْ ذُرِّيَّةِ قَوْمٍ اٰخَرِيْنَ ؕ

135. The thing you are promised will definitely come and you can not frustrate.[126]

١٣٥- اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّمَآ اَنْتُمْ بِمُعْجِزِيْنَ ○

125. God does not seize and destroy the people at their wrong and unjust deeds without warning and informing. So He sent Messengers and Warners to reveal clearly to mankind and jinn the results of their Faith and Deeds. Everyone shall be dealt with according to the degrees of actions and faith (Eman).

126. God has established His argument against mankind and jinn all—by sending His Messengers and Warners. If you do not submit and follow the straight path then God is Independent of all creations and He has no care for you. If He will He can remove you from this world and bring another people in your place, who will be loyal and obedient. It is not difficult for God to replace a better nation for a worse people. When He can create posterities from the seed of ancestors, He can also create other people to serve Him. God's work is never finished by the evil efforts of wicked people or evil satans. If one generation does not serve, He produces another generation for the service of Islam. But the wicked persons should know that they will not be left at large deceiving and betraying the creation of God. They cannot run away from Divine seizure and seek the shelter of anyone beside God. No one can frustrate the execution of the Divine Will.

136. Thou say: "O people! Do your work at your place, I also do my work, so soon you will know who gets the Home of the Ultima. Certainly the unjust will not succeed."[127]

١٣٦- قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ○

137. And they appointed to God of His created tillage and cattle a portion then said: "This portion is for God—in their idea—and this for our associates." Yet the share of their associates reaches not to the side of Allah and the share of God reaches unto the associates. What an evil judgment they practise.[128]

١٣٧- وَجَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيْبًا فَقَالُوْا هٰذَا لِلّٰهِ بِزَعْمِهِمْ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَمَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ○

127. Worng and Right, Virtue and Vice, Profit and Loss are made clear. Even then if you do not refrain from disbedience and arrogance and go on doing wrong to yourselves, it is your look-out, you are yourself responsible. You do your work and I do my duty. Soon the results shall be distinguished. You will know soon your end which is definitely disastrous because the unjust people and worng doers never succeed in life.

Now the coming verses describe some of the wrongs of those people in faith and action. First of all the greatest wrong—polytheism—is described according to the verse ان الشرك لظلم عظيم (No doubt, Shirk is the greatest wrong) which was most prevalent among them.

128. Hazrat Shah Sahib says: "The Unbelievers set apart from the yields of their fields and from the young ones of the cattle a portion for the offering unto their idols and a portion as an offering to God. When they found some better animal in God's portion they transferred it to the share of the idols but never transferred any such animal from the share of idols to the side of God. They feared the idols more than God." Similarly if some quantity of grains from the share of the idols went by chance to the portion of God, they at once separated it and returned it to the idols but did not return it to God if some thing of God's portion came to the side of the idols. The pretext was that God is Rich and All-Sufficient, if His portion is diminished then there is no harm. He does not care for such things; on the contrary the idols were not like God. But it is strange that despite knowing the mean nature of the minor deities of their temple they had raised them to the status of Divinity and sought help from them. However, by the words ساء ما يحكمون the stupidity and injustice of the polytheists and idolaters is shown in that firstly it was foolish to appoint some offering from the created things of God to non-gods and secondly it was still more foolish and unjust to reserve good things for the Al-mighty Lord.

138. And thus their associates have made decorated in the sight of many polytheists the killing of their children so that they may destroy them and obscure upon them their religion. And if God willed they would not do this thing, so leave them and their forging.[129]

وَكَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ
شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ وَلِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ۭ وَلَوْ
شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ○

139. And they say: "These cattle and the tillage are inviolable. None shall eat them but whom we will"—according to their idea—and they had forbidden the backs of some cattle, and on some cattle they did not pronounce name of Allah, forging against God. Soon He will punish them for this lie.[130]

١٣٩. وَقَالُوْا هٰذِهٖٓ اَنْعَامٌ وَّحَرْثٌ حِجْرٌ ۖ لَّا يَطْعَمُهَآ اِلَّا مَنْ
نَّشَآءُ بِزَعْمِهِمْ وَاَنْعَامٌ حُرِّمَتْ ظُهُوْرُهَا وَاَنْعَامٌ
لَّا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ۭ سَيَجْزِيْهِمْ
بِمَا كَانُوْا يَفْتَرُوْنَ ○

129. Here associates (شركاء) according to Mujahid represent the satans. The worst example of the utter ignorance and stone-heartedness of the polytheists is that some of them killed their daughters for fear and shame of becoming father-in-law. Some Idolaters killed their real children out of this fear that where from they would feed them ? And sometimes they vowed the sacrifice of a son in the name of a certain deity or idol if they got so many sons, or if certain wish of theirs was fulfilled. Unfortunately they thought this mercilessness and cruelty as worship of a high magnitude and thought it as a means to nearness of God and idols. Perhaps this ritual custom was taught by the Satan in answer to the famous Sunnat of Abraham, the friend of God. The satans teach such heinous acts in a very beautiful fashion so that they may succeed in ruining the World and the Hereafter of men and to obscure the remnants of the Religion of Abraham and Ismaeel in their eyes. And this is the scheme of God to test the wisdom of mankind.

130. These are other polytheistic customs of the Pagan Arabs which they said they were the Divine Commands for the sake of attaining God's good pleasure. God will surely punish them for these attributions and forgings against God—the All-Wise, the All-Knowing.

140. And they say : "What is within the bellies of these cattle is reserved for our males and forbidden to our women, but if it be dead then they all shall be equal in its eating. He will punish them for these attributions. He is All-Wise, All-Knowing.[131]

١٤٠۔ وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ وَاِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ۭ سَيَجْزِيْهِمْ وَصْفَهُمْ ۭ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ○

141. No doubt, they are destroyed who killed their children foolishly without understanding ; and they have forbidden the provision God has given them forging against God. No doubt, they have gone astray and not come to the straight path.[132]

١٤٠۔ قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ افْتِرَاۗءً عَلَى اللّٰهِ ۭ قَدْ ضَلُّوْا وَمَا كَانُوْا مُهْتَدِيْنَ ○ ع

131. Another absurd ritual was that young ones born alive to Baheera and Saeba were to be eaten by male persons, women were forbidden to eat them. But if it were dead then both men and women could eat. God shall punish them for these self-made laws and customs.

132. What a more loss and error could be than that they were deprived of good name, wealth and children in the world and sentenced to grievous punishment Hereafter for their cruel and foolish acts ?

SECTION 17

142. And He alone created the gardens, trellised and untrellised, and palm-trees and cornland with various food and created olive and pomegranate, alike and unlike. Eat of their fruits when they bear fruit and pay the due thereof on the day when you harvest them ; and do not expend improvidently, He is not pleased with the improvident expenders.[133]

١٤٢۔ وَهُوَ الَّذِيْٓ اَنْشَاَ جَنّٰتٍ مَّعْرُوْشٰتٍ وَّغَيْرَ مَعْرُوْشٰتٍ وَّ
النَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكُلُهٗ وَالزَّيْتُوْنَ وَالرُّمَّانَ
مُتَشَابِهًا وَّغَيْرَ مُتَشَابِهٍ ۭ كُلُوْا مِنْ ثَمَرِهٖٓ اِذَآ اَثْمَرَ
وَاٰتُوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۠ وَلَا تُسْرِفُوْا ۭ اِنَّهٗ لَا يُحِبُّ
الْمُسْرِفِيْنَ ۝

133. Trellized : Grapes etc. Untrellized : Trees like mango-trees, palm-trees, etc. which have trunks, or ground creepers like watermelon, melon, etc.

Alike and unlike : Similar in shape but different in taste.

The substance of this verse is that we should not abstain from the corn and fruits, which God has created, without an express authority from God. For example, during fast we are ordered to abstain from drinking and eating. The Unbelievers (as the Hindus of Bharat) sometimes forbid themselves some corn or fruits under superstitions. This is not lawful. Prevention during the treatment period is quite different. It is not forbidding in the technical sense. Two things, however, should be kept in mind. Firstly, the due of God should be instantly paid when the crop is harvested. Secondly, it must not be expended extravagantly and improvidently.

What is meant here by God's due ? The Scholars have different opinions. According to Ibne Kathir, in the early days of Islam i.e. in Mecca a portion of the produce of garden or farm was obligatory on the Muslims to part away with for the poor and beggars. In Medina the quantity of the portion was fixed (2 A.H.). One-tenth of the non-irrigated and one-twentieth of the irrigated land was fixed as obligatory.

143. And He created among cattle loaders and earthwards. Eat of God's food and follow not the footsteps of the Satan, he is your enemy manifest.[134]

وَمِنَ الْاَنْعَامِ حَمُوْلَةً وَّفَرْشًا ؕ كُلُوْا مِمَّا رَزَقَكُمُ
اللّٰهُ وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ
مُّبِيْنٌ ۙ﴿۱۴۳﴾

144. He created eight males and females, two of sheep and of goats two. Thou ask : "Is it the two males Allah has forbidden, or the two females, or what the wombs of the two females contain ? Tell me the authority if you are true."

ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ
اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا
اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ نَبِّئُوْنِيْ بِعِلْمٍ
اِنْ كُنْتُمْ صٰدِقِيْنَ ۙ﴿۱۴۴﴾

145. And He created of camels two and of oxen two. Ask thou : "Has He forbidden both the males or both the females or what the wombs of the two females contain ? Were you present at that time when God had given you this order ? Then who is more unjust than that who forges a lie against God in order that he may lead mankind astray without any knowledge. No doubt, God does not guide the unjust people.[135]

وَمِنَ الْاِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ
حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ
الْاُنْثَيَيْنِ ؕ اَمْ كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ
فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا لِّيُضِلَّ النَّاسَ
بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۴۵﴾

134. Loaders : As camel, ox etc. Earthwards : Of small size as sheep, goat. We are ordered to profit by the bounties of God. We are forbidden to follow the steps of the Satan. The Hindus of Bharat have forbidden many bounties of God. They do not eat the meat of cow and some of them abstain from all kinds of meat. Most of the people have crossed the bounds. They eat all kinds of animals as rats, cats, dogs, snakes, monkeys, etc. This also is following the footsteps of the Satan. The Satan also wants that we should devour the whole produce and neglect the poor people. So God's due should be given away after cutting the harvest. Similarly before harvest the fruits are sold as gamble. It is not allowed. Most of the people take out the portion of saints and gods and deities from the produce and they think that they will be ruined if they do not do so. Some Muslims are also suffering from this disease. It is polytheism and an act of satanism ; Satan is our avowed enemy and it is quite clear. We should not be deceived by the Satan.

135. The substance of these verses is that God is Sovereign and Law-giver. He can make a thing Lawful (حلال) or Unlawful (حرام). No one has a right to make anything Halal or Haram. The Polytheists of Mecca and the Atheists of the modern world have made, by their own selfwill, something lawful and some thing unlawful. This is sheer nonsense to claim to the rank of God Who is the real Sovereign. They are most unjust who forge against God or become God themselves. God does not guide such wrong people.

SECTION 18

146. Say thou : "I do not find in that Revelation that has reached me any thing forbidden to the eater who eats thereof but that it be carrion or blood flowing or the flesh of the swine as it is unholy (impure) or it be unlawful sacrifice upon which the name of other than God is pronounced ; then whosoever is constrained with hunger not disobeying nor transgressing so thy Lord is most Forgiving and extremely Kind.[136]

١٤٦. قُلْ لَّآ اَجِدُ فِيْ مَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ
يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ
لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ
بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِيْمٌ ○

147. And to the Jews We had forbidden every animal with claws, and of oxen and goat We had forbidden their fats but that adhering to their backs or their entrails or that (fat) mingled with bone. This We punished them for their insolence, and We tell the truth.[137]

١٤٧. وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِيْ ظُفُرٍ ۚ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُوْمَهُمَآ اِلَّا مَا حَمَلَتْ
ظُهُوْرُهُمَآ اَوِ الْحَوَايَآ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذٰلِكَ
جَزَيْنٰهُمْ بِبَغْيِهِمْ ۖ وَاِنَّا لَصٰدِقُوْنَ ○

136. Hazrat Shah Sahib says : "Among those animals which are generally eaten this is forbidden only." If a man is so much hungry that he has reached the verge of death he is permitted to eat of the forbidden things to save his life. "Not disobeying" means he should start eating the forbidden thing before actually reaching that condition when death is sure, "not transgressing" means that he should eat as much as necessary to save life.

137. Some good things were forbidden to the Jews because of their insolence and haughtiness as a punishment, otherwise they were all lawful before it. The Jews are wrong in saying that these things had been unlawful since Hazrat Noah and were also unlawful in the Shariat of Abraham. All those animals having undivided hoof were prohibited to the Jews exclusively as a punishment for their ceaseless disobedience and transgression, otherwise they were essentially lawful in all times. For example the camel, the ostrich, the duck having solid hoofs were made unlawful for the Jews at their arrogance and rebellion. Similarly the fats of oxen and sheep were made unlawful for the Jews but that adhering to their backs or their entrails or mingled with bones.

Note :— وَاِنَّا لَصٰدِقُوْنَ is a very pithy, piercing and rousing expression for the Lovers and Believers. (Tr)

148. Then if they cry lies to thee thou say : "The Mercy of your Lord has got a great space, and His chastisement will not be averted from the sinful people."[138]

١٤٨۔ فَإِنْ كَذَّبُوكَ فَقُلْ رَّبُّكُمْ ذُو رَحْمَةٍ وَّاسِعَةٍ ۚ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ○

149. Now the Mushrik will say : "Had God willed we would have not committed Shirk, nor our fathers, and nor we would have forbidden any thing." Even so the people before them cried lies until they tasted Our chastisement. Thou say : "Have you got any knowledge to bring it forth before us ? Or you follow only bare surmise and you do nothing but conjecture."

١٤٩۔ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ○

138. Hazrat Shah Sahib says, "Due to the spaciousness of God's Mercy you are still safe, do not think that God's chastisement is averted or gone away."
(Mozihul Quran).

150. Thou say: "Enough! Decidedly God's argument is perfectly final. So if He willed He would have guided all of you."[139]

١٥٠. قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ لَهَدٰىكُمْ أَجْمَعِيْنَ ○

139. The Polytheists were bidden in the pervious section to produce argument or authority in support of the forbidden things which they had themselves forbidden and said that God had forbidden those things. They could not quote any authority from God but said that if God did not like those things which they did He could easily check them from doing so. They said that if God had not willed they and their fathers would have not comitted Shirk, nor would have forbidden those things which they ate. Because God did not check them from Shirk and from making those things forbidden to themselves, therefore they argued that God was pleased with those things and was not displeased with them also. The Holy Quran repudiates their wilful stand and declares that all their arguments are nothing but the efforts of their imagination. If a constitutional Government does not seize the Traitors at the first instance and gives them time for reformation, it does not mean that the Government is pleased with the rebellions activities of the traitors. But when the file of the criminals is complete for prosecution and judgment the Government arrests them and produces them before the Court of Law, where the merits of the case are judged and the criminals are sentenced to punishment. When the Constitution and Law of the State declare that treason is a crime, the temporary respite or connivance on the part of the Executive Authority cannot be attributed to the pleasure of the Government.

Similarly the Mighty Lord of the Universe has informed mankind of His Laws and Commands through His pious Messengers, Prophets and Apostles and He has made clear things of His pleasure and things of His displeasure, sometimes continuously and some times with intervals, till at last no doubt was left during the period of the Holy Prophet when the Divine Revelation culminated in the final Message of the Holy Quran. Meantime the truth of the Divine Messengers was vindicated by the heavenly

visitations now and then, when the people did not surrender but rebelled against God and His Apostles and became refractory and adamant in their disbelief and disobedience. These are clear facts of the History of Nations. So temporary suspension of punishment does not presuppose the pleasure of God as the polytheists hold it. This is only their surmise which does not catch any support from Wisdom or Common Sense.

Some people can say that why man is not created on a one-sided disposition always inclined to Virtue and disinclined to Vice. If we observe deeply and honestly this assertion or question it means that why man is created on human nature and made free to choose this way or that way, and why he was not animalized to lower talents and limited field of unwise movements, or why he was not made a too much gentle creature like the angels which are automatized to goodness. In brief, this great progressive creature which is known as man should not have come into existence on the face of the earth with wonderful powers of research and conquest, with a tremendous inventive genius and with an extraordinary capacity of Divine Recognition surpassing all creations of God. This assertion is a negation of man, denunciation of humanity and a denial of the very existence of man on Earth. Only fool can deny his existence! So if the creation of man was necessary for the perfection of this Universe, naturally the results of his creation were also imperative. If good food is necessary for the life of man, refuse is also imperative. If there is diversity in the demonstration of material and economic talents, there must also be diversity in the mental and spiritual departments of human life. It is not possible that all men bearing different qualities and wisdom may adopt the one and the same course or compelled to walk on the same path. This forced walking without moving this side or that side of the way is a negation of man' s liberal faculties, and man is not endowed with this mechanism of automation. His sublime glory lies in the autonomy of his wisdom and creative powers. Consequently if the existence of man is necessary in the Universe, the differnence of good and bad is also necessary. This difference of good and bad is a clear proof of this fact that every action, which is essentially the product of man's wisdom and his active power, is not necessarily liked by God, because the wisdom and active power (together with inner qualities) being different, the product shall be different. Some actions, therefore, shall be good and desirable, and some actions shall be bad and undesirable. Both bad and good actions cannot be equal in the eyes of God, otherwise it shall be granted that God likes Morality as well as Immorality, He likes Tauheed as well as Shirk, He likes Eman as well as Kufr. Obviously it is against reason and absolutely wrong. No doubt, if God willed He could make mankind of uniform characteristics and compel them to lead the one and the same path, but when He has not willed, as the events of mankind prove, so God's argument is perfected on

mankind particularly on those men who try to prove and establish pragmatic reciprocity between Divine Will and Divine Pleasure. If the Divine Will and Divine Pleasure are congruent, as the polytheists assert, it means shirk is also correct and desirable before God. Consequently this argument of the polytheists لوشآءاللہ ما اشرکنا الخ (Had God willed we would not have committed Shirk...) is fallacious and wrong. Wisdom does not support their argument. These are bare surmises and conjectures which God' s conclusive argument totally repudiates as hinted in فلوشآء لھدٰکم اجمعین (If God had willed He would have guided all of you)—man's nature is not made such as to lead the one and the same way of guidance. God has given him that power of choice and option which could possibly be given to His some creature. Hence it is imperative that ways should differ when this freedom of action is to be used by mankind. One may adopt virtue, the other vice. Some may become the manifestation of God's Mercy and others may become the manifestation of God's wrath. In this way that lofty purpose determined in eternity may be fully completed. That lofty purpose behind the creation of this great Universe is the manifestation of Divine Attributes of Grace and Elegance, Dignity and Eminence (جمال وجلال), If there is no diversity in the Universe and one and the same pattern is supposed for the whole Universe, then some Divine Attributes will be manifested and others will have no reflector. This much is said on this supposition that the words: لوشآءاللہ ما اشرکنا الخ of the ploytheist may be construed to their attributions as beneficent. But if these words are meant for apology that what God wants He makes us do those things whether bad or good i.e. everything is bound by His Determination, then why the Prophets faced Determinism and gave them the threat of God's chastisement? The answer to this fallacious assertion is that Determinism is also the cause of sending Messengers and Prophets with Divine Light and Guidance and is also the cause of sending chastisement upon the polytheists and other disobedient people. God has created the snake and exercises the effect of death by snake-biting on the snake-bitten, though there is no hand of the snake-bitten in the action of the snake who bit him. Similarly Determinism asserts that the effect of Shirk and kufr is the everlasting destruction and loss, and the effect of Eman and Amal-e-Sualih (Belief and good deeds) is the eternal peace and salvation. The chain of Causes and Effects reaches God Who has determined them. So if the polytheists go on attributing their polytheistic actions to Determinism and do not refrain from them as demanded of them by the Messengers of God, they should redeem the argument of God as perfected and conclusive, thinking that the sending of Messengers and Chastisements is also the result of Determinism. No doubt, if God had willed He would have guided you all, but He did not will on account of your impervious capacity, and at last the evil action, which emanated from your evil capacity, took the form of chastisement. (God forbid).

151. Thou say: "Bring forward your witness, those who may testify this thing that God has forbidden these things." Then if they testify even then thou rely not on them; and follow not the desire of those who denied Our Commands and those who do not believe in the Hereafter and they ascribe equals so their Lord.[140]

١٥١۔ قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ۝ ع

140. It was the condition of the rational argument as described above. Now if you have any authority from Heaven you should present it, and bring witnesses to prove that God had forbidden those things in their presence. If some shameless and ignominious souls stand out to witness, do not believe in them.

SECTION 19

152. Thou say : "You come, I will rehearse what God has forbidden you,[141] that you associate not any thing with Him and do good to parents and slay not your children because of poverty.[142] We provide you and them, and approach not any work of indecency what is apparent of it and what is concealed,[143] and slay not the soul God has forbidden but on right. He has commanded you with it that you may understand."[144]

١٥٢۔ قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ اَلَّا تُشْرِكُوْا
بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ
مِّنْ اِمْلَاقٍ ؕ نَحْنُ نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَلَا تَقْرَبُوا
الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ
لَعَلَّكُمْ تَعْقِلُوْنَ ○

141. Previously those things were mentioned which the Polytheists had forbidden by their own free will without reason and without any authority from God. Now those things are described which have been unlawful since the history of mankind, but these polytheists were always indulged in all those things. God has forbidden the following things in these verses : (1) Association with God (شرك با لله) (2) Misbehaviour with the parents (3) Killing of children (4) All indecent works e.g. fornication, adultery, homosexuality, etc. (5) Slaying any person without right (6) Unlawful possession or expenditure of an orphan's wealth (7) Unjust speech or witness (8) Breach of God's covenant.

142. The Arabs sometimes killed their children due to poor conditions — when they had little to eat how would they feed their children ? Here it is told that the Real Provider is God Who feeds the parents and the children both. At other place the words من خشية املاق are mentioned which mean "due to fear of poverty." Perhaps these words referred to those who were not poor but feared that they would become poor when the children will share their wealth. "This is a very mean idea and a reflection of internal unbelief (Kufr), an idea which is also governing the modern mind who has little belief in God and His glorious attributes." (Tr.)

143. "Draw not near indecency" means that one should also abstain from the preliminary motivations e.g. one should not only abstain from fornication but also abstain from bad sight and inter-mixation, private meeting and recreation, so common in the Western Society.

144. Do not slay any person without the permission of Shariat — the slaying of intentional murderer, married fornicator and the apostate from Islam is enjoined by Shariat according to the True Traditions, and the Imams of Fiqh are unanimous about this law.

153. And approach not the wealth of the orphan but in the way that is fairer until he reaches his youth,[145] and fill up the measure and balance with justice ; We charge any body with only that thing which he has power thereof,[146] and when you speak, be just, even if he be a near kinsman[147] and fulfil God's covenant.[148] He has given yo this order so that you may receive advice.

١٥٢۔ وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَاَوْفُوا الْكَيْلَ وَالْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا ۚ وَاِذَا قُلْتُمْ فَاعْدِلُوْا وَلَوْ كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝

154. And commanded He that : "It is My path, straight, so follow it and follow not other paths that they will diverge you from His path.[149] It is made a command for you so that you may ward off."

١٥٣۔ وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ ۭ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ۝

155. Then We gave to Moses the Book in order to complete the bounty for the people of good deeds and for the explanation of all things and for guidance and mercy so that those people might believe in the meeting with their Lord.[150]

١٥٤۔ ثُمَّ اٰتَيْنَا مُوْسَى الْكِتٰبَ تَمَامًا عَلَى الَّذِيْٓ اَحْسَنَ وَتَفْصِيْلًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً لَّعَلَّهُمْ بِلِقَاۗءِ رَبِّهِمْ يُؤْمِنُوْنَ ۝

145. The wealth of the orphan can be expended according to Shariat with great caution by the guardian. When the orphan is young, able to undertake his duties, his property should be handed over to him.

146. You should perform your duties and observe the commands of God according to your power and capacity. God does not charge anyone beyond his power and capacity.

147. In the expression of truth; love and relation should not come in your way.

148. "Fulfil God's covenant" means obey God's commands and complete your vows to God provided the vows are within the bounds of Shariat.

149. Obedience to the above commands and the fulfilment of God's covenant in faith and action is the "straight" path which was prayed for in Sura Fateha. Now you are at liberty. One who detracts from this path will go astray, away from God.

150. This verse shows that the laws and commands mentioned above were prevalent among all the Prophets before Moses. They are repeated in the Taurat with additional blessings of mercy and knowledge.

SECTION 20

156. And this one is a Book that We have sent down, blessed, so follow it and do fear so that mercy may be done to you,[158]

١٥٦۔ وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَاتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ۝

151. The Taurat was indeed an excellent Book and contained necessary details. It was a mercy and a blessing for the good souls of all times before the Holy Prophet so that they might understand its contents and come to believe in the meeting and sight of God one day. Taurat was whatever it was ! But now this one is also a Book from the same Lord Who had sent the Taurat through the great Prophet, Moses. This Book has come with a more perfect glory and is more resplendent with eminent grace and extraordinary beauty. The Sun has risen with self-evident brilliance. The words of this bright Book are semper idem, its verses semper fidelis, its principles semper paratus, its laws sempiternal, its spaciousness sempiternous, its subjects sempevirent. For a deeper observer its profundity is limitless, for a rememberer its lessons are easy to understand and act upon, for a learned scholar its knowledge is infinite, for a scientist its allusions are researching and wonderful, for a philosopher its hints are directive symbols, for a roamer it is a beneficent guide, for a lover of God it is a cordial friend and a faithful companion, for a truth-seeker it is a lovely digest, for a reformer it is a wise consultant, for a lowly spirit it is an energetic invigorator, for a sinking heart it is a powerful stimulator, for a down-trodden nation it is a kind saviour and a raiser, for disappointment it is a hope — the Last Message of God on Earth — for the salvation of mankind. Looking at its internal and external blessings and perfections one is forced to say ; بہارِ عالمِ حسنش دل و جاں تازہ می دارد برنگِ اصحابِ صورت را بہ بُو ارباب معنی را

(The spring of the world of its beauty always keeps the heart and spirit fresh and lively —for the Mess'rs of Form with colour, for the Masters of Reality with odour)

There is no need now to go hither and thither or to see right and left in search of Truth. If you want to take a plentiful share of God's Mercy, follow instantly this last and perfect Book and fear you God in such a way that nothing against it may occur from you.

157. Lest you say : "The Book was sent down only upon the two Sects before us, and we were quite unaware of its reading-teaching."[152]

١٥٧۔ اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى طَآئِفَتَيْنِ مِنْ قَبْلِنَا ۪ وَاِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغٰفِلِيْنَ ۙ

152. After the revelation of this grand Book there is no chance left for the Arabs to say that the past heavenly Books were sent down upon the two famous Sects — Jews and Christians — so far as their knowledge is concerned, and they were not acquainted with them. No doubt, the Jews and Christians read those Books and taught them to their people and sometimes translated them into Arabic, as Varqa bin Nofel (ورقه بن نوفل) etc. had done, and they also tried to convert them to Jewism and Christianity, but as they thought they were primarily meant for those very people and they had no concern with them. And it was not unnatural if the Arabs thought so because they were highly self-centered people. Now the Holy Quran has come to them as the final argument of God and they have no excuse to present before God.

153. Or they should say that if some Divine Book would have been given to them they would have followed it more than the Jews and Christians and would have been better guided than they. So they are endowed with this great and valuable blessing of God and this blessing is perfect most in its character, it has fuller guidance than any Book of the past had and it is a source of immense mercy for its followers. Now God will see how they deal with this glorious Book.

Note :—Praise and glory to God that with the exception of few unfortunate souls the majority of the Arabs accepted the Holy Quran and struggled very hard for the achievement of its knowledge and light through the enlightened company of the Holy Prophet. After becoming proficient in its knowledge and purified internally and externally they spread the Message and Light of the Holy Quran throughout the world with great integrity and responsibility and with precise exactness. They neither changed the words, nor the meanings of the Holy Quran like the Jews and Christians. This is why the Holy Quran stands purely in its original form though about 1400 years have passed.

158. Or else you say : "If the Book were sent down to us we would have led the way better than they." So the argument from your Lord has come to you, and guidance and mercy.[153] Now who is more unjust than he who cries lies to the verses of God and turns away from them ? We will punish those who turn away from Our verses with evil chastisement in return to this turning away.[154]

١٥٨ وَتَقُولُوا لَوْ أَنَّآ أُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ أَهْدٰى
مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ وَهُدًى
وَّرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ
وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِيْنَ يَصْدِفُوْنَ عَنْ
اٰيٰتِنَا سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ○

154. Hazrat Shah Sahib says : "The limit of God's guidance is completed and the Constitution and the Book have come down. Even then if they do not accept, so do they look for God and angels to come to them, or some Sign of Qeyamat may come to them ? then they will believe. So when the Sign of Qeyamat will appear—the Sun will rise from the West—then the belief of the Unbeliever and the repentence of the Sinner shall not be granted." (Mozihul Quran)

159. What do they look for but that the angels should come to them or come to them their Lord or come to them some sign ? On the day when a Sign from thy Lord will come, believing shall not profit anyone who had not believed before or had not earned some good in his belief (Eman). Thou say : "Wait and watch, we too are watching."155

١٥٨. هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ
رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ رَبِّكَ ؕ يَوْمَ يَاْتِيْ بَعْضُ
اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ
مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ؕ قُلِ انْتَظِرُوْٓا
اِنَّا مُنْتَظِرُوْنَ ○

155. The Traditions of the Holy Prophet (Bukhari and Muslim) tell us that the most prominent Sign of Qeyamat will be the rising of the Sun from the West instead of East. When it will be the intention of God to end this world and turn the present administration of the Universe topsy-turvy, then many mighty Signs shall appear and many such events shall take place. One of the most prominent is the rising of the Sun from the West. Perhaps this reverse movement and retrograde motion will signify to the world that the period of the Physical Laws or the Laws of Nature working in the Universe is over and the time of the reversion of the Solar System has come. In other words the agonies of death of the Bigger Universe (عالم کبیر) will start from this moment. And as the belief and repentence of the smaller Universe (عالم صغیر) i.e. man — are not granted when the suffering of death-pangs starts, similarly after the agonies of death in case of the Universe at the sun-rise from the West, the belief and repentence of the mankind on Earth shall not be granted. This belief and repentence is not voluntary and optional, but is due to utter disappointment, so it is not acceptable to God. For the acceptance of Eman and Tobah free will is required. But when the dying one is forced to the agonies of death and the Unseen World begins to cast its shadows, then the Eman and Tobah are useless because they do not represent the will of man, they represent his sheer despondency, and he has no recourse otherwise.

Note : The Sun-rise from the West is not the symbolic expression as some Heretics have put it. Perhaps these Heretics also believe in the Qeyamat as a symbolic expression. They think that this Universe will go on ever developing and progressing and similarly man — from conquest of Nature to something else. But this is an idea of the Atheist. If death is ordained for every individual soul, then why not death for the whole Universe which is a compendium of all the individual souls ? If the Universe has a beginning, it must have an end also. And those who do not believe in the beginning of the world they are Atheists who do not believe in the Creator of the Universe. But Universe cannot be its own creator. (Tr)

160. Those who cut ways in their religion and became many sects, thou hast no concern with them. Their affair is laid before God, then He will Himself tell them what they did.[156]

161. One who brings a good, it is for him ten times of it ; and whoso brings an evil, so will he be punished with the like of it, and they shall not be wronged.[157]

١٦٠. إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ
فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم
بِمَا كَانُوا يَفْعَلُونَ ○
١٦١. مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَن
جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ○

156. Hazrat Shah Sahib says : "The people of the Taurat brought about many ways. Thou shouldst not make research into them—which is right and which is wrong. Thou shouldst stand on thy own correct way. In Religion there should be made no difference or division in things of believing in, and those belonging to actions or deeds, if there are several ways of them, there is no harm." (Mozihul Quran)

In the previous section it was told that the Divine Path has always been one, so the people should follow it because it is the only straight path, and if they follow other paths they will go stray from the right path of God. The Right Path has always been one, apart from it there are many ways of aberration. All the Prophets and Messengers led the same path in principle and invited mankind to the same path. In the principles of religion there is no difference among them. The difference in the offshoots due to time and space and other environmental factors is not division, but a diversity of means for the achievement of the one and the same object in different shades of time. The Religion, which the past Prophets brought for mankind before Moses in different periods and regions, was not only safeguarded by the Taurat but was perfected and detailed by it. In the last the Quran came, which is the custodian of all the necessary knowledges of the past Books, and which confirms all of them and which perfects their sciences. In brief, the Divine Religion leads to the one straight path only. Those who have divided their Religion and cut many roads from this only straight path of God whether they are Jews, Christians or the future Muslims you have no concern with them, O Prophet ! You should express your detestation against all such dividers and stand upright on your own path which leads to God, and leave them to God. He will tell them in this world or Hereafter what divisions they had made in the Divine Religion.

157. The recompense of one evil is the like of it and the minimum of one virtue is ten times the like of it and there is no limit of the maximum recompense of virtue. The evil may be forgiven or the punishment thereof may be reduced. When there is so much mercifulness in His Lordship, there is no question of any wrong in His Court.

162. Thou say : "My Lord has brought me home the straight path (way)—the Religion Righteous—the Millat of Abraham, who was of one side only,[158] and was not among the associators."[159]

١٦٢. قُلْ إِنَّنِي هَدٰىنِي رَبِّي إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ۚ دِينًا قِيَمًا مِّلَّةَ إِبْرٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○

163. Thou say : "My prayer, my life, my living and my dying is for Allah alone Who is the Lord of the Universe."

١٦٣. قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعٰلَمِينَ ○

164. "No one is His associate ;[160] and this is what I am commanded, and I am the first to surrender."[161]

١٦٤. لَا شَرِيكَ لَهُ ۚ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ○

158. Hazrat Abraham was absolutely resigned to God and kicked all wrong aths which lead astray from God.

159. You are at liberty to do whatever you like. You may divide your Religion nd create many paths and make as many gods as you like. My Lord has told me ne right path and that is the only Way of pure Tauheed and complete resignation to od on which the great Unitarian, the father of Prophets, Hazrat Abraham, the friend f God, walked with a mighty force and zeal and who is still cherished with great verence by the Arabs and all the Religionists of the World.

160. In this verse the highest degree of Tauheed and Tafweez (Unity and esignation) is described on which our Holy Prophet (صلى الله عليه وسلم) rested.

161. "I am the first to surrender" means the Holy Prophet is supreme in bmission and obedience to God in time and space and before the creation of ankind in the world. These words prove the superiority of our Holy Prophet to the hole creations of God, including all other Prophets and Angels. The Holy Prophet s said: كنت نبيا و آدم بين الروح والجسد (I was then Prophet when Adam was bet- en spirit and body). When the Holy Prophet is the First Prophet, there can be no ubt if he is the first Muslim. He was the first to answer to the question of God. Am I not your Lord?" The Holy Prophet at once spoke: "Yes: Thou art our Lord." e first man who will rise at the call of God from the grave is our Holy Prophet. e first man who will cross the bridge in the Hereafter is the Holy Prophet and the st man who will enter into the Paradise is the Holy Prophet because he is the first to render before God in all matters relating to the sacrifice of wealth, property and , and he is further most in declaring with the nearest observation that there is no ociate with Him.

قُلْ اَغَيْرَ اللّٰهِ اَبْغِيْ رَبًّا وَّهُوَ رَبُّ كُلِّ شَيْءٍ ۭ وَلَا ١٦٥
تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ
اُخْرٰى ۚ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ○

165. Thou say: "Should I now seek after a Lord other than Allah and He is the Lord of all things.[162] And whoso commits sin, so to his own account; and one shall not bear the load of other, then to your Lord shall you go back and He will tell you of that in which you did quarrel.[163]

وَهُوَ الَّذِيْ جَعَلَكُمْ خَلٰۗىِٕفَ الْاَرْضِ وَرَفَعَ ١٦٦
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ ۭ
اِنَّ رَبَّكَ سَرِيْعُ الْعِقَابِ ۡ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ○ ع

166. And He it is Who appointed you viceroys in the Earth and raised some of you in degrees above others[164] that He may try you in His given orders. Thy Lord is swift in retribution and He is All-Forgiving, All-Kind.[165]

162. In the above verse ONENESS in Godhood was described. Now Oneness in Lordship is explicated i.e. as no one is God except Him, similarly no one can be Helper beside Him because help can be sought from that Being who is the cherisher of all things and it is God only. ایاک نعبد وایاک نستعین (To Thee we worship alone and from Thee we seek help alone).

163. The Unbelievers said to the poor Muslim: "Come to our fold, and if you think that it is a sin to adopt our creed, we shall bear the burden of your sins." (see Surah Ankaboot). Here it is told that no one shall bear the load of any other man. So far as your disputes are concerned they shall be decided with God. This world is not a place of final decision, it is a hall of test and trial as given below.

164. God has made you viceroys in the Earth that you execute the powers given to you by God in various fields. One nation succeeds the other nation—one goes, the other takes its place. You are given different degrees of talents, morals, virtues, qualities of head and heart. Some are made master and rulers and some are made servants and subjects, some are made rich and some are made poor, some are made scholars, some are made illiterate.

165. These different degrees are appointed for your trial and examination—how the people discharge their duties enjoined upon them by God? How the Rulers deal with their Subjects, how the Rich treat the Poor? So who failed in his duties, for him God is swift in punishment; who committed faults and mistakes, for him God is forgiving; and who passed, for him God is Kind.

سُوْرَةُ الْاَعْرَافِ مَكِّيَّةٌ رکوعاتها ۲۴ آیاتها ۲۰۶

SURAH AARAF — MECCAN ; VERSES = 206 ; SECTIONS = 24

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of God, Who is Excessively Merciful, Extremely Compassionate.

SECTION 1

الٓمٓصٓ ۝

1. Alif Lam Meem Sad.

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَذِكْرٰى لِلْمُؤْمِنِيْنَ ۝

2. This Book is sent down upon thee—so let not thy self feel narrow at delivering it—that thou may warn them, and (that it may) be an advice for the Believers.[1]

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1. Hazrat Ibne Abbas has interpreted حرج by doubt. In this way فلايك فی صدرك حرج it would be equivalent of فلاتكونن من الممترين (Do not be of the doubters) as mentioned in the Quran. It means the Prophet stands on the sublime position of belief in God and His Commands, so there must not creep the slightest doubt into the heart of the Prophet about the Book and its Laws and Commands, or its Principles and Predictions or its Events and Stories about the nations of the world destroyed at their Kufr, Shirk and Zulm (Unbelief, Polytheism and Injustice). Other commentators have taken the meaning of حرج in generals. According to them it means that it does not behove that dignified person, who is chosen from all creations of God for His glorious Revelation, to become annoyed at the taunts and reproaches of the enemies and traducers, or at the absurd questions of the foolish opponents, and feel narrow in his breast at delivering the Laws and Injunctions to the people.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوْحٰٓى اِلَيْكَ وَضَآئِقٌ بِهٖ صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ كَنْزٌ اَوْ جَآءَ مَعَهٗ مَلَكٌ (ہود۔ رکوع ۱)

(If the Prophet himself has not got perfect certainty and expansion in his heart, how can he perform his duties of warning and advising with power and courage?)

Note : This is in fact an admonition to the Muslims who hesitate to express clearly the laws of the Quran and the principle of Divine Chastisement. They are fearful of the Western critics who have always presented an ugly picture of the Holy Quran, Islam and the Prophet of Islam. The Muslims should challenge Modernism and present before the world the eternal laws of the Quran with courage and belief and without caring the least about the absurd criticism and opposition of the Jews, Christians, Communists and other enemies of Islam. (Tr)

3. **Follow only that which has been sent down to you from your Lord and follow not beside Him other comrades, little do you reflect.[2]**

٣۔ اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۭ قَلِيْلًا مَّا تَذَكَّرُوْنَ ○

2. The nature of man is to follow someone. If he does not follow any human being he will follow his own lowly desire or self. So the best way which has excellent consequences is to follow the supreme charter of guidance given by the Lord of the Universe and the greatest Benefactor of mankind, Who is the sole Creator of the Universe and mankind, and who loves mankind because He has created them. He is the greatest lover of mankind because He gives them bread and all kinds of provisions. Other comrades are simply dummy friends. They have no love for mankind. They love their own selves, they love their own reputation and they want that the whole world should become their obedient servants and their authority should be established and recognized. This is actually the condition of modern political leaders, rulers of the states and the so-called reformers of different countries. Their main function is nothing but to entice mankind by the speaches of worldly achievements and lead them away from the path of God. They use fascinating phrases of human service, rights of self-determination, conquest of nature, happiness of mankind, development of the backward nation, fighting against hunger and ignorance etc. These charmful phrases—dreams of the present life—delude the masses and they are snared by the satans among the Jinn and satans among the mankind. So God instructs mankind not to follow these so-called leaders and benefactors and saviours and liberators who have become the false comrades of mankind. They should follow the Holy Prophet, the real comrade of mankind who is the torch-bearer of Divine Revelation and who is the real liberator of mankind and who is the real lover of mankind and who is on the right path of the Divine Revelation. If you do not follow God's Book andas such the Holy Prophet, and you do not denounce the following of false comrades, it means you do not reflect upon the truth, and you do not receive lesson from the destruction of those nations who were annihilated by the chastisement of God because they followed the satan-comrades and denounced the Prophets bearing the Divine Light and Divine guidance. (Tr)

4. How many a city We have destroyed: that came upon them Our chastisement at night or in the noon sleeping;

٤۔ وَكَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَيَاتًا اَوْهُمْ قَآئِلُوْنَ ○

5. Then only was this their cry when came upon them Our chastisement that they said : "No doubt, we were sinners."[3]

٥۔ فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ○

6. Of course, We will have to question them to whom the Messengers were sent and We will have to question the Messengers, of course.[4]

٦۔ فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ○

7. Then We will relate to them with Our knowledge and We were not anywhere absent.[5]

٧۔ فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّمَا كُنَّا غَآئِبِيْنَ ○

3. Do they not know that God has had destroyed many nations of the world who were grossly indulged in Kufr and Zulm (Unbelief and Wrong) and opposed the Prophets tooth and nail and became quite careless of the Divine Chastisement in their luxurious and lustful slumbers. When God's chastisement caught them all of a sudden then they got up from their slumbers and cried that really they were wrong-doers, they were rebellious, they were sinners — the whole record of their criminal life flashed on the screen of their vision and at that time they came to believe that really the Prophet said the truth, but this acknowledgement of truth, after chastisement has caught them, is not useful and will not benefit them in the Hereafter because the main element of Eman is the voluntary recognition of God and His Messengers. When death is sure either due to natural factors or at the coming of annihilating chastisement of God, then Eman has no sense. This is why during the pangs of death, belief and repentence are not acceptable. So the cries of the chastised people will not avail them in the next world.

4. Those nations to whom the Messengers were sent shall be questioned: ماذا اجبتم المرسلين (To what extent you had accepted the invitation of Our Prophets?) and the Prophet too shall be questioned: ماذا اجبتم (what answer you had received from the nations?).

5. None of your actions, small and great, grand and contemptible; external and internal conditions are absent from Our knowledge. We are directly aware of the smallest atoms without any medium. By this eternal knowledge encircling each and every thing of the world We will relate to you all the events in time and space. The records of the angels cannot be different in the least from the knowledge of God. To inform by means of their medium is to demonstrate the sovereign administration and maintain a lawful system for judgment and decision to which human beings are habituated, otherwise God is not dependent upon these media.

8. And the weighing on that day shall be true, then whose scales are heavy they will get salvation.

9. And whose scales are light they it is who did loss to themselves, for that they denied Our verses.[6]

10. And We have established you in the Earth and appointed therein for you livelihoods. Very little do you thank.[7]

٨. وَالْوَزْنُ يَوْمَئِذِ ِالْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○
٩. وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ
بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ○
١٠. وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا
مَعَايِشَ ۗ قَلِيلًا مَا تَشْكُرُونَ ○ ع

6. Hazrat Shah Sahib says: "The deeds of every man are written according to weight. A deed, which is done with sincerity and love according to Shariat and at the right occasion, increases in weight; and a deed done for a show-of or aping, not according to the order and not at the right time or place decreases in weight. Those papers shall be weighed in the Hereafter. Whosoever will have the scale of good deeds heavier, his bad deeds shall be forgiven. And whosoever will have the scale of good deeds lighter, he shall be seized."(Mozihul Quran)

The critics say that actions die out when they are done. But the scientific researches of today have proved that sounds do not die out. They remain in the space and they can be recollected. Science has reached to this extent but the movies and records of speeches give an idea that the actions donot absolutely die. So when man can discover gramaphones and taperecorders and television why not God, Who is the Creator of the inventors and scientists, can preserve the record of actions of the humn beings ? Verily God is powerful over everything. There are so many balances which have been discovered by men to measure material and non-material things as Barometer, Thermometer, etc. So there is no wonder if there is some precise balance with God to measure the deeds and actions of man. There is no scientific or rational impossibility in the preservation and measurement of man's actions and deeds and his beliefs and notions. When this world of matter contains so many wonders, the other world must also comprise such things which seem strange to the men living in this world of matter.

7. Form this verse begins the description of some signs of the Soul and the Universe, which aim at the proof of the Existence of God by throwing light on the wise administration of the Universe, and invite mankind to thank God by the recollection of His rewards and favours on the one hand, and serve as an introduction or preface for the need of Prophethood, the coming of the Messengers, their character, the end of their followers and the opponents (which is the main subject of this Surah) on the other.

SECTION 2

11. And We created you, then made your shapes, then ordered the angels: "Perfrom Sajda to Adam." So they all performed Sajda but Iblees—he was not of those who perform Sajda.

١١۔ وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ ۖ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ۭ لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ ○

12. Said He : "What prevented thee that thou didst not perform Sajda when I ordered thee."
Said he : "I am better than he ; Thou created me of fire and Thou created him of clay."

١٢۔ قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ۭ قَالَ اَنَا خَيْرٌ مِّنْهُ ۭ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ○

13. Said He : "Get thee down from here[8] ; it is not befitting thee to wax proud here, so get out, thou art mean."[9]

١٣۔ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ ○

8. Before your creation God created provisions for your living, then He created your matter, then He gave that matter such an attractive form and beautiful shape that it was not given to any other creature. Then this form of clay was given such a spirit and reality which turned the cause of a great honour for your original father Hazrat Adam (Be peace upon him), whose 'self' substantially contained the being of all mankind, and he became the Viceroy of God on Earth after receiving a great reverence from the pious angels, and he who did not tender reverence to Adam was thrown away for ever because the reverence received in the form of Sajda by Adam was a sign of God's Vicegerency for him. The angels, who had known the excellence of

Adam in knowledge and spiritual attainments after some argumentation and examination, at once fell down in Sajda hearing the Divine order, and thus vindicated their full loyalty and perfect obedience to their Real Lord before His vicegerent. And the Satan, originally created of fire and a member of jinn-kind, though had entered into the rows of the angels by dint of his enormous worship to God, yet finally he turned back to his origin. His sight could not translate from the material form of Adam to the secret of (I breathed into Adam from My Spirit), this is why he did not carry out the express order of God and began to prove his superiority over Adam on the basis of the matter of creation — Fire and Clay — of which he and Adam were created. At last for this very denial and arrogance and for rejecting the express order of God under the influence of wish and desire of self and for disputing with God shamelessly, then Satan was thrown away from the place of nearness and cast away from His Merey for ever. In fact the very thing, he was so proud of — that he was created of fire — turned out the cause of his total destruction for ever. He was proud of fire, the matter of his creation, but he could not understand that the very nature of fire is anger and arrogance, vehemence and impetuosity, aggression and self-elevation, while the nature of clay is humbility and meekness, perseverance and gravity, positiveness and retention. The Iblees by nature firy got furious at the Divine Order of Sajda towards Adam. He did not think with patience that the order was given by no less authority than God, the Supreme Sovereign, the All-Wise, the Omniscient and the All-knowing. He disobeyed the order arrogantly declaring that it was wrong because the Superior was ordered to bow down before the Inferior in reverence. This was the extreme foolishness of the Satan that he was refuting God's order on wrong premise that 'fire is better than clay.' Nay, clay is better than fire, because when Adam was expelled from the Paradize at the committal of mistake, influenced by the insinuation of the Satan, he did not become furious like Satan but humbly turned to God, wept at his fault, begged pardon from God and as such received God's turning and mercy, his fault was forgiven and was gifted with more nearness and favour.

9. It was declared that "only those creatures can live or stay in Heaven or Heavens who are submissive and obedient to God. The proud and arrogant had no place in Heaven or Heavens." The Satan was thrown away from the place of honour, where he had reached by dint of arduous worship of God on the earth, on account of his proud feelings and a verbal combat with God.

14. Said he : "Give me respite till the day that the people shall be raised from the graves."

15. Said He : "Thou art given respite."[10]

١٤۔ قَالَ اَنْظِرْنِیْٓ اِلٰی یَوْمِ یُبْعَثُوْنَ ○

١٥۔ قَالَ اِنَّكَ مِنَ الْمُنْظَرِیْنَ ○

10. When the Satan asked for a long respite, he was granted. Why ? This question is very pertinent. But the answer is very simple provided the reader is not prejudiced and is not possessed of satanic reservations. When God willed to demonstrate the manifestation of His Divine Qualities, Sovereign Dignity and Glory, He created the Universe. The Holy Quran says : اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۙ وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَیْءٍ عِلْمًا (الطلاق۔ رکوع ۲)

(Allah it is who made seven heavens and the earth too as many. God's order descends therein so that you may know that Allah can do every thing and God's knowledge embraces all things. Surah Talaq, Verse 12). In other words the main purpose behind the creation of the Universe is that the people may gain the recognition of God's power and knowledge, etc. This Divine Recognition is described in these words else where : وما خلقت الجن والانس الا لیعبدون

(And We have not created the Jinn and mankind but for the sake of Our worship.)

According to some prominent scholars عبادت here signifies معرفت الٰہیہ (Divine Recognition). And it is obvious that this lofty purpose can be completed only when all His Divine Attributes find their manifestation in His creatures, and it can be only possible when there are obedient and disobedient, loyal and treacherous, every type of creature in the Universe. Moreover, the enemies of God should be given full liberty to harness their powers and resources against the friends of God, and finally the Army of God should come out successful and the Army of Satan should get doomed and defeated at the hands of God's friends. Without this Scheme there is no way for the manifestation of all Divine Attributes. So the creation of Vice and Virtue and the sources of Vice and Virtue is reasoned for this lofty aim -- the manifestation of all Divine Attributes in the Uuiverse. The Holy Quran says :

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ اِلَّا مَنْ رَّحِمَ رَبُّكَ وَلِذٰلِكَ خَلَقَهُمْ

(If thy Lord willed He would have led the people on one way, and they are always at variance, but those who have received mercy from thy Lord, and for that they are created. Surah Hud, Verse 119). Hence it was necessary that the Iblees (the greatest enemy of mankind), the cursed, the fountain of vice, should be given a long-termed respite so that he might utilize all his powers and resources till, the Day of Resurrection, very freely and profusely. But because it was not possible to war against the Omnipotent God, so it was necessary that from God such a creature should be brought forth in the capacity of a vicegerent against the Satan, who could be freely faced by the Satan and his comrades. It means that creature against the Satan will be performing his duties as a Viceroy of God on Earth, and the Royal Forces of the angels will be appointed for his help till he performs his duties sincerely. The final victory, however, shall be the fortune of the loyal forces. So it should be understood very well that this Earth is the battle-field of the Satan and Adam, and because a deadly battle could be fought only when the opposing forces have an acrimonious hatred and enmity may be burning in the hearts of each other; so two events occured which engraved deep hatred and malice in the hearts of both against each other. The Iblees was thrown down on account of not performing the Sajda before Adam, and Adam had to leave the Paradise due to the misleading insinuations of the Satan. These events took strong roots of enmity in their hearts and the battlefield began to thunder with the rattling noise of binomial weapons.

16. Said he : "So as thou hast betrayed (misled) me, I will also surely sit in ambush for them on Thy straight path,[11]

١٦. قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ ٱلْمُسْتَقِيمَ ۝

17. Then I will come on them from before them and from behind them and from their right and from their left. And Thou will not find most of them thankful."[12]

١٧. ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَـٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَـٰكِرِينَ ۝

18. Said He : "Get out from here in a wretched state becoming rejected. Whoever of them will follow thy way, I will assuredly fill the Hell with all of you."[13]

١٨. قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ۝

11. "Like highwaymen I will waylay to rob them of Eman as they have been the cause of my misfortune of today."

12. "I will attack them from all sides." The description of four directions signifies a generalization. The Satan misleads man by various devices. He misleads the philosopher through the door of philosophy, the scientists through the door of science, the religious scholars through the mis-interpretation of religion etc. He misleads mankind through the lusts and desires. In brief, the Satan attacks mankind from different directions. He said to God that most of his servants would become disobedient and ungrately by his misleading. This was the estimation of Satan which turned true. If the speculations of certain philosophers or experts turn true man should not be led stray by such jugglers.

13. God said to the Satan : "If the majority will turn unthankful, they will do no harm to Us. At last, the success will be gained by those loyal souls who will adhere to Our path, no matter if their number is small. The majority of the unthankful souls will be handed over to the Hell." In other words it will be made clear that the heavy odds of the Satan's Army could not be able to dominate over the small numbers of the Army of God's vicegerent on earth.

19. And O Adam, dwell thou and thy wife in Paradise and eat from whence you will and draw not nigh unto this tree then you will be of the wrong doers.[14]

١٩ - وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ○

14. Adam and Eve were permitted to eat whatever they desired in the Paradise except a particular tree which was not suitable to their talents and the paradisial life. They were told not to go near it, otherwise they would fall into loss.

20. Then Satan whispered to them so that he might reveal to them the thing which was hidden from their eyes of their shameful parts and he said, "Your Lord has not restrained you from this tree but for that you become angels or become immortals."

21. And he swore before them, 'I am really for you a sincere friend."

22. Then he allured them with deceit.[15] So when they tasted the tree their shameful parts revealed to them[16] and they began to stitch upon themselves the leaves of the Garden. And their Lord called on them, "Did I not prohibit you from this tree and had I not said to you, "Verily Satan is your manifest foe ?"[17]

٢٠. فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وٗرِيَ
عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ
هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا
مِنَ الْخٰلِدِيْنَ ○
٢١. وَقَاسَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ ○
٢٢. فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا
سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ
الْجَنَّةِ ۭ وَنَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا
الشَّجَرَةِ وَاَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ○

15. Adam and Eve were over-impressed by the solemn oaths of the Satan in the name of Allah. They could not imagine that anyone could lie in the name of God. This was their utter innocence. So they believed in the oaths of the Satan innocently, and thought perhaps they might become immortal by eating that tree. They might have forgotten that they were prohibited from eating it or might have considered it a lower type of prohibition not liable to punishment, or might have balanced the censure on this action and the profit of its eating, in the censure less loss and in the eating greater profit. Travelling without ticket is a crime liable to punishment and fine, but spitting in the compartment is not considered a crime liable to fine or punishment, though both are prohibited. But travelling without ticket is a greater prohibition, while spitting in the compartment is simply considered as a moral prohibition on medical grounds. Similarly the occupation exceeding the prescribed seats in the train is an administrative prohibition which is not considered a legal crime, but chaining the train without reasonable cause is a prohibition of the criminal order. Perhaps Adam also deemed the Divine Prohibition as non-obligatory or a prohibition of the lower order based on kindness and mercy. They might have forgotten this event that the angels had bowed down before Adam, so what was the necessity of becoming angels ? However, there is the possibility of various flashes which struck Adam, but one thing is clearly definite that he was misled by the Satan on this ground that the effect of eating it would result in his immortality and it was a thing desireable to Adam, not because it is human to live a long life but because he wanted to enjoy the ecstatic visions of God's Lights for ever. This aspiration reflects the intense love of Adam for God. You know the wisdom of an extremely passionate lover goes behind the curtain when he hears something, even from an enemy, that he was going to get more chance to see the beloved or gain his union. This is why rationality failed Adam and he could not refute the Satan and his deceptive expostulations. This passionate simplicity of Adam cannot be construed to disobedience to God, or Sin,

in the more technical sense, against God, because Sin is an action done with intention against the pleasure of God. And if some action against the pleasure of God is done with mistake, or with miscomprehension of the Divine Pleasure or Divine Order, or forgetfully or courteously, it is not called a sin. It is called a "Mistake," or in the most rigorous language a Fault, but not a Sin. The Prophets are the greatest lovers of God and they possess no element of disobedience or arrogance in their self — so the occurrence of Sin is not possible in their case. Of course, Mistake is possible from them and Mistake is the very nature of man. By mistaking we do not mean erring. Erring is Satanic, but mistaking is human — only Divinity is pure from Mistake of any sort whatsoever. Mistaking is not a negation of Prophethood, neither is beneath Prophethood. Consequently mistaking is not against the famous Innocence (عصمت) of the Prophets. Sinning, of course, is against the Innocence of the Prophets. But because the ordinary mistakes of the great men are taken very seriously by the Governments, similarly the ordinary slippings or mistakes of the Prophets are taken very seriously by God and expressed in a rather rigorous language. If the readers will understand these brief notes, they will not err, nor will be deceived and misled by such Heretics as Maudoodi and Jews and Christions who have injured the Innocence of the Prophets by ascribing to them the commital of sins—intentional disobedience to God. Those who are realy spiritually great persons also realize their minor mistakes and faults as Himalyan blunders. This is why Hazrat Adam wept for years and begged forgiveness of God and His Mercy at that fault for which he was deprived of paradisian visions of Divine Lights. Maulana Roomi has beautifully said about Adam that :— بود آدم دیدۂ نور قدیم موئے در دیدہ بود کوہ عظیم

The naked eye does not see the minute germs, but a powerful telescope reveals them as big worms. Similarly a common eye does not see small sins and mistakes, but even a hair appears mighty mountain to the enlightened eye of Adam. Consequently he reached the blessed stage of : ثم اجتبٰہ ربہ فتاب علیہ وھدٰی

16. Hazrat Shah Sahib says : "In Paradise there was no need to ease nature, neither was sexual appetite. They were dressed in Paradisian clothes which were never put off, because it was not required. Adam and Eve were not aware of their organs. When this fault occurred the human requirements were born and they became aware of their needs and saw their organs." (Mozihul Quran)

It means the effect of eating that tree resulted in the appearance of human weaknesses. The curtain covering them was raised by the effect of that tree. Adam had only his simplicity and innocence in view, and the Satan was looking only at his weaknesses, but after eating the tree Adam observed his weaknesses also. When he turned towards God and repented humbly after this mistake, the Satan also observed the sublime dignity and high perfection of Adam, and he came to understand that Adam could not be defeated by him even after slipping and stumbling. The Holy Quran had rightly declared : ان عبادی لیس لک علیھم سلطٰن which means the Satan cannot overcome the sincere servants of God. Perheps this is why in the Taurat, according to Ibne Qutaiba of Ma'arif, this tree is named as "Tree of virtue and vice". God knows better.

17. When Adam and Eve ate the tree they became naked and felt shameful. They began to cover their bodies with the leaves of the Garden. It shows though man is born naked but the natural propriety and shame hinders him from keeping naked. God said to them, "This is the result of your neglecting the prohibition and the acrimonious enmity of the Satan."

23. Said both of them : "O our Lord ! We have wronged ourselves, and if Thou doest not forgive us and does not have mercy upon us we shall surely be ruined."[18]

٢٣۔ قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۖ وَاِنْ لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○

18. When they heard the angry words of God they were torn to pieces. They were already cognizant of their heavy mistake and its sorrowful results but the angry words of God were more painful and terrible for them. They at once turned to God and admitted their wrong and begged pardon and mercy from God. These words of repentence were also taught by God as described in Surah Baqarah that Adam learnt some words from God, so He turned towards them. It means the best way of repenting is to say those words which are taught by God for repentence. Adam and Eve had begun to repent in their own way and in their own words but when Adam learnt the words from God they asked His forgiveness by those words. Similarly Jona had learnt the words of repentence while he was in the stomach of the fish. It is but God's mercy that He taught mankind how to turn towards God for repentence after the faults and sins.

24. Said He : "Get you down, you will be enemy of each other ; and for you in the Earth is abode and benefitting till a time."

25. Said He : "Therein shall you live and therein shall you die and therefrom shall you be brought forth."[19]

٢٤. قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي
الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ○

ع ٢٥. قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ○

19. But God said : "All of you have to go down on Earth because the Heaven cannot become your battlefield. It is only Earth which is made your battlefield, because the real enmity is between Adam and Satan,and the Heaven is not a fit place for its demonstration, so it is Earth only and also because the vicegerency of Adam is for the Earth and not for the Heaven. The Earth is made the dwelling place for an appointed time to gain benefits and advantages of God's bounties. It is also the dying place and it is the place of resurrection too."

Note : The Earth is the dwelling place and it is also the dying place. It means the efforts of transplantation of mankind to some other planets or stars are futile, because the benefits of mankind are confined to the Earth for an appointed time. The spiritual perfections and material benefits cannot be achieved in any other planet. It is God's scheme that the Earth is made the battlefield of Adam and Satan, and Adam is made the vicegerent of Earth and not of any other planet. So God's scheme cannot be set at naught by the useless efforts of Science. The battlefield of mankind and Satan's children under Satan's command is this Earth. Men will live here, lose or achieve here, die here and get up again from here for the final judgment in the Hereafter. The temporary suspension of man in the space is not against this Verse. (Tr.)

SECTION 3

26. Children of Adam ! We have sent down on you the dress which may cover your shameful parts and sent down feathers and the dress of piety— that is best of all. These are the signs of God's Nature so that those people may deliberate profoundly.[20]

٢٦ يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ
وَرِيْشًا ۭ وَلِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ۭ ذٰلِكَ مِنْ اٰيٰتِ
اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ○

27. Children of Adam ! Let not the Satan tempt you as he brought forth your Father and Mother out of the Garden and caused them to be stripped of their garments in order to show them their shameful organs. He sees you and his nation from where you see them not. We have appointed satans the comrades of those who do not believe.[21]

٢٧ يٰبَنِيْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَآ اَخْرَجَ
اَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
سَوْاٰتِهِمَا ۭ اِنَّهٗ يَرٰىكُمْ هُوَ وَقَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۭ
اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَاۗءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ○

20. Hazrat Shah Sahib says : "The enemy stripped you of your paradisian garments, then We taught you the art of dressing. Now wear only that dress which contains piety—man should not wear very thin (dress) that the body may be discerned by the people and she should not show her adornment." (Mozihul Quran)

God's Nature has bestowed on mankind different products for his use. He has created cotton, feathers, wool and other things with which man makes cloth and prepares his dress for the purpose of covering his body and for adornment. This is a very vast field. If the people think over these bounties of God, they can easily recognize God's favours and bounties, and become thankful to Him. Moreover, the dress of piety can help them in the re-achievement of the Paradisian dress of which they are deprived by their avowed foe—the Satan. But when Satan could not tolerate the Paradisian dress on Adam and Eve, how can he tolerate that man should regain that lost dress by means of piety. It is a point of considerable importance for men.

21. When you are informed that the Satan has been the cause of nakedness and expulsion from Paradise, then it is not worthwhile on your part to be deceived by the Satan and his temptations as he presented before your Father and Mother. You should be always alert to his secret invasions because he and his comrades see you from where you do not see them. The only way of defence from his unseen attacks is that you come under the shelter of God Who sees all. But those who do not believe in the unseen God can have no shelter, they will enter into the crowd of satans under the command of Satan, and you know the end of Satan and his comrades.

Note : Some men are capable to see the jinn — the Satan and his children also belong to the community or race of Jinn — but that is exception. So to reason by this verse that no one can see the satans or jinn at any time is not correct.

28. And whenever they do some evil deed, they say : "Thus we found our fathers doing, and God also has commanded evil work." Why do you attribute such things to God which you know not ? [22]

٢٨ وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ○

22. Whenever objection was raised against the evil and indecent deeds of the Polytheists they generally answered that they saw their fathers doing those things and they had no courage to belie their fathers even if they were obviously wrong. Secondly they said that God had also commanded them to do so, otherwise their fathers would have not done such things. This is generally the answer of all misguided people of the world who believe in some religion also. (The Western people generally refer to their conventions and traditions in justification of their wrong actions, or if they are somewhat religious and believe in the Bible they say that Christ had ordered to do so. The response of the Clarendon House to the movement of Sodomy Bill in the Parliament of England was very hopeless.) To all such people of the world who justify their evil actions on the basis of Traditions and Conventions or pseudo-religious arguments the Holy Quran frankly says that God does not command indecent deeds or evil actions. It is Satan and his followers who bid to evil deeds and indecency. They should not attribute wrong things to the Divine Command. The Pagan Arabs performed the Tawaf of Ka'aba in a naked state and did other wrong and indecent things. When they were forbidden they said that their fathers did so and God also commanded so. They were told that nakedness was against propriety and shame and it was Satan who tried to make Adam naked, while Adam tried to cover his body with the leaves of the Garden. It means to be naked is Satanic and to be well-dressed or properly dressed is Adamly.

29. Say thou : "My Lord has commanded justice ; and set straight your faces at the time of every prayer and call Him becoming sincerely submissive to Him. As He originated you so will you be created second time."[23]

٢٩۔ قُلْ اَمَرَ رَبِّیْ بِالْقِسْطِ ۫ وَاَقِیْمُوْا وُجُوْهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ مُخْلِصِیْنَ لَهُ الدِّیْنَ ؕ كَمَا بَدَاَكُمْ تَعُوْدُوْنَ ۝

30. A section He guided and a section determined for error. They made satans comrades leaving God and deem they are on guidance.[24]

٣٠۔ فَرِیْقًا هَدٰی وَفَرِیْقًا حَقَّ عَلَیْهِمُ الضَّلٰلَةُ ؕ اِنَّهُمُ اتَّخَذُوا الشَّیٰطِیْنَ اَوْلِیَآءَ مِنْ دُوْنِ اللّٰهِ وَیَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ۝

23. God does not command unwise things and indecent deeds unrecognized by human nature and just wisdom. God commands the means i.e. middle way in all walks of life, in all matters, temporal or ecclesiastical, mundane or ultra mundane. He has ordered to set the face towards Ka'aba — the centre of Divine Light and Divine Guidance — and prohibited to deviate an inch from the way of the Holy Prophet. The worship of God is acceptable to God on two conditions, firstly it should be for God alone and secondly it should be observed according to the way the Prophets of God have told. In this verse the word "Justice" comprises all Laws of Shariat, dealing with human affairs — if they belong to body, the words واقیموا وجوهکم cover them, if they belong to the heart, the words وادعوه مخلصین له الدین contain them. It is necessary to act upon the Laws of Shariat because they will be recreated and accounted for their deeds.

Note : مسجد means the place of worship, but here the meaning of prayer is taken because prayer contains Sajda — the generalization of time also covers the generalization of space. Ibne Kathir has said that it means that in worship they should keep straight and should not swerve from the path of the prophet (Be peace upon him).

24. Those who have made satans their friends and comrades must be left to wander in the darkness, and because they are so wretched in nature that they deem error as guidance, darkness as light. The Truth is clear and self-evident, the Light is clear and self-evident. When they are so wretched that they cannot distinguish between Light and Darkness and between Truth and Falsehood they must be left to wander in their aberrations. What can the Prophets do for such misfortuned,adamant in their preposterous beliefs, atheistic ideals, polytheistic creeds, philosophic aberrations and baseless speculations. After all Kufr is that poison which kills the eater whether he eats it knowingly or unknowingly. God has not compelled any man to become Kafir or Mushrik or Atheist.

31. Children of Adam ! "Take your adornment at every prayer-time and eat and drink and do not expend improperly. He is not pleased with the improper expenders."[25]

٣١۔ يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝ ع

25. These verses condemn the wrong practices of the Pagan Arabs prevalent among them during the Hajj season especially. They usually performed the Hajj in naked state; some people ate very little and did not use fats etc., some had given up milk and meat of goat and they thought this self-abnegation as an act of virtue. All such people are told that these things are not virtues, they are absurdities. One should be well-dressed when going in the presence of the Emperor of the emperors because His dignity demands it and gratitude orders it. The bounties of God are created for the sake of utilization and not for renuniciation. God's Nature has provided all kinds of bounties for mankind so that they may benefit from them and thank God, their Lord and Creator, not only orally but actively. Active thanks to God mean that men should worship more and more, act upon His Commands more sincerely and more thoroughly and serve His Religion zealously. Extravagant and improper use of His bounties is a department of ingratitude. As the misuse of certain instruments and tools is unwise and foolish, similarly the misuse of God's bounties is also unwise apart from unthankfulness. God has forbidden prodigality and improper expenditure of His bounties. Eat and drink to the entire satisfaction of heart and soul but one should not be prodigal. The lavish use include eating haphazardly with greediness, eating those things which are detrimental to physical health, and eating unlawful things which are detrimental to spiritual health as wine, meat of swine, dogs, rats, monkeys, etc., eating less than required for the preservation of energy and health, using things improperly or extravagantly as we see in banquets and festivals, profuse luxuries and adornments. God is not pleased with those people who do not value the bounties of God and spend them carelessly without taking in view the laws of shariat. This verse offers a very important and valuable charter of guidance and instruction for the modern man who has become lavish in expenditure. This is because man is not habituated to self-control. Any sudden wish of his self moves him to lavish expenditure, or the ostentatious emotions spoil his economic wisdom. If man controls him according to the laws of God he cannot fall into difficulties. The Holy Prophet has rightly said that he who kept economical never fell into difficulties.

Note : Our eminent scholars have said that God has put the whole of medicinal knowledge in the one half of the (present) verse — جمع اللہ الطب کلہ فی نصف آیۃ.

SECTION 4

32. Thou say : "Who has forbidden the ornament of God which He created for His servants and the good and pure edibles." Thou say : "These bounties originally are for the Believers in the life of the present world exclusively for them alone in the next world. Thus We explicate Our verses for those who understand."[26]

٣٢. قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَ
الطَّيِّبٰتِ مِنَ الرِّزْقِ ؕ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي
الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ؕ كَذٰلِكَ
نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ○

26. This is a very important verse for the consideration of those Muslims or Non-Muslims who say without knowledge that Islam (or Mullah) impedes the way of worldly progress. This verse openly declares that all the bounties of the world are created originally for the Momin, because the main purpose of creation is the worship of God. The bounties of the world are created for the benefit of mankind that they may use them and thank God for His untold benefactions and blessings on mankind and worship Him sincerely as given in the above verses. Therefore the bounties are originally meant for those men who pay thanks to God and worship Him without association — and they are Momins, the Believers. From this view-point the Unbelievers are usurpers. Adam and not Satan was made the Viceroy of Earth by God, and Viceroy is that who uses his powers according to the directions of the King or Sovereign. Hence the rebellious persons forfeit the right to vicegerency of God. So the Unbelievers are not the viceroys of God on Earth, they are usurpers. It is the duty of the Momins to control the resources of the Earth to use them according to the directions of the Sovereign. The main resources are agricultural products and the mineral products. They are primarily meant for the Momins, but the Kafirs also joined with them. In the Hereafter the Kafirs shall not share those bounties which will be given to the Momins. So they are wrong who say that Islam impedes the wordly progress. But the worldly progress of a Momin is the outcome of his otherwordly progress. The worldly progress of a Kafir shall be a misery and a curse for him. This is why Hazrat Ibne Abbas has said that the worldly bounties not becoming a misery and a curse for the users in the Hereafter is the exclusive share of a Momin alone. The bounties given to a Kafir shall be a curse and a misery to him on account of his unbelief and ingratitude. So if the Muslims want to harness the bountiful resources of the world, they should become real Momin and the real vicegerent of God. The followers of the Satan have no claim to the vicegerency of God. If the Muslims become real Momin they can control the world and its resources and thus perform their duties rightly as a Vicegerent of God. It is the weakness of the Muslims to sit idle and not struggle for the achievement of their lost glory and

right as a Caliph of God on Earth. But this control of the world resources is not an end in itself, it is a means to an end — the achievement of God's good pleasure by the performance of duties as a viceroy of God on Earth. The Kafirs have no such end in their ideology. They seek the world for the sake of the world, for the sake of material progress, for the sake of satisfaction of lusts and desires of self, for the sake of self-aggrandizement, for the sake of enjoyment, for the sake of luxuries and comforts. There is a difference of East and West between the outlook of a Kafir and a Momin. When the outlook is changed the effects are changed. The outlook determines generally the mode of conduct and the methods of achievement of a certain purpose. The motive of a Kafir is to achieve the world only and the motive of a Momin is to achieve the Hereafter through the right performance of his duties as a viceroy of God on Earth. The Muslims reached the pinacle of glory, wealth and prosperity till they adhered to the principles and teachings of the Quran. But when they receded from the Quran they began to dwindle in the world. The great Allama Shabbir Ahmad Usmani, the commentator of this Quran, had once said in the midst of a great gathering of Muslims in Pakistan that if the Muslims wanted worldly progress they should be loyal to the Kalema : لاالٰہ الا اللہ محمد رّسول اللہ Unless they were loyal to the Kalema they could not make the wordly progress. Yes ! if they wanted the worldly wealth like the Kafirs of the world they should denounce this great Kalema and they would be prosperous in the world like the modern nations of the Unbelievers. But in that way there shall be nothing for them in the Hereafter as there is nothing for the Unbelievers in the Hereafter. But it would be a great misfortune to sacrifice the Hereafter, which is better and permanent, for the world, which is temporary and less qualified than the Hereafter. Consequently, the worldly progress of the Muslims all over the world depends upon the loyalty to Kalema and not upon the aping of China, Russia or America. This is a hard fact and no Heretic can change it by all the forces of reason at his command. Now the question naturally arises why the Kafirs of the world are generally given immense worldly wealth and scientific achievements when they are the rebels of God. The Holy Quran has given answer to this pertinent question which was also raised by the Followers of the Holy Prophet before the Holy Prophet with reference to the immense wealth of the Roman and Persian Empires. The Holy Prophet is said to have remarked to Hazrat Umar whether he did not like this thing that for them was the world and for the Momins was the Hereafter. At another occasion the Holy Prophet is reported to have said that the wealth and possessions of these Empires would be given to them (Muslims) but he feared that when their wealth and property would be given to the Muslims, those things (bad things) would also come to them which the people of the Roman and Persian Empires had in their moral character. This is the substance of what the Holy Prophet had said to the Followers. The Holy Quran Says :

(Whosoever desires the life of this world and its ornament We shall clear their accounts in this world and they will not be at any loss in it. These are they for whom there is nothing in the Hereafter except the Fire and completely destroyed here are those deeds which they had done in the world and has become waste what they had earned (in the world). (Surah Hud—Verses 15,16)

It means the Unbelievers want the benefits of the worldly life so they are given the benefits of the worldly life by God as much as He determines in accordance with their conditions and deeds, but they shall not be given the bounties in the Hereafter because they were heedless of the Hereafter in their worldly life. So the Muslims who believe in the recompense of Hereafter have no chance to ape the Non-Muslims. (Tr.)

من كان يريد الحيوٰة الدنيا وزينتها نوف اليهم اعمالهم فيها وهم فيها لا يبخسون
اولئك الذين ليس لهم فى الاخرة الا النار وحبط ما يصنعوا فيها وباطل ما كانوا يعملون

33. Thou say : "My Lord has forbidden only indecent things—open and hidden —and sin and wrongful high-handedness and this thing that you associate with Allah such a thing for which He has not sent down any authority and this thing that you say concerning God such things which you do not know."[27]

٣٣۔ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ○

27. God has not forbidden the bounties that the opponents may say that Islam is against the progress of the world. Islam is against hedonism and self-mortification both. It shows the middle way. The Unbelievers want that they should be given the license to use each and everything and to do whatever they like. But God does not permit shameful acts. God does not allow any indecency whether open or hidden. For example, God has forbidden adultery done openly or secretly and even forbidden dirty ideas and mental luxury. The Unbelievers want that the whole riches of the world may be possessed by them and they may expend it in whatever way they like. But God does not allow sinful pleasures or actions. He has forbidden the wrong use of force or wealth tending to high-handedness and oppression as the modern nations are doing against weaker people. God wants that the people should thank God for the innumerable bounties which He has given to mankind and should not incline towards other things beside God and should not say that such and such an idol has given them these bounties, and should not use such words which do not denote the Lordship of God. They express such terms or words which denote something else but not God. The example of such words is Nature. They say that Nature has given them such things or Nature has been bountiful to them that it gave so many resources to mankind. This use of Nature is a form of polytheism if they deem Nature as something separate from God. Similarly people say Goodness has done this or done that or Goodness knows better. This word is also used in the same manner as Nature is used. The use of such hypothetical terms is a kind of Shirk because its use is an indirect evasion from God. Nothing but God knows better, nothing but God has given the bounties and has created all things. So God has forbidden to associate anything with God when they use or mention the bounties of the world created for mankind. Of course, the words "God's Nature" can be used where Nature represents the power of God. Similarly, nothing should be said about God or His Religion which God has not told. What is the criterion of this ? The main criterion of judging whether it is said by God or not is to see the Holy Quran or the Traditions of the Holy Prophet. The Traditions of the Holy Prophet are the explanations or interpretations of the Holy Quran. If the Jews and Christians say something ascribing it to their Books we should not believe in it unless it is proved by the Holy Quran and Sunnat because the Divine Books — the Taurat and the Gospel — have been changed and perverted by the world seekers. Similarly those interpretations of the Quran must be rejected which are not supported by the Traditions or the prominent Followers and eminent Scholars of Islam. There are many pseudo-Islamists today who give a wrong interpretation of the Quran and Islam. Wrong interpretation of the Holy Quran and Islam is a very great sin and heres y. Hence the Muslims should be very cautious of such Heretics or Orientalists who have changed and perverted the meanings of the Quran and Islam. God is aware of all such fellows who are involved in transgressions, sins, aggressions, oppressions, high-handed activities and one should not be misled by the astounding progress they have made in the world because :

34. To every nation there is a promise (term), then when this promise will reach they will neither creep back a moment nor creep forward.[28]

٣٤. وَلِكُلِّ أُمَّةٍ أَجَلٌ ۚ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ○

28. For every nation there is an appointed term. For every nation there is a measurement of their sins and transgressions with God. When their cup of arrogance, sins and transgressions will be filled, the Divine Law shall not leave them. They shall be seized by God's Chastisement and not a single second shall be granted to them. Hence the people should not be misled at the long respite given to the Unbelievers, Atheists and Polytheists. If they are not seized within ten years they may be seized within twenty years. If they are not seized within twenty years, they may be caught within thirty years. Only God knows the term of every nation. Sometimes they are partially caught by chastisements of low intensity, perhaps they change their outlook about God. If they do not heed to small chastisements and do not bring about any change in their outlook and attribute that misery to some natural cause, geo-physical and tectonic activity, or the result of explosions of atomic or hydrogen bombs, that calamity is apt to change into a greater catastrophe. Fortunately these lines are written in a period when the atheistic philosophy of China— Marxism — Leninism — is bodily shattered by the great earthquake in the last week of July, 1976. This earthquake has no parallel in its intensity through out the living memory of man or the history of mankind. This is a chastisement of God for the atheism of that nation. Other nations should not be heedless of their end, holding similar Godless philosophy. Maowaskept alive to see the wretched result of his atheistic philosophy, and that is the Scheme of God and no one knows except God when a certain disobedient nation shall be caught by the chastisement of God. Man's worldly glories, his scientific wonders, his technical progress, his material resources do not help him when he is caught by the Divine Chastisement. In short, God has not created His bounties for mankind without any Law of Management and Accountability. Wise masters do not give license to their servants that they exploit the wealth of their Masters according to their own free will without any fear of accountability. Then how God can give license to His Servants to enjoy His bounties without any fear of accountability and without paying any heed to the Divine commands and directions ? God wants gratitude from His servants for the bounties He has given them not because He has the necessity of their gratitude or worship but because it is the demand of the Divine Law and it is the demand of human nature and the future profit of mankind depends upon the gratitude. The Divine Law has forbidden indecent deeds, open and hidden, sins of all kinds, unjust oppression and high-handedness and polytheism and atheism, great or small. So if human beings enjoy the bounties of God but do not pay heed to the Divine Law, they are liable to punishment in this world as well as in the other world. But God is very merciful on His servants. He does not punish or seize His servants the moment they disobey or defy His orders. The worldly Governments seize the offenders when they offend or commit crime and send them to jails till the final judgment. But God is very Clement and connive at the crimes of the offenders to a great extent, but when the criminal crosses the limits and does not refrain from his evil actions, His wrath comes forward and seizes him . Now it is in the knowledge of God when and how the criminals should be caught and punished. One thing, however, is left. The people can say that why they should be caught and punished when they are ignorant of God's Law. So the coming verses clearly say that God had told the children of Adam in his life-time and He has been telling the human race in different periods of history about His Laws through His Messengers and Prophets. Their excuse of ignorance is quite wrong. (Tr.)

35. O children of Adam : If there come to you Messengers from among you relating to you My verses, then whosoever fears and adopts virtue — so no fear shall be on them.

٣٥۔ يٰبَنِيٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ○

36. And those who cried lies to Our verses and waxed proud against them —they are those who are the fellows of the Fire and they shall dwell therein for ever.[29]

٣٦۔ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

29. Adam and Eve were deprived of their comfortable home — the Paradise — and as such the whole human race. Eve and Adam turned towards God humbly and repented and wept, so God did mercy on them and gave several instructions for the re-achievement of their lost home. Human race were given earthly dress and food in place of the paradisian dress and food. Though the earthly dress and food were not so excellent as those of Paradise yet they were enough for their temporary satisfaction in order to regain their lost home — the Paradise — by worshipping God and thanking Him for His innumerable bounties, and by defending themselves against the onslaught

of the Satan and his army. The Satan wants that human race may not be able to regain his lost home, but should go to the Hell for ever. So human race was given important instructions first through Adam and afterwards through different Apostles that they should not follow the Satan but follow the Divine Command, they should not commit indecency, open and hidden, they should abstain from sin, from unjust oppression, from transgression, from polytheism and atheism. They were permitted to benefit from the bounties of God but living within bounds of Divine Permission. They should worship God very sincerely and follow His Religion with whole-heartedness and not with a loose heart or hypocritically. If some Messengers came to them to remind them of the instructions given through Adam and tell them the way of regaining their lost home and the good pleasure of God and the spiritual ascendency they were bound to follow those Messengers and help them in the propagation of Divine Law. Then their Future would be brilliant and tranquil, free of all worries and discontentment.

But if they rejected the Messengers of God and cried lies to God's verses and waxed proud against them they would lose their real home — the Paradise — for ever and fall into the Hell dwelling therein for ever.

Note : Some Qadyanees have tried to prove the continuity of Prophethood by these verses and refuted the finality of the Holy Muhammad (صلى الله عليه وسلم). But they have given a wrong interpretation to these verses because the finality of the Holy Prophet has been proved by the Quran and the Traditions of the Holy Prophet. These verses denote the general principle of sending the Apostles through time and space before the Holy Prophet. These verses provide an answer to those Unbelievers who may challenge the justification of God's chastisement in this world or in the next world. The modern nations who are involved in Atheism like Russia and China or their satellites cannot say anything against God if they are punished for their atheistic philosophy because they are not unaware of the message of the Holy Quran. Similarly other nations of the world cannot say that they knew not the Laws of Divine Punishment so they were wronged if they were chastised. God has been telling them from the beginning of human history about the Divine Laws of Reward and Chastisement, as such no nation can put forward the excuse of ignorance. (Tr)

37. Then who is more wrong than that who forges a lie against God or cries lies to His commands.[30] They are those people that they will get their share written in the Book,[31] till when Our messengers reach them to take their life they say : "Where are those whom you called beside God." They will say : "They are lost from us and they will admit for themselves that they were Kafirs, no doubt."[32]

٣٧- فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ ۖ حَتَّىٰ
إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ ۙ قَالُوا أَيْنَ مَا
كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا
وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ○

30. Two categories are the wrongest and the most unjust among mankind :

(i) The False Prophets like Gholam Ahmad Qadyani of India and Musailma Kazzab (the Liar) of the Prophetic days — those who said that they were Messengers of God, and they were not the Messengers of God, and they forged lies and verses and said that was God's message. Ali Jah Mohammad also called himself the Messenger of Allah. Those who believe in Ghulam Ahmad Hadyani or Ali Jah Mohammad as the Messengers of God are infidels and never Muslims.

(ii) The Rejectors of True Messengers of God — they include all the Non-Muslims of the world because the rejection of one Prophet is tantamount to the rejection of all Prophets. Those who reject the Holy Prophet as the Messenger of God are infidels and never Muslims. They are the most unjust fellows who reject a True Prophet or believe in a False Prophet. In other words they are the greatest infidels who claim to Prophethood falsely, or make a Non-Messenger as Messenger of God, or cry lies to a True Messenger of Allah as the Last Prophet, Muhammad (صلى الله عليه وسلم).

Note : In his Biweekly Organ 'Muhammad Speaks' Ali Jah Mohammad had very often declared that he was the Messenger of Allah. The Holy Prophet is the Last Messenger of Allah and there is no Prophet after him. All such men who claim to Prophethood after the Holy Prophet are superlative liars. (Tr)

31. They will get in this world of age, food, provisions, etc. according to their fate, or they will get of humiliation, disgrace or false esteem which is written for them. And what they will have to endure near death or after death is mentioned below., And if نصيبهم من الكتاب denotes the other-worldly chastisement, then حتى اذا جاءتهم الخ will denote that the preliminaries of the other-worldly chastisement shall begin from the final moments of worldly life.

32. When the angels draw the life of the Unbelievers severely and forcefully they say to them very harshly and tauntingly, "Where are your comrades, whom you associated with God and called on them in calamity for help, why do they not come for your help now?" The Unbelievers will have to admit that they were wrong in taking such things as gods and helpers that they were not entitled to such position. They are now nowhere to help them in those hard moments of life and death. But this untimely remorse and acknowledgment will not do them any good. They will be ordered to enter into the Hell with those past people who had entered it before them.

38. He will say : "Enter with those nations who have passed away before you — Jinn and Mankind —into the Hell;[33] till when enters one nation, it will curse the other nation,[34] till when they have all fallen into it, the last ones will say to their past : "Our Lord ! These led us stray, so give them double chastisement of fire." He will say : "Unto each a double, but you know not."[35]

٣٨۔ قَالَ ادْخُلُوْا فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِّنَ
الْجِنِّ وَالْاِنْسِ فِي النَّارِ ۭ كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ
اُخْتَهَا ۭ حَتّٰٓى اِذَا ادَّارَكُوْا فِيْهَا جَمِيْعًا ۙ قَالَتْ اُخْرٰىهُمْ
لِاُوْلٰىهُمْ رَبَّنَا هٰٓؤُلَاۗءِ اَضَلُّوْنَا فَاٰتِهِمْ عَذَابًا ضِعْفًا
مِّنَ النَّارِ ۭ قَالَ لِكُلٍّ ضِعْفٌ وَّلٰكِنْ لَّا تَعْلَمُوْنَ ○

33. All the Unbelievers whether from mankind or Jinn-kind will have to enter into the Hell one after the other.

34. Instead of sympathy the Unbelievers will rebuke one another. Perhaps the followers will say to their leaders : "Woe to you ! You ruined yourselves and also ruined us with your selves. You are drowned and also you drowned us with your selves." Perhaps the leaders will answer : "Ye wretches ! If we had fallen into the pits, why had you gotten blind ? " etc.

35. From one angle the sin of the past generations is greater that they themselves went astray and paved the way of aberration for the posterities, and from the other angle the sin of the last generations is greater that they went wrong and did take no lesson from the past. Or the chastisement of the Hellers will multiply with the lapse of time, so they were told that they did not know the end. Upto that time they had only seen the beginning. The doubling of one would not be of any benefit to the other.

39. And the past will say to the last : "Then you have got no priority over us, so taste the chastisement on account of your earning."[36]

٣٩۔ وَقَالَتْ أُولٰهُمْ لِأُخْرٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ۝ ع ١١

SECTION 5

40. No doubt, those who cried lies to Our verses and waxed proud against them — the doors of heaven shall not be opened to them nor shall they enter Paradise until the camel enters into the eye of the needle. Even so We recompense the sinners.[37]

٤٠۔ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذٰلِكَ نَجْزِي الْمُجْرِمِينَ ۝

41. For them is the bed of the Hell and a covering above them. Even so We recompense the wrong-doers.[38]

٤١۔ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذٰلِكَ نَجْزِي الظّٰلِمِينَ ۝

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36. The past people will say to the last people, "What gain you have earned by requesting for the doubling of our punishment ? Your chastisement is not lessened by your this request. Nay : You will have also to taste the chastisement of your doings."

37. The deeds of the Unbelievers have neither any heavenly ascension or admission in the wordly life, nor their souls shall be allowed to ascend the heaven after death. According to a true Tradition the soul of a Kafir after death is driven back to the Sijjin (the lowest part of the earth from the heaven, and the soul of a Momin ascends upto the seventh heaven. (Refer Books of Traditions for further details.)

These Kafirs cannot enter the Paradise until a camel enters into the eye of a needle with his huge body — and that is impossible. The Hell is ordained for the Kafirs in the knowledge of God. Hence the Kafirs cannot imagine their admission into the Paradise.

38. The Kafirs shall be surrounded by the fire of the Hell — fire below, fire above, fire on the right, fire on the left, fire in front, fire on back — they shall have no rest on any side.

42. And those who believed and did virtues — We do not put the load on anyone but according to his capacity — those are the inhabitants of Paradise, dwelling therein for ever.[39]

٤٢۔ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَآ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

43. And We shall take out of whatever ill-feeling was there in their hearts[40] — flowing underneath them rivers and they will say : "Thank God Who made us reach here and we were not to be guided if God would have not guided us ; no doubt, the Messengers of our Lord had brought the Truth."[41] And voice will come : "This is Paradise, you became its inheritors in recompense to your deeds."[42]

٤٣۔ وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۫ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۭ وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

39. God does not put load beyond capacity. It means that Belief and Virtues which will bring out a mighty reward in the Hereafter are not difficult things that they may be beyond the capacity of man. It means Salat, Som, Zakat and Hajj and other obligations are not beyond the power of man. Every one is required to do what is within his capacity.

40. ونزعنا ما في صدورهم من غلٍّ means there shall be no jealousy among the people of the Paradise at the bounties of one another. Every one will be happy and satisfied. On the other hand, the people of the Hell will rebuke and censure one another in their calamaties and pains. It also means that the hearts of the good people shall be purified from the ill-feelings which happened to overshadow the pure hearts of virtuous souls in the worldly life. (This verse is not against this principle that "Paradise is the reward for the purified souls." Purified souls have no malice or jealousy in their

hearts for other virtuous souls in the world, because malice or jealousy are the internal diseases which bar the way to Paradise. Here غل denotes the shadows of ill-feeling which surrounds the hearts like the dirt on the pure glass. This dirt does not show any internal infirmity of the glass, which is pure, but simply denotes the atmospheric effect of the world. Similarly the hearts of these people going to the Paradise will be pure like glass but the outer dust, which is the effect of mundane impurities, is possible to overshadow the hearts outwardly. And even this much gloomy shade, projecting on the pure hearts of the Paradisian Souls, shall be removed by God before their entering into the most purified place — the Paradise — because Paradise is a place of God's visions and is most sensitive. In other words when Paradise cannot tolerate even the thinnest shadows of impurity, how it can tolerate the thickest shadows of Kufr and Shirk. The Unbelievers should never imagine that they can enter into Paradise with the pollution of Kufr and Shirk and the filth of arrogant deeds. And God has declared in the Holy Quran that He will not purify the Unbelievers in the Hereafter and they will dwell in the Hell for ever. In brief, the ill-feeling if any among the hearts of the good people shall be completely swept away before their entering the Paradise. They shall all be open-hearted in the Paradise). Hazrat Ali is reported to have said that He and Usman and Talha and Zubair (God is pleased with them) will be among those people.

41. The people of the Paradise will be exceedingly happy at the mighty reward of the Paradise and they will highly praise God and glorify Him. They will be highly obliged to God because He had helped them reach the high ranks in Paradise through the guidance of His Messengers. If God would not have helped them, they could never reach that honoured place.

42. An Angel will proclaim by the permission of God, "Your efforts have become successful and you have achieved the inheritance of your father — Adam—and you will dwell here for ever."

The Holy Prophet is reported to have said that the mercy of God and not the deeds of man will bring him to Paradise. It means the deeds of man are not the real cause of admittance to Paradise, they are only the outer cause. The real cause is the mercy and the grace of God. The Divine Mercy, of course, turns towards those whose actions are good — the greater the good spirit of action, the greater the Divine Mercy.

Hazrat Shaikhul Hind has said : "The train runs by the Mercy of God indeed, but action is that flag which starts and stops the train."

44. And the inhabitants of Paradise will call out to the people of the Hell : "We have found that which Our Lord had promised us true, so you also found the promise of your Lord true." They will say : "Yes." Then a herald shall proclaim : "The curse of God on those wrong and unjust fellows—

٤٤۔ وَنَادٰٓى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ؕ قَالُوْا نَعَمْ ۚ فَاَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ۙ

45. Who barred from God's way and searched crookedness therein and denied they the Hereafter".[43]

٤٥۔ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا ۚ وَهُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ۝

43 Hazrat Shah Sahib says : "The Holy Quran has declared most of the sinners as wrong and unjust, but has not cast curse on every sin but such sinners (as bar from God's way, pervert God's way and deny the Last Day) (Mozihul Quran)

46. And between them shall be a wall and on Aaraf shall be men and they will recognize each other by their marks and they will call out to those living in Paradise : "Peace is on you." And they have not still entered the Paradise but they are candidates for it.

٤٦۔ وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ ۖ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ○

47. And when their eyes will turn towards the dwellers of Hell they will say : "O our Lord ! Place us not with the people of the sinners."[44]

٤٧۔ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ○ ع ١٢

44. There is a wall between the Paradise and the Hell. On it is a rampart where some people shall be standing. This rampart is known as Aaraf. According to traditional faith the people with their good scales heavier will go to Paradise and the people with their bad scales heavier will go to Hell, and those whose scales are equal are the people of Aaraf. This is the faith of eminent Followers like Hazrat Huzaifa, Hazrat Ibne Masud and Hazrat Ibne Abbas (God is pleased with them). The people of Aaraf will finally go to Paradise as the Traditions say and reason supports it, because when the Muslim sinners with bad scales heavier will be finally liberated from Hell, the people of Aaraf whose scales are equal should naturally go to Paradise before the Muslim sinners. For a time they shall be standing on a place between the Paradise and the Hell and they will recognize the people of the Paradise and the people of the Hell by their special marks—perhaps the shining faces of the people of Paradise will be their distinguishing marks as against the dark faces of the Hellers (Hell-men). The Aarafees will salute the people living peacefully in Paradise and congratulate them for their everlasting property. The Aarafees will be in a state between fear and hope. When they will see the people of Paradise they will feel hopeful, but when they will see the Hellmates they will seek the shelter of God and request God not to place them among the Sinners of the Hell.

Note : There may be a great distance between the people of the Hell and Aaraf, and between the people of Paradise and Aaraf, and between the Paradise and Hell, but the discourse and the communication must not be thought strange or impossible in these days of electronics. (Tr)

SECTION 6

48. The Aarafees will call to those men that they will recognize them by their marks and say : "Your party has not availed you, neither your waxing proud."

٤٨۔ وَنَادٰٓى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ بِسِيْمٰهُمْ قَالُوْا مَآ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُوْنَ ○

49. "Now they are those that you said on oath that God's mercy will not reach them." "Go into Paradize, no fear upon you, nor shall you sorrow."[45]

٤٩۔ اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ ؕ اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ اَنْتُمْ تَحْزَنُوْنَ ○

45. This is a very sorrowful fact of this wordly life that the proud men despise the poor Musalmans who are humble and week in appearance, in clothes, in manners and dealings, always worshipping God and following Divine Commands and the Holy Prophet without ostentation. The proud men, generally the Unbelievers and the Hypocrites, look upon these poor Musalmans contemptuously and think that they do not deserve any favour of God in this world and in the other world if any, because they are backward, dogmatic, narrowminded, fanatic, reactionary and what not. (The Hypocrites call them by nicknames of Mullah etc. with derision and not with respect. Sir Sayyed Ahmad Khan and his company called such fellows as the Rams of Mosque. Other Hypocrites and Unbelievers give them similar titles.) Similarly in the days of the Holy Prophet the Hypocrites and the Unbelievers thought the Poor Musalmans as insignificant creatures not entitled to any spiritual favours or bounties in this world or in the next world. The Aarafees shall remind the Hypocrites and the Unbelievers, living in the Hell, of their contemptuous phrases and epithets which they used for the Poor Muslims. They will taunt and say that the poor Musalmans had received from their Lord the permit to Paradise while they were burning in the fire of Hell — hungry and thirsty. The poor Musalmans got into the Paradise against their false hopes and expectations. They will receive God's mercy more and more with the lapse of time in the Paradise.

50. And the people of the Hell will call to the people of the Paradise : "Pour on us some water or something of what God has provided you."
They will say : "God has barred these things from the Unbelievers"—

٥٠. وَنَادٰٓى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ اَنْ اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا رَزَقَكُمُ اللّٰهُ ؕ قَالُوْٓا اِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَ ۙ

51. Those who took their religion as show and sport, and the worldly life deluded them, so We shall forget them today as they had forgotten the meeting of this Day, and as they denied Our Verses.[46]

٥١. الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَهْوًا وَّلَعِبًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسٰىهُمْ كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ هٰذَا ۙ وَمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ۝

46. These proud men, who despised the poor Musalmans and thought that they were poor because of holding a divine philosophy of Mulıaism and they themselves were well-to-do because of holding a secular doctrine of life, will be admitted to the Hell in a very wretched state. They will get no cooling water and no good food to satisfy their hunger.

How will they make contact with the people of the Paradise ? God knows better. The things of the Hereafter are strange and wonderful. But the modern science of electronics provides the possibility of contacts between the Hell and the Paradise, between the Paradise and the Hell. However, the people of the Hell will ask the people of the Paradise for some water to quench their intense thirst and for some food to satisfy their hunger. The boiling water of the Hell will cut down their stomachs and the thorny food will not satisfy their hunger. So in utter despair and hopelessness their worldly pride will fall and they will importune the dwellers of the Paradise to do them mercy by pouring some cool water and edible food of the Paradise. But

unfortunately they will receive a dry answer from Paradise. They will say that Paradisian water and food were forbidden them. The Paradisian food and water were not like the bounties of the world which were shared by the Unbelievers and Hyocrites. They were exclusively meant for the Believers, and the Unbelievers were barred from them because they did not pay gratitude to God for the innumerable bounties of the world, they paid no heed to the Divine Religion seriously and passed their times in absurd luxuries, enjoyments of lusts, sensual pleasures, sports and shows, immoral pictures, heinous activities. They had made their religion a thing of mockery and confined it to rituals and festivities for merriments. They despised the religious gentry and said them backward, non-progressive, mullahs, jokers, not fit for their meetings and cultural gatherings, unfit for executive and political administration, not suitable for foreign services, hackneyed, time-worn, conservative and dogmatic, only fit for the four walls of the Mosque or Madressah. They bit their fingers at the religious people and thought they did not deserve a car, a bungalow, a good and comfortable life. They laughed at the dress of the religious people and barred them from their social and cultural functions and they never gave them any honourable status in the society. The life of the world deluded them and made them quite heedless of the next life in the Hereafter. They derided the faith of Paradise or Hell. They said the Paradise was a symbolic expression of bliss and was not something real or substantial. They had got the bliss of Paradise, as they said, in the world itself. The thought of Paradise or Hell was a fancy of Mullah to hinder the progress of the world. The decorated world deceived them — the cars, the magnificent buildings, the luxury goods, the delicious foods, the manufactured articles, the wealth in the banks, the worldly ranks, the scientific wonders, the space travels, the luxury flights of the aeroplanes, the wine and beautiful women, the agricultural products, the sheep, the cattle and horses, the commercial benefits, the cinemas, the TVs, the radio programes of fictions and dramas, the absurd and shameful sex-literatures, the night-clubs and other recreational engagements — all these worldly lustres and possessions made them forget the Hereafter. To-day they are over-satiated and over-drunk, tomorrow they will be over-hungry and over-thirsty. They will become beggars and request those poor Musalmans, who were highly contemptible in their eyes deserving no mercy of God, to give them water and food from the stores of Paradise. But they will be denied as they used to deny the verses of God about Paradise and Hell. They will be forgotten and neglected in the Hereafter as they forgot and neglected the verses of God about Hereafter in the worldly life. God has rightly barred those people from the Paradisian bounties because they denied the very existence of Paradise described in the verses of God. They rejected God's verses in the world, God rejected their request for water and food in the Hereafter. Tit for tat. (Tr)

52. And We have brought to them the Book which We have expounded in detail consciously and which shows the way and is a mercy for the Believers.[47]

٥٢۔ وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ○

53. Do they now wait for it that its subject may become open? The day when its subject will become open, those who were forgetting it aforetime shall say: "No doubt, the Messengers of our Lord had brought the Truth. So have we some intercessors to intercede for us, or should we be returned that we may do against what we had been doing". No doubt, they have ruined themselves, and shall be lost from themselves what they used to forge.[48]

٥٣۔ هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ؕ يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ؕ قَدْ خَسِرُوْٓا اَنْفُسَهُمْ ع وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ○

47. God has expounded in detail everything concerning the life of man in this world and the next world. So there was no use to cry over the spilt milk.

48. Do they wait for the appearance of those threats given in the Quran in actual form? When they will appear, the belief and repentence of that time will not avail them an aught. They have destroyed themselves by their own hands, so all their forgeries and aspirations are set at naught in the Hereafter.

SECTION 7

54. No doubt, your Lord is Allah Who created the heavens and the earth in six days,[49] then sat on the Throne[50] — covers the day on the night, that it pursues it running, and created the sun and the moon and the stars, subservient to His command.[51] Listen ! To create and to command is His work alone. Of great blessing is Allah — the Lord of the Worlds.[52]

٥٤۔ اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ یُغْشِی
الَّیْلَ النَّهَارَ یَطْلُبُهٗ حَثِیْثًا وَّالشَّمْسَ
وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ اَلَا لَهُ
الْخَلْقُ وَالْاَمْرُ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ○

49. The previous section dealt with the Hereafter, this section deals with the origination of life and the Universe. In the previous section by the verse قدجاءت رسل ربنا بالحق it was told that those people who turned away from God's Messengers in the world will have to acknowledge the truth of the Prophets in the next world. In this section, after referring to the administration of God and the necessity of God's Prophets and Messengers, some of the events and stories of famous Prophets are related in order to describe the end of the Rejectors of those Prophets in this very world before the coming of the Hereafter. In othe words this section is an introduction to many of the coming sections.

God created the Heavens and the Earth in six days. According to some scholars these six days are equal to six thousand years because one day with God is equal to one thousand years of ours as given in the Holy Quran : وان یوما عند ربك كالف سنة مما تعدون In short, this great workshop of the Universe is not created all of a sudden, on the other hand it is created gradually through various stages of evolution and development. Gradual creation or the progressive development is not against كن فيكون (Be and it is) because كن فيكون simply means that when God wills or intends to bring anything into existence of any stage, it comes into that stage of existence. It does not mean that God does not intend for the created objects to pass through various stages of existence and life. It means that God brings things to existence without the help of any cause or reason all of a sudden.

50. In the case of God's attributes and actions this thing should always be put in mind that the words, which are used for the expression of God's attributes in the Quran and Hadith, are also spoken on the attributes of God's creatures. For example,

God is living, Hearer, Seer, Speaker and man is also living, hearing, seeing and talking. But the usage for God's attributes is quite distinct from the usage for man's attributes. When we say that man hears or sees, or man is hearer and seer, we mean that he has ears to hear and he has eyes to see. Now two things happen as a result — one is the instrument of hearing or seeing which are known as ears and eyes and the second thing is the resultant of hearing and seeing i.e. that particular knowledge which is received by the power of hearing or seeing. When about a creature it is said that he is hearer and seer, these two things — the instrument and the object — are reliably known with their particular state and condition. But when these words are used for God, certainly those physical factors will not be understood which are the special characteristics of creations and which are far away from God and God is absolutely pure of them. Of course, it will be taken as a faith that the original source of seeing or hearing is there in the Divine Self and the result of that seeing or hearing is perfect most in His case. But what is the nature of that original source established in the Divine Self and how does He hear and see ? We know not and the fact is we cannot know. We can only say that His hearing and seeing is not like the hearing and seeing of God's creatures — لیس کمثلہ شیء وھو السمیع البصیر — (Nothing is like Him and He is Hearer, Seer). Not only the attributes of knowing and seeing but all His attributes should be so understood that the attribute is proved and established in its origin and effect, but nothing can be said about its nature and character. The Heavenly Constitutions have not also charged man with such super-rational observetions and meditations. Sitting on Throne should be understood in the same way. Arsh means throne or a high rampart or station, and استوا means 'to be established' or to rest or to sit. Here the translation 'Sat on the Throne' denotes the uttermost comprehensiveness of Divine control and administration over the whole Universe without leaving a single object beyond His suzerainty. It means God created the Universe but nothing got out of His control and power. Everything is in His perfect control and there can be no disorderliness in His administration of the Universe. If you want to know the absolute control expressed by His establishment on the Throne you should observe the visible facts at work in the Universe :

51. Everything was not-existent and there was utter darkness. He created all things — the sun, the moon, the stars, the planets, the whole solar system. He removes the darkness by the light of the Sun, as if the day is fast pursuing the night incessantly. Similarly the light of guidance removes the shadows of ignorance and error, as if it is fast pursuing it continuously. It means the sending of Prophets, Messengers, Apostles and Saints is similar to the creation of sun, moon and stars. The Holy Prophet is just like the Sun, the other Prophets are just like the moon and the Saints are just like the Stars. The Sun, the Moon and the Stars are subservient to God's Command alone. No one can change their system, and no one can control them and no one can conquer them. They are beyond the reach of human conquest.

52. God is the Owner of Creation (خلق) and Command (امر) and He is the fountain of all blessings. The preparation of a machine is like Creation and its electrification is like Command. God created the structure of the Universe and sent His Divine Commands for the guidance of mankind in the form of Heavenly Constitutions and Shariats, and set the scientific laws to work in the administration of the Universe and placed His will in the scheme of the Universe. The innumerable bounties of the Universe prove and the Heavenly Constitutions vindicate that His Holy Self is the boundless source and limitless fountain of blessings. When it is a proven fact and an established reality so :

55. Call on your Lord humbly and secretly. He is not pleased with those who cross the bounds.[53]

٥٥۔ اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝

56. And do not seek corruption in the Earth after its reformation, and call on Him with fear and expectation. No doubt, God's Mercy is nigh to the good-doers.[54]

٥٦۔ وَلَا تُفْسِدُوْا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۚ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ۝

53. We should call on Him (and no one else beside Him) in all our temporal and ecclesiastical necessities and affairs humbly and sincerely, very humbly and sincerely, without show or ostentation. It shows that the main thing in Dua (prayer) is secrecy. Sometimes Dua is also prayed loudly as in congregations or at some special occasions. While praying Dua one should not cross the bounds — he must not demand anything against Shariat, or things habitually impossible or things higher than his position i.e. a man of ordinary, social or eccnomic status says : "O God make me King or Millionaire;" it is transgression in Dua.

54. Hazrat Shah Sahib says : "Do not seek corruption in the Earth after its reformation" means 'do not admit the customs and manners of Kufr into Islam', and "call on God with fear and expectation" means 'one should not be dauntless on God, nor should he be hopeless". (Mozihul Quran).

It also means that when Islam is established in a land, then the people should worship God peacefully and should not spread sins and things against Islam. They should be fearful of God lest He should change their destiny on account of some transgressions or due to lack of thanks for the formation of an Islamic state. They should ask for more and more progress in their Islamic system and more and more bounties in the present life and in the Hereafter. They should not be restless and impatient if they see that their prayer is not granted. They should wait for the Divine Mercy expectantly and should not give up their devotion to God and Islam. Allah loves those persons who become habituated to good-doing and reach the position of Ehsan by ceaseless labour in the way of God. (Tr).

57. And it is He who sets the winds bringing good tidings before the rains, till when they bring up the heavy clouds We drive that cloud to a dead land, and then We send down water from that cloud, then We bring out therewith all kinds of fruits. Even so We shall bring forth the dead so that you may observe.

٥٧۔ وَهُوَ الَّذِیْ یُرْسِلُ الرِّیٰحَ بُشْرًۢا بَیْنَ یَدَیْ رَحْمَتِهٖ ؕ
حَتّٰۤی اِذَاۤ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ لِبَلَدٍ مَّیِّتٍ
فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ كُلِّ الثَّمَرٰتِ ؕ
كَذٰلِكَ نُخْرِجُ الْمَوْتٰی لَعَلَّكُمْ تَذَكَّرُوْنَ ○

58. And the land which is pure and good, its vegetation comes forth by the leave of its Lord, and the one which is vile, there does not come out but worthless. Thus We tell Our verses variously to those people who thank.[55]

٥٨۔ وَالْبَلَدُ الطَّیِّبُ یَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖ ۚ وَالَّذِیْ
خَبُثَ لَا یَخْرُجُ اِلَّا نَكِدًا ؕ كَذٰلِكَ نُصَرِّفُ الْاٰیٰتِ
لِقَوْمٍ یَّشْكُرُوْنَ ○ ع ۱۴

55. Hazrat Shah Sahib says : "God has described His power in this verse — God looses the winds and brings forth the vegatation from the land (which had laid dead) by the water of the sky-rains. In this way God has brought home the revival of the dead. One revival of the dead will happen Hereafter and the other revival of the dead is in this world that He sent down a Prophet among the ignorant people (whose hearts had become spiritually dead) and gave them spiritual life and knowledge and made them heads of the human race. Then those who were endowed with good capacities reached perfection, and those whose capacities were vile also got some benefit, incomplete and imperfect". (Mozihul Quran).

In other words it is told in this section that when God, the beneficent Lord, created the Universe and human beings on Earth, it was not possible to leave the human race in material and spiritual destitution. Verily He created all sorts of material things for physical sustenance and He has created Prophets and Messengers for the spititual existence of human souls. The breasts of the Divine Messengers were filled with the Divine Light and the rains of Divine Revelation were sent down from heaven. As the material rains do not bring about equal results on all lands, similarly the spiritual rains do not bring about equal results on all hearts. In the sections ahead some of the famous Prophets are related to show this fact that those people were destroyed who had no capacity to absorb the Light of Heaven and the guidance of the Prophets but those pure hearts who had the capacity to absorb the inspiration of the Prophets and the light of guidance prospered in this world and Hereafter.

باراں کہ در لطافت طبعش خلاف نیست در باغ لالہ روید و در شورہ بوم خس

(The rain in the elegance of whose nature there is no contrariety, in the garden the tulip grows and in the barren soil the bush).

The rain-water is the same in both lands, but the results or fruits or vegetation are different according to the different capacity and character of the lands. Similarly the rains of Revelation come from the same source with the same characteristics and elegance, yet the heart of Abu Baker Siddique reaches the pinnacle of sublime spiritual glory and the heart of Abu Jahl falls down to the dismal abyss of Kufr and Error. The Prophets and Messengers are the towers of light and guidance. But those who do not benefit from them or do not benefit in full from them they should weep over their vile capacity. Similarly the Sun has no enmity against the blackstone or has no friendship with the brilliant glass, but the blackstone does not possess the capacity to absorb the light of the Sun, while the brillant glass becomes a powerful reflector itself and makes other objects enlightened. The Prophets have magnanimous hearts and they are the greatest well-wishers of mankind but unfortunately the Unbelievers become their foes and destroy themselves.

SECTION 8

59. No doubt, We did send Noah unto his people and he said : "O my people ! Worship God. You have no god but Him, I fear for you the chastisement of a mighty day".

60. Said the chiefs of his people : We see thee in obvious error".[56]

٥٩۔ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا
اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْٓ اَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيْمٍ ○
٦٠۔ قَالَ الْمَلَاُ مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

56. After Hazrat Adam, Hazrat Noah was the first resolute and renowned Messenger who was sent to the inhabitants of the Earth against the polytheists. He invited the people to Tauheed and other fundamentals of Divine Religion. It is said that Tauheed had been untouched for about ten generations after Hazrat Adam. According to Hazrat Ibne Abbas polytheism and idolatery started when the people made pictures of their saints after their death by the insinuation of the Satan who said to them that their worship could be granted or would be granted soon when they honoured the pictures of their pious saints as a mark of their memory. By and by they made statues of those pictures and began to worship them. Those saints were known by the names of Wadd, Sua'a Yaghooth, Ya'ooq, Nasr. Those idols were given the names of those very saints. When idolatery spread like epidemic among the people God sent Hazrat Noah (عليه السلام). He did 'Tabligh' day in and day out, for nine hundred and fifty years he went on inviting the people towards Unity of God and Piety, and warned them of the chastisement of this world and the chastisement of the other world. But the people ignored and disgraced him and did not listen to him. At last, the Flood surrounded them and as Hazrat prayed to God : لاتذر على الارض من الكافرين ديّارا no Unbeliever was saved from the chastisement of God on the face of the Earth.

61. Said he : "O my people : there is no error in me, but I am sent from the Lord of the worlds".

62. "I deliver to you the messages of my Lord and I advise you and I know from God what you know not".[57]

63. "Do you wonder that an advice from your Lord should come to you by the tongue of a man who is from amongst you that he may warn you and that you may ward off and that on you mercy may be done ?"[58]

64. Then they cried him lies, so We delivered him and those with him in the Boat and drowned those who cried lies to Our verses. Assuredly they were a blind people.[59]

٦١- قَالَ يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ وَّلٰكِنِّيْ رَسُوْلٌ
مِّنْ رَّبِّ الْعٰلَمِيْنَ ○
٦٢- اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنْصَحُ لَكُمْ وَاَعْلَمُ
مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ○
٦٣- اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ
مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ ○

٦٤- فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ
وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۭ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ○ ع ١٥

57. Hazrat Noah said to those insolent chiefs (who made propaganda against him and said to him very insolently that he had gone astray) that how a man appointed by God as Messenger for the guidance of men could go astray ? He was on the right path by the Divine guidance and knowledge which they did not possess. He was appointed a Messenger unto mankind by the Lord of the Universe to deliver the Divine Message unto them and advise them to follow God's message, which they did not know and could not know.

58. He said it was no wonder that God might choose one of His servants for the communication of His message to mankind. When Hazrat Adam was chosen as His vicegerent on Earth on account of his some special talents then it was not strange if He chose some of the children of Adam having perfect qualities for His messengership and prophethood, so that they might receive inspiration directly from God and inform others of their end, and they may ward off evil being improved by the Prophets and Messengers and thus become entitled to the mercy of God.

59. But they were so hard-hearted that the most effective speeches of Hazrat Noah could not move them through such a long period of Tabligh touching one thousand years. They had become utterly blind. They could not see their loss and gain, nor could they see the distinction between Right and Wrong. Becoming blind they went on increasing in arrogance and rebellion and did not refrain from idolatery. So God saved Noah and a few souls with him and the rest were drowned in the terrible Flood.

SECTION 9

65. And unto Aad sent their brother Hood; said he : "O my people serve God, You have no god other than He. So, do you not fear ?"[60]

66. Said the chiefs who were Kafirs among his people : "We see thee bereft of wisdom and we think thee a liar."[61]

67. Said he : "O my people ! I am not a bit witless, but I am sent by the Lord of the worlds."

68. "I deliver unto you the messages of my Lord and I am your well-wisher, trustworthy."[62]

٦٥. وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ
مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ○

٦٦. قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ
فِيْ سَفَاهَةٍ وَّاِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ○

٦٧. قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلٰكِنِّيْ رَسُوْلٌ مِّنْ
رَّبِّ الْعٰلَمِيْنَ ○

٦٨. اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ○

60. Aad are the children of Eram, the grandson of Hazrat Noah. They were settled in Ehqaf (Yemen). Hazrat Hood was also one of them. So he was a brother of these people in nationality and native land.

61. These people had begun to worship the idols. They had made the god of death, god of life, god of provision, god of health, etc. just like the Greeks and Hindoos. When Hazrat Hood forbade them to do shirk (شرک) they became angry and said to Hood that he had gone mad because he had forsaken the path of forefathers and had adopted a way away from the whole community, and the Divine Messages which he claimed to have brought from heaven were nothing but a heap of lies.

62. Hazrat Hood said that he had not lost his wisdom. On the contrary they were driven out of their wits by doing Shirk and by not recognizing their real well-wishers. The Messengers of Allah never lost their senses but always delivered the Divine Message with precise exactness and sincerity, a very important duty which a witless man could never perform. Moreover, being a member of the community they knew Hazrat Hood very well. So Hazrat Hood might have referred to this point that he had always been thinking about the best interest of the community before his Prophethood and they knew very well that he was worthy of trust. He could not betray his community. He was their best well-wisher. So they should believe him and act according to the heavenly advice he was giving them.

69. "Did you wonder that advice came to you from your Lord by the tongue of a man who is amongst you, so that he may warn you ?" And remember when He made you chiefs after the people of Noah and increased you in your bodily stature, hence remember God's benefactions so that you may prosper.[63]

٦٩. أَوَعَجِبْتُمْ أَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ ۭ وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَكُمْ فِي الْخَلْقِ بَصْۜطَةً ۚ فَاذْكُرُوْٓا اٰلَاۗءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ○

70. Said they : "Hast thou come to us that we may serve God alone and leave those whom our fathers had been worshipping ; then bring us what thou dost threaten us with, if thou art true:"[64]

٧٠. قَالُوْٓا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَنَذَرَ مَا كَانَ يَعْبُدُ اٰبَاۗؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○

63. Hazrat Hood said to them that they should not be bewildered if a member of their community was given the honour of Prophethood. It was a matter of happiness and thanks that a member of their community was made a Prophet as they were made Khulafa (chiefs) on earth after the people of Hazrat Noah. Nabuwat (Prophethood) is the greatest rank with God and Khilafat is the second greatest rank with God. If they were given Khilafat, it was no wonder if he was given Nabuwat by the mercy of God. Moreover, they were given a better physique than the past generations. When God was so much beneficent to them it was worthwhile on their part to remember God through those favours and benefactions and thank Him sincerely—that was the way of salvation and prosperity.

64. But the best sermons of Hazrat Hood did not exercise any effect on his people. They did not refrain from idolatery. On the contrary, they said to Hazrat Hood that how was it possible to forsake so many gods and supporters for the sake of one God only. Moreover, their forefathers had been worshipping those idols and they could not suppose by any reason that their elders could commit wrong and keep in aberration for so long. It meant they were the children of fools. That thing was dishonourable and disgraceful for them. The wise men like them could not come out of fools. Nay, Hood was wrong, his teachings were wrong, his sermons were absurd, they were wise and prudent, they were civilized, powerful nation. They could not be misguided by Hood. So they said to Hood, closing the dispute, that he should bring that thing with which he threatened and terrified them, if he was only right and truthful.

71. Said he : "There has taken place on you from your Lord chastisement and wrath. Why do wrangle with me about those names which you and your fathers have named ? God has not sent down any authority about them. So wait, I too wait with you".[65]

٧١۔ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ وَّغَضَبٌ ؕ
اَتُجَادِلُوْنَنِيْ فِيْٓ اَسْمَآءٍ سَمَّيْتُمُوْهَآ اَنْتُمْ وَ
اٰبَآؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ فَانْتَظِرُوْٓا
اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ○

72. Then We saved him and those who were with him by Our mercy and cut down the root of those who cried lies to Our verses and did not accept (them).[66]

٧٢۔ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا
دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَمَا كَانُوْا مُؤْمِنِيْنَ ○ ع ١٦

65. Hazrat Hood answered that when their arrogance, rebellion and disobedience crossed the bounds, so the chastisement and wrath of God was as certain as anything, a foregone conclusion, an irrtrievable eventuality, an irresistible visitation. They were not closing the dispute, on the other hand he was closing their dispute about the false gods and names whom they adored without reason or authority from God. When they had become irredeemable, there was no way out except to wait for the decision from the Divine Court.

66. Lo ! The Divine Decision came down in the form of a destructive windstorm which continued for eight days and seven nights. All the Kafirs were destroyed and killed by the terrible and poisonous winds. But Hazrat Hood and those with him remained secure in this terrible storm. It is said that Hazrat Hood had drawn a wide circle which could contain his holy self and the believers with their normal engagements unaffected. When the fast winds entered the circle it became soft and slow and did not injure those within that circle. Out of the circle there was utter destruction, as there was utter destruction out of the Boat of Hazrat Noah in the Flood.

SECTION 10

73. And unto Thamud sent their brother — Salih. Said he, "O my people : Serve God, no one is your god other than He. The argument[67] has reached you from your Lord. This she-camel is God's for you a sign, so leave her that she may eat in God's land and do not touch her with evil or God's grievous chastisement will seize you."[68]

٧٣۔ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةً ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ○

74. And remember when He made you chiefs after Ad and gave you abode in the land that you make castles in the earth and hew the mountains into houses, so remember God's favours and do not run the land with corruption.[69]

٧٤۔ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا ۚ فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ○

67. Argument here denotes the miracle which the people of Salih had demanded. They said to him that if he brought a she-camel out of the mountain and she must be giving birth to an offspring before them just after coming out of the mountain, then they would believe in him. God fulfilled their miraculous demand. Hence Hazrat Salih said that their demand was fulfilled, so they should accept the Message of God and believe in him as a Messenger.

68. Hazrat Salih further advised them to be very cautious of their demanded camel because she was a sign of God ; they should not touch her with evil and should not hurt her, nor check her from grazing in the pastures or drinking water from the public pools, because God's signs were inviolable.

69. These people were polytheists and idolaters. So Hazrat Salih advised them to thank God Who had given them a high social and political status after the people of Hazrat Noah and given them the wisdom of building magnificent castles in the soft earth and cutting the hard rocks into wonderful houses. They should remember God's bounties and abstain from mischief and corruption in the land by abstaining from Kufr and Shirk and unthankfulness. Kufr, Shirk and ingratitude are the cause of God's wrath and chastisement, so Hazrat Salih advised them very seriously to denounce Kufr and Shirk and be thankful to God for his beneficent favours and bounties.

75. Said the chiefs, who were arrogant among his people, to the poor people who had believed among them : "Are you sure that Salih is sent by his Lord". They said : "We do believe in that which he has brought."

٧٥۔ قَالَ الْمَلَأُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ ؕ قَالُوْٓا اِنَّا بِمَآ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ ○

76. Said those people who were proud : "That which you believe in we do not accept."

٧٦۔ قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا بِالَّذِيْٓ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ ○

77. Then they hamstrung the camel and turned away from the order of their Lord and said : "O Salih ! Bring us that which thou threatened us with, if thou art the Messenger."

٧٧۔ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَقَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ○

78. So the earthquake seized them, then in the morning they lay in their houses prone and prostrate.[70]

٧٨۔ فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ○

70. But in spite of the wise sermons of Hazrat Salih and in spite of observing the miracle by their own eyes, his people and especially the ringleaders did not come to believe in him as a Messenger from God. The ringleaders mocked at the poor Muslims and enquired of them ridiculously whether they were sure that Salih was the Messenger of God. The poor Muslims were not fearful of the chiefs among the Unbelievers and bravely declared the truth and openly announced their belief in Hazrat Salih. They said to them that they had not the slightest doubt in the Divine Message which Hazrat Salih had brought from God. When they heard such a confident reply from the poor Muslims, they were enraged and said that they denied what they believed in. They could never accept that Salih was a truthful person and a Messenger of God. In their utter rage and savage arrogance they hamstrung the she-camel against the order and advice of Hazrat Salih that they would not touch her with evil, being an inviolable sign of God sent to them at their own demand. After killing the camel they said to Hazrat Salih that they had done against his advices and sermons and had rejected him, so if he was truthful Messenger of God he should bring to them the chastisement with which he had been threatening them so long. When the people become impervious to truth, their hearts become very hard, their eyes become blind and their ears become dead. So God seized them by the chastisement of earthquake and in the morning they were lying in their strong and fortified dwellings with their faces downwards, a sign of disgrace for the proud nations. They had said that Ad were not wise enough to prepare fortified forts and houses in the mountains that they might save from the strong winds. On their part they had built wind-proof houses and castles. But unfortunately their rock-houses and loftly castles did not prove quake-proof.

79. Then Salih turned his back on them and said : "O my people ! I delivered to you the Message of my Lord and wished you well, but you have no love for the well-wishers."[71]

٧٩۔ فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّىْ وَنَصَحْتُ لَكُمْ وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ○

80. And sent Lot when he said to his people: "Do you commit such shamelessness that no one before you committed it in the world.[72]

٨٠۔ وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ○

81. You run unto the men out of lust leaving the women. Nay, You are a people transgressing the bounds."[73]

٨١۔ اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ○

71. The earthquake destroyed all the rejectors of Hazrat Salih but the believers of Hazrat Salih kept secure. It is the extraordinary power of God that He saves the Momins in the havoc of destruction. Hazrat Salih addressed the dead people that he was their well-wisher and preached them the Message to the best of his capacity but unluckily they hated their well-wishers.

72. Hazrat Lot (be peace upon him) is the nephew of Hazrat Ibrahim (عليه السلام) the friend of God. He had migrated to Sham from Iraq with Hazrat Ibraheem. He was appointed a Messenger for Sodom and its surrounding habitats to reform them and purify them from those dirty, unholy and indecent deeds against the very nature of man. Before them no one was aware of this shameless work. These people were the first to invent this indecency in the world. The Satan taught them this indecency. Afterward it spread beyond their city. Hazrat Lot tried his best to check and prevent them from this cursed abomination and warned them of its disastrous end. He tried to exterminate this indecency from the face of the earth. (The upholders of modern Bible have been much outspoken about the innocence of Hazrat Lot. This is why that the British Parliament has legalized this abomination by an Act of Parliament and the Clarendon House has also given its consent by a majority decision (Tr).

73. "Transgressing the bounds" means those people had gone away beyond the bounds of humanity, rather beyond the bounds of animality.

82. And there was no answer with his people but that they said : "Turn them out of your city, these people want to live with too much purity."[74]

83. Then We saved him and his household but her woman that she kept back with those languishing there.

84. And We rained down upon them a rain i.e. of stones. So behold how was the end of the sinners ![75]

٨٢۔ وَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوْٓا اَخْرِجُوْهُمْ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ○

٨٣۔ فَاَنْجَيْنٰهُ وَاَهْلَهٗٓ اِلَّا امْرَاَتَهٗ ۖ كَانَتْ مِنَ الْغٰبِرِيْنَ ○

٨٤۔ وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۭ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ○ ع

74. Other Unbelievers had said that their forefathers had done such work, so they could not leave it. But there was no such answer with them. They only said with taunt that because Lot and his family had an excessive standard of purity and propriety so they should leave the city of dirty fellows like them. Further on they said that they should expel Lot and his family, the Pure, in order to remove the impediment.

75. Those cursed fellows could not turn him out, but God took Lot and his household out of the city and destroyed those sinners, by a rain of stones, together with the woman of Hazrat Lot who was their intimate confidant, working as a pandoress, and working as a go-between the sinners and the guests of Hazrat Lot. It is also said that when the males got indulged in sodomy, the females devised ways of homo-sexual conjugation among them and the woman of Lot also succumbed to this impure disease.

Note : According to some Imams of Fiqh the punishment of a sodomist is to fall him from a mountain or a high place and the stones should be thrown or fired at him from above in addition. Before the execution of this punishment he should be put in a very dirty and bad-smelling prison.

SECTION 11

85. And to Madyan sent their brother Shuaib, he said : "O my people ! Serve God, you have no other god but He. You have got the argument from your Lord, so fill up the measure and the balance and do not undergive the people their things and do not create corruption in the land after its reformation. It is better for you if you are the people of belief (Eman).[76]

٨٥. وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ
مِنْ رَبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا
النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ
إِصْلَاحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ

76. Hazrat Shauaib (عليه السلام) apart from preaching Tauheed also laid much stress on the human obligations and advised them to be just and righteous in trade and commerce. His teachings show the importance of honesty and integrity in the worldly affairs. His teachings also prohibit all kinds of exploitations which bring about the economic loss to mankind. His teachings are the golden sermons for the modern age. The substance of his teachings is that the measurement and balance should be accurate and the rights of the people should not be injured in the least, and when the affairs are set right it is very bad to start corruption, or when a constitution of just laws is established there should be no mischief or rebellion against the constitutional order, all kinds of corruption should be obliterated from the surface of the Earth — for example :

86. And do not sit in the ways that you terrify the people and bar them from God's way, who believed in it, and search for defect therein; and remember when you were very small in number then God increased you, and see how was the end of the corruption-mongers.[77]

٨٦۔ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ○

87. If one group of you believed in that which is sent with me and the other disbelieved, so be patient till God decides between us and He is the best Decider.[78]

٨٧۔ وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ○

77. Hazrat Shuaib advised them to refrain from open piracy in land and sea and to refrain from barring those people who wanted to come to Shuaib for the search of knowledge and purification. In other words dacoity of wealth and Eman are both extreme types of corruption. Similarly perversion on truth is a very heinous corruption. Hazrat Shuaib advised them with great oration that they should abstain and refrain from all sorts of corruption. They should be thankful to God Who gave them the power of numerical strength against odds and for the exploitation of natural resources and for the sake of economic and commercial progress and benefits. So it was unwise to waste their energy in crimes like gang-robbery when they had wide field of production by dint of numerical strength. Wrong measurement, wrong balance, mischief in the land, gang-robbery, dacoity, barring from God's way, subversive activities, perversion of Divine Religion, etc. were different kinds of corruption and they knew how was the end of those who spread corruption in the land.

78. When the arguments are over, the reasons are completed and the people do not accept the truth, then the Heavenly Decision shall come to judge the right and wrong, and for that, Hazrat Shuaib said, the Unbelievers should wait patiently.

Note: Hazrat Shuaib was a great orator and his sermons were very effective, impressive and expressive -- he is therefore known as Orator Prophet (خطیب الانبیاء Khateebul Ambia).

88. Said the chiefs who were proud among his people : "We will surely expel, O Shuaib, thee and those who have believed with thee, from our city, or else you return into our religion." Said he : "Even though we are averse therefrom."[79]

٨٨- قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ يٰشُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ۝ قف

الجزء ٩

79. Despite all eloquent orations and wise sermons about the betterment of this world and hereafter, the people did not submit to God and obey the Messenger. It is a fact that people generally do not want to give up their evil habits though they may become fully cognizant of their destructive results and though they become conscious of their evil character. When the people reach this stage they turn hopless. The people of Hazrat Shuaib waxed proud and denied his preaching of strong and healthy principles of a good life. The most proud chiefs of their clan threatened to expel Hazrat Shuaib and his sincere devotees from their city as a mark of utter detestation against them, or else they should become their comrades in their absurd and wicked activities and preposterous creed. When bad men do not want to give up their bad deeds they want that the whole society should embrace their mode of conduct so that no one may raise his finger against them and they may be out and out to follow their lusts and desires. The people of Shuaib also tried to convert them to their own creed. But Hazrat Shuaib and his firm devotees kicked them and their proposals. They said that how they could expect from them to adopt a creed which they detested from the very core of their heart, and they had enough reasons to detest their creed, i.e. the religion of the Unbelievers.

89. Of surety we will forge a lie against God if we return into your religion, after that God has delivered us from it, and it is not for us that we return into it but that God will, our Lord. Our Lord embraces all things in His knowledge, in God alone we put our trust. O our Lord ! decide between us and our people with justice, and Thou art the best Decider."[80]

٨٩۔ قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِيْ مِلَّتِكُمْ بَعْدَ
اِذْ نَجّٰىنَا اللّٰهُ مِنْهَا ۭ وَمَا يَكُوْنُ لَنَآ اَنْ نَّعُوْدَ فِيْهَآ اِلَّآ
اَنْ يَّشَاۗءَ اللّٰهُ رَبُّنَا ۭ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۭ عَلَى
اللّٰهِ تَوَكَّلْنَا ۭ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَاَنْتَ خَيْرُ الْفٰتِحِيْنَ ○

80. 'To adopt their creed and give up their own', means nothing but that the Divine Religion is wrong, or God is wrong, and this is the mightiest insolence against God. It is clear apostacy, and apostacy is the most abominable crime, particularly when God had delivered them from the darkness of unbelief (Kufr) and brought into the light of belief (Eman). So remarked Hazrat Shuaib that it was not virtually possible for them to change their Religion and become apostates by their own free will or by the compulsion of the unbelievers. Of course, they could not command the Will of God. If God wills to deprive someone of Eman and guidance, then nothing can be done because His will is all-prevailing and no one can check Him from doing what He wills. We are subservient to His Will and His Will is not subservient to anyone. And because His Knowledge is boundless, so His Will cannot be wrong. He will do what is right and what is wise. Hazrat Shuaib remarked that they did not rely on their selves in matters of guidance etc. but absolutely relied on God and His help because only by the help of God one can lead the right way. It does not mean Hazrat Shuaib was doubtful about their guidance or the Message of God he had brought. Nay ! But his heart was replete with the fear and servitude of God. The prophets are immersed in the thought of God, His glory, His honour, is always in the observance of the Prophets and they are the most courteous and fearful beings of God. Their feelings are very profound and delicate, and common men cannot reach them, and they do not rely on causes and efforts, but totally rely on God — the ONE Who has no equal, Who has no partner. This is why Hazrat Shuaib prayed for the Divine decision.

90. And said the chiefs who were Kafirs among his people : "If you follow Shuaib, then assuredly you shall be spoiled."[81]

٩٠. وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَاسِرُونَ ○

91. Then seized them the earthquake, and in the morning they lay in their houses prone and prostrate.[82]

٩١. فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ○

92. Those who cried lies to Shuaib, as if never they inhabited there, those who cried lies to Shuaib, they were spoiled.[83]

٩٢. الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ○

93. Then he turned his back on them and said : "O my people ! I delivered unto you the messages of my Lord and wished you well, how should I now grieve for the unbelievers ?"[84]

٩٣. فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ○

81. His people had become blind. They said to one another that if they followed Hazrat Shuaib they would incur a great economic loss, and if they became poor they would be spoiled. Men of secular mentality always calculate in terms of money. They prefer economic values to divine virtues.

82. What was the result of their disbelief ? Nothing but total devastation. According to the Quranic verses three types of of chastisement seized them : (i) ظلّه (Cloud) (ii) صيحة (Sound) (iii) رجفه (Earthquake). First the clouds of fire and flames hovered, then a terrible, fatal and shrill sound broke in the heaven (air) and from below the earthquake came. (Ibne Kathir).

83. Not the followers of Hazrat Shuaib, as they had said, but the rejectors were destroyed in the world and spoiled in the Hereafter.

84. Hazrat Shuaib addressed them after the chastisement had destroyed them, "What should I grieve for a people who fought with their well-wishers and turned deaf ear to their advices and sermons ?" Their bodies were dead but their souls heard his last call. But this hearing after death shall not avail them. On the contrary it will add to their remorse.

SECTION 12

94. And We have not sent unto a city any Prophet but that We overtook the people thereof with hardship and distress so that they might groan with humbleness.

95. Then We brought the good in place of the bad, until they increased and began to utter : "Distress and joy have had touched our fathers too", then We seized them all of a sudden and they were not aware.[85]

٩٤- وَمَآ اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّبِيٍّ اِلَّآ اَخَذْنَآ اَهْلَهَا
بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُوْنَ ○

٩٥- ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتّٰى عَفَوْا وَّقَالُوْا
قَدْ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَاَخَذْنٰهُمْ
بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ○

85. At the time of raising the Prophet when the people resort to rejection and opposition they are smitten with famine and different miseries and hardships as a primary warning from God, so that the rejectors may refrain from their michiefs under the sufferings and turn towards God. But when they become impervious to these warnings, the miseries and hardships are removed and the opulent and prosperous conditions are created for them, haply they may humble themselves before their Lord in gratitude and thankfulness for the benefactions of God, or else they may turn utterly blind and adament in their refractory attitude. When they grow in their wealth, children, power, health and other material benefits with rejection, their hearts become more hardened and they become more heedless to Divine Commands. During these progressions they begin to say that the hardships and miseries which had come to them were temporary and were due to such and such factors, and it was a cycle of events which takes place in human affairs as a mark of further progress; their forefathers had also suffered such stages of retrogression, those hardships and miseries had not come due to their disbelief and rejection, otherwise they would have not got these prosperities which they are enjoying so peacefully and profusely. When they become quite negligent and heedless in their indulgences and wrong speculations, the chastisement of God seizes them all of a sudden.

Hazrat Shah Sahib says ; "If the servant of God receives the punishment of sins now and then, it is expected that he may repent, but when he acquiesced in the sin, it is an oblivion of God, now there is the fear of destruction, as some one ate poison, if he vomits, there is hope, but if the poison assimilates the work is done."
(Mozihul Quran).

96. And if the people of the towns had but believed and warded off, We would have opened upon them blessings from the heaven and earth, but they cried lies, so We seized them in return of their deeds.[86]

٩٦. وَلَوْ اَنَّ اَهْلَ الْقُرٰٓى اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ○

97. Are the people of the towns now fearless of that that Our might may come upon them at night when they are sleeping ?

٩٧. اَفَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا بَيَاتًا وَّهُمْ نَآئِمُوْنَ ○

98. Or the people of the cities are fearless of that that Our might may come upon them in daylight and they are playing.[87]

٩٨. اَوَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى وَّهُمْ يَلْعَبُوْنَ ○

86. God has no enmity for His servants that they are arrested by Divine Chastisement. This is the result of their own deeds. If they would have accepted the Prophets and surrendered to Truth and adopted the way of piety abstaining from Kufr and denial etc. We would have proposed them by the heavenly and earthly blessings not for the time being as in the case of Unbelievers but permanently and for ever.

87. If the peoples of the past prophets can be punished for their disobedience and opposition, the opponents and enemies of the last Prophet, Muhammad (صلی اللہ علیہ وسلم) can be punished also for their insolence, haughtiness and denial, when they are sleeping at night in their luxuries and merriments or in broad daylight when they are busy in their economic activities. The worldly activites of the Unbelievers are no more than playing, because both aim at physical pleasures and bodily promotion. The whole life of the Unbelievers is nothing but playing and pastime. The wordly life of the Believers is a tillage of the next world, of course.

99. Have they become fearless of the device of God? So none become fearless of God's device but those falling into badness.[88]

99. اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ۝

SECTION 13

100. Did it not become apparent to those who inherited the earth after (the annihilation of) the people thereof that if We will We may seize them at their sins?[89] and We have sealed their hearts, so they do not hear.

100. اَوَلَمْ يَهْدِ لِلَّذِيْنَ يَرِثُوْنَ الْاَرْضَ مِنْۢ بَعْدِ اَهْلِهَآ اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْ ۚ وَنَطْبَعُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَسْمَعُوْنَ ۝

101. These are the cities that We relate to thee the tidings thereof, and there is no doubt that to them had come their Messengers with signs, but never were they to believe in what they had declared as lies before; thus God seals the hearts of the Unbelievers.[90]

101. تِلْكَ الْقُرٰى نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْ قَبْلُ ۭ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ ۝

102. And We did not find in most of their peoples the observance of covenant; and We found most of them disobedient.[91]

102. وَمَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَاِنْ وَّجَدْنَآ اَكْثَرَهُمْ لَفٰسِقِيْنَ ۝

88. The sudden seizure of the Unbelievers in their comforts, luxuries and pastimes is the device of God. Only those persons are heedless of God's device, who are eventually doomed to destruction. A Momin is that who does not forget God in any condition of life whether hard or affluent. The last Mughal King Bahadur Shah Zafar has rightly said : جسے عیش میں یادِ خدا نہ رہی جسے طیش میں خوفِ خدا نہ رہا ظفر، آدمی اسکو نہ جانئے گا وہ ہو کیسا ہی صاحب فہم و ذکا

"Zafar ! Do not think him a man — though he may be seemingly very wise and clever — who forgets God in comfort and does not fear God in anger."

89. As We had seized the past peoples, so We can seize you.

90. When the people become too much refractory and do not believe in what they had once declared as falsehood, their hearts become impervious to Truth and finally God seals their hearts.

91. Here "Covenant" denotes either the Covenant of the World of Spirits before creation (Ahde Alast), or general contract, or those covenants which the different peoples made in times of afflictions that if such and such misery was removed they would surely believe, as the people of Pharaoh said to Moses that if that misery was removed by his Lord they would definitely believe in him as a Messenger and would send forth the Bani Israeel with him, but every time they broke the covenant.

103. Then We sent after them[92] Moses with Our signs unto Pharaoh and his chieftains, then they misbelieved in the face of those signs, so behold how was the end of the corrupters.[93]

104. And said Moses : "O Pharaoh ! I am the Messenger of the Lord of the worlds."

١٠٣- ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُّوسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ ○
وَمَلَا۟ئِهٖ فَظَلَمُوْا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ
عَاقِبَةُ الْمُفْسِدِيْنَ ○

١٠٤- وَقَالَ مُوْسٰى يٰفِرْعَوْنُ اِنِّىْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ○

92. Moses had come after those Prophets who are described above — Hazrat Noah, Hazrat Hud, Hazrat Salih, Hazrat Lot and Hazrat Shuaib (عليهم السلام). After relating their stories the Habit of God (سنة الله) was described that how God chastised the arrogant people under Divine Law. Now again the story of a mighty Prophet is started to further elaborate the Divine Law of sending Messengers and chastising the haughty people.

93. Who is a greater mischief-monger and corrupter than he who cries lies to the Envoys of God, the Divine Verses and compells the masses to adore him ? Pharaoh was one of the greatest corrupters in the history of mankind.

94. According to some commentators حقيق means 'becoming' or جدير 'worthy' — it is not worthwhile on my part but to say what is true — some have taken the meaning of 'firm', 'standing', 'proved' — I am firm with the maximum stability and without the slightest doubt that I may not give out by my tongue but truth, and deliver the Divine Message unto you without the least substraction or addition, and may not move an inch at your rejection and opposition from my stand.

105. I am standing to that I may not say from the side of God but what is truth.[94] I have brought unto you the sign of your Lord, so send forth the Bani Israeel with me.[95]

١٠٥۔ حَقِيقٌ عَلٰٓى اَنْ لَّآ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِيَ بَنِيْٓ اِسْرَآءِيْلَ ۝

106. Said he : "If thou hast brought any sign then bring it, if thou art true."

١٠٦۔ قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝

107. Then he cast his staff, so at once it became a surpent clear.[96]

١٠٧۔ فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ۝

95. Hazrat Musa gave several advices to Pharaoh as mentioned in other verses— فقل هل لك الى ان تزكّٰى واهديك الى ربك فتخشى (Say : Does thou want that thou get purified and I guide thee to thy Lord so that thou mayst become God-fearing), but a very important thing was the liberation of Bani Israeel, who were the children of Prophets, from the oppression and tyranny of Pharaoh who had subjected them to abject slavery and made them animals. So Hazrat Musa said to Pharaoh to release the Bani Israeel from forced labour and slavery so that they might worship their Lord peacefully and freely in their native land (Sham) because their grandfather Abraham had settled in that land after migrating from Iraq, afterwards the Bani Israeel inhabited Egypt when Hazrat Yusuf had become the King of Egypt. Afterwards the Qibtees became the Rulers of Egypt and they began to oppress the Bani Israeel, and this oppression reached its culmination in the reign of Pharaoh mentioned in the Quran, in whose palace Hazrat Musa was brought up by his wife, A'sea, who came from Bani Israel. Hazrat Musa was also charged with the duty of delivering the Bani Israeel from the clutches of Pharaoh and his people and bring them to the Land of Sham, their native land and the house of all Prophets of Bani Israeel after Hazrat Yaqub (the grandson of Hazrat Ibraheem and the father of Bani Israeel) apart from his other Prophetic functions.

96. The staff of Hazrat Musa turned into a terrifying serpent and there was no doubt in its being a serpent. It is said that the serpent ran up, with its mouth open, towards Pharaoh who requested Hazrat Musa, being overfrightened, to seize him. When Hazrat Musa touched it, it at once turned to its original form — the staff. This was the first miracle which was shown to Pharaoh and his people at the request of Pharaoh.

108. And he drew forth his hand and at once it appeared white to the sight of the beholders.[97]

١٠٨- وَنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ ۝

SECTION 14

109. Said the chiefs of Pharaoh's people : "He is some proficient professor of magic,"[98]

١٠٩- قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ۝

110. "Desires he to turn you out of your country. Now what do you say?"[99]

١١٠- يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ ۝

111. They said : "Relax him and his brother, and send the collectors in towns",

١١١- قَالُوْٓا اَرْجِهْ وَاَخَاهُ وَاَرْسِلْ فِي الْمَدَآئِنِ حٰشِرِيْنَ ۝

112. "That they may collect unto thee all perfect magicians."[100]

١١٢- يَاْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ۝

97. The second miracle was of the White Hand. When Hazrat Musa drew forth his hand pressing it by the side of the body it was very clearly and wonderfully white and luminant, and this whiteness and glittering was not due to any disease as leprosy, etc. As a matter of fact, the extraordinary light of the enlightened heart came into the hand miraculously.

98. It appears that Pharaoh, being overawed by the miracles of Hazrat Musa, had called a public meeting and after discussions first he himself and then the chiefs and ministers expressed this opinion that Hazrat Musa was a great sorcerer, well-versed in the art of magic, because in consideration of their perceptions there could be no better imputation than of magic against the miracles of Moses.

99. It was a sentimental effort of provocating the masses that Moses wanted to get the support of the masses by his magic demonstrations and finally become the Sovereign of Egypt and expel the native people of the land with the help of Bani Israeel. They said to one another that decision should be taken in consideration of the ambitions of Moses.

100. After consultations they decided to request Pharaoh to be some what patient and leave them free sometime and issue order for the collection of best sorcerers (perfect in the art of magic) of the country in order to defeat Moses and thus save the country from their future programme of possessing the country of Egypt.

113. And came the magicians unto Pharaoh, said : "If there is any wage for us in case we overcome ?"[101]

114. Said he : "Yes : and you shall become the nears."[102]

115. They said : "O Moses ! Either thou do cast, or else we cast."[103]

116. He said : "Cast."[104] Then, when they cast, tied down the eyes of the people and terrified them and produced a mighty magic.[105]

١١٣- وَجَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوٓا اِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ○

١١٤- قَالَ نَعَمْ وَاِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ○

١١٥- قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَاِمَّآ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ ○

١١٦- قَالَ اَلْقُوْا ۚ فَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ وَاسْتَرْهَبُوْهُمْ وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ ○

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101. The magicians in the first instance proved, by demanding their wage if they got victory, that the Messengers of God are not professional people like the magicians etc. The Messengers of God first declare when they invite the people to God : ماسئلكم عليه من اجرٍ ان اجرى الا على الله (We do not ask you for any wage on it, our wage is but with God).

102. Pharaoh said to the magicians that not only wage but they would also be admitted to those people who sat near him in the darbar.

103. The magicians said to Hazrat Musa these words because they had known about the miracle of Moses demonstrated before Pharaoh and his people.

104. Hazrat Musa said to the magicians that first of all they should try their best efforts, because the victory of Truth over falsehood is more authentic and effective when falsehood is left free to let its forces toplevel. It was not a permission to the magicians, to encounter the Miracle, on the other hand it was the choice of that form out of the two forms, which was the most effective way in the defeat of falsehood and the victory of truth.

105. They prevailed over the gathering by dint of magic and tying up the eyes of the people they made them dread. In other verses it is given that they cast their rods and ropes on the ground which looked like running snakes and serpents : يخيل اليه من سحرهم انها تسعى. These verses show that the magic feat which they had produced was not characterized by an essential transmutation of rods and ropes into real snakes and serpents. It was simply a tying up of the eyes, a sight of imagination, an illusion.

117. And We sent order to Moses : "Cast down thy staff," and it forthwith began to swallow the unreal sham which they had produced.

١١٧- وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۚ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝

118. So came about the Truth and turned vain what they had done.

١١٨- فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُوا۟ يَعْمَلُونَ ۝

119. So they were vanquished there and turned back humiliated.

١١٩- فَغُلِبُوا۟ هُنَالِكَ وَٱنقَلَبُوا۟ صَٰغِرِينَ ۝

120. And fell down the magicians in Sajda.[106]

١٢٠- وَأُلْقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ۝

121. They said : "We believed in the Lord of the worlds"—

١٢١- قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ۝

122. "Who is the Lord of Moses and Aaron".[107]

١٢٢- رَبِّ مُوسَىٰ وَهَٰرُونَ ۝

123. Said Pharaoh : "Have you believed in Him before my permission ? It is all device which you have made collectively in this city to turn out of its inhabitants. So now you shall know."[108]

١٢٣- قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ۝

106. But the whole sham was devoured by the staff-serpent of Moses and false feat was set at naught by the miracle, and the magicians were compelled to be that it was something above sorcery. At last the people of Pharaoh returned de and disgraced from the arena and the magicians fell down in Sajda obser Divine Sign in extreme emotions of recognition. It is said that Hazrat M performed the Sajda at the appearance of Truth, with him the magicians formed the Sajda. The words القِيَ السحرة show that such a powerful state them that they could do nothing but lie down prostrate in extreme h submissiveness. Behold the mercy of God that those persons who were the Messenger of God a little before became the Friends of God (لله ء Perfect Recognizers (عارف كامل).

107. When they raised up their heads from Sajda the magicians us Lord of Moses and Aaron — because Pharaoh called himself (كم الاعلى Lord. So they pointed out that the Lord of the Universe could be who made Moses and Aaron prevail over the arrogant and proud without the medium of external causes in front of teeming thousands

108. Pharaoh said to them : "It seems it is your joint adventu your chief Professor. This deep conspiracy is meant to expel from their land and snatch the reign of power from its rulers." H to deceive the masses and cover his defeat.

124. "I will assuredly cut off your hands and the feet of the other side, then crucify you all together."

125. They said : "We are to return unto our Lord, of course."[109]

126. "And thou hast this enmity against us that we have come to believe in the Signs of our Lord when they reached us." "O our Lord ! Open the gates of patience upon us and cause us to die as Muslims."[110]

١٢٤- لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ○

١٢٥- قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ○

١٢٦- وَمَا تَنقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا ۚ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ○ ع

araoh was exceedingly enraged and he declared the most grievous punish-
. But they were infatuated with the Divine Love as if the Paradise
sight. They did not care a little and said without fear that after all
o go to God one day, it was very good if they were martyred by his
le of this world was less than the pains of the Hereafter, and in His
st sacrifices and the worst miseries were nothing to the sincere

y prayed to God to give them patience and perseverance and if
ey should be given the death of a Muslim.

SECTION 15

127. And said the chiefs of Pharaoh's people; "Why dost thou leave Moses and his people that they create hubbub and commotion in the country[111] and abolish thee and thy idols."[112] Said he: "Now we shall kill their sons and keep their women alive and we are powerful over them."[113]

١٢٧- وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ ۚ قَالَ سَنُقَتِّلُ
أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ ۚ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ○

111. When the magician fell down in Sajda after observing the Sign of God, and the Bani Israeel began to follow and support Hazrat Musa, and also men from the people of Pharaoh began to enter into his circle by and by, the leaders of Pharaoh's people were troubled, and provoked Pharaoh to violence by saying that Moses and his people—Bani Israeel—should not be given the chance to create disturbance in the country and control the masses to rebel against the government and abolish the customs and conventions and the methods of adoration established by his Royal Dignity.

112. Hazrat Shah Sahib says: "The idols of Pharaoh were the statues and pictures of his own person and he distributed them in the country for adoration."

113. Pha raoh was already enraged at the disgraceful defeat. The words of his councillors added fuel to the fire. He used to slaughter the sons of Bani Israeel and spare the women for service even before the birth of Moses. Now when he saw that Moses was gradually becoming powerful in the country and the Bani Israeel were rallying round him, he expedited his old scheme of killing the sons and sparing the daughters of Bani Israeel in order to terrify and intimidate them. Naturally the Bani-Israeel were troubled to hear this scheme of massive genocide with a revised planning and retaliation. Hazrat Musa told them the prescription in the following verse

128. Said Moses to his people : "Seek help from God and keep patient. No doubt the Earth is God's, makes its heir whomsoever He will of His servants, and ultimately the good is for those who fear."[114]

١٢٨۔ قَالَ مُوسٰى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللّٰهِ وَاصْبِرُوْا ۚ اِنَّ الْاَرْضَ لِلّٰهِ ۙ يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۭ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ○

129. They said : "We have been oppressed before thou camest to us and after thou camest to us."[115] Said he : "It is not far that your Lord will destroy your enemy and make you successors in the land then see how you shall do."[116]

١٢٩۔ قَالُوْٓا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا وَمِنْۢ بَعْدِ مَا جِئْتَنَا ۭ قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْاَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُوْنَ ○ ع

114. Hazrat Musa said to his people : "You should not be troubled because Allah is more powerful than the enemy. You should seek His help, you should fear Him and no one else, you should see Him alone, you should keep patient and stand against your enemy with firmness and fortitude. This Earth is God's, He gives the ownership and rule of this Earth whom He will. But the kingdom and rule of Earth are not the main cause of ultimate good and prosperity. The ultimate good and success is achieved by those men who fear God and live a good and pious life."

115. His people said : "We have always been in misery. We were badly oppressed before you came to us and we are also suffering great hardships and trials after you have taken the affairs in your hand. Now the people of Pharaoh are making new schemes of genocide. God knows when our miseries will end."

116. Hazrat Musa said : "Do not become much perplexed and alarmed. The help of God has drawn nigh. You will see the destrucrtion of your enemy in near future and you will become the owner of their property and land. God will try you with freedom and power as you are now being tried with hardship and slavery, and see to what extent you show gratitude to God and appreciate His bounties and benefaction with the spirit of obligation."

Hazrat Shah Sahib says : "This prophecy is quoted to rehearse unto the Muslims who were suffering immense hardships and miseries at the hands of Meccan Idolaters. This Surah is Meccan." It was an indirect prophecy for the Meccan Muslims that their miseries were to end soon.

SECTION 16

130. And We seized Pharaoh's people with famines and with the loss of fruits so that they might receive the advice.

131. So when good came to them they would say : "It is worthy of us"; and if evil came to them they would call it the bad angury of Moses and his companions. Listen ! Their ill omen is with God but most men do not know.[117]

١٣٠. وَلَقَدْ أَخَذْنَآ اٰلَ فِرْعَوْنَ بِالسِّنِيْنَ وَنَقْصٍ مِّنَ
الثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ○

١٣١. فَإِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖ ۚ وَإِنْ تُصِبْهُمْ
سَيِّئَةٌ يَّطَّيَّرُوْا بِمُوْسٰى وَمَنْ مَّعَهٗ ۗ أَلَآ إِنَّمَا طٰٓئِرُهُمْ
عِنْدَ اللّٰهِ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

117. Hazrat Musa had said to his people that very probably their enemy might be destroyed soon. Here some of the preliminaries of that promised destruction are described in detail according to the Divine Law which is mentioned in the beginning of Section-12: "And We have not sent unto a city any Prophet but that We overtook the people thereof with hardship and distress so that they might groom with humbleness. Then We brought the good in place of the bad, until they increased and began to utter: Distress and joy have had touched our fathers too, then We seized them all of a sudden and they were not aware."

According to the Divine Law mentioned in these verses the people of Pharaoh were thrown into famine conditions, draught etc. hardships and miseries of ordinary type—so that they might wake from their heedless slumbers and accept the Prophetic instructions and teachings of Hazrat Musa. But those people did not pay heed to those valuable instructions and became more arrogant and refractory than before. So according to the Divine Law mentioned in the said verses their evil conditions were changed into better circumstances and famine conditions were replaced by affluence and abundance. In luxuries and comforts they lost their senses and began to say that affluence was really their share and they were entitled to it, they were lucky fellows, and the bad conditions occurred due to the misfortune of Moses and his wretched fellows (God forbid). God answered them that why they ascribed their bad luck to the pious men of God, God knew the real cause of their misfortune and that was their disobedience, tyranny and transgression. This is why they were getting a portion of their misfortune as a temporary punishment and warning. So far as the full misfortune i.e. the full punishment, was concerned it was also with God, which would reach them in the world and the hereafter at its appointed time and which most people do not know.

132. And they said : "Whatsover thou bringest us of sign to bewitch us therewith, we will never believe in thee.[118]

١٣٢۔ وَقَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰيَةٍ لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ○

118. The people of Pharaoh said these refractory words when they saw the miracles of Hazrat Musa. They said with treachery that they could never believe in him in spite of his most powerful spell cast on them and despite the magic signs shown to them for enchantment. Those people first called Moses a great magician, so they went on calling him magician, though they had observed the signs of God which could never be interpreted on the demonstrations of magic art. This was their most shameful attitude which they never changed. When they became more adamant in their disbelief and enmity against truth, God sent more serious calamities on them one after the other as given below.

133. Then we sent on them the storm (of flood) and the locusts and the lice and the frogs and the blood—many signs separate and distinct, even then they went on waxing proud, and were they the people of the sinners.[119]

١٣٣۔ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ○

119. God sent on them the storm of wind or flood or the storm of deaths due to the epidemic of plague, and the locusts which brought about a great loss of corn and grains, and the lice which spread in their hair and clothes, and the frogs which made their life miserable, and the blood which spoiled their water-tanks and water-pots and food-utensils, etc. which made their eating and drinking a misery. All these chastisements came upon them with succession, but they were so much habituated to sinful activities and criminal acts that they did not become submissive. On the other hand they increased in their sins and crimes. By and by the disease became chronic and incurable, more because they broke the covenant whenever they made it with Moses. Hazrat Saeed bin Jubair has said that when Pharaoh did not accept the demand of the liberation of Bani Israeel put before him by the great Prophet Moses (be peace upon him), God sent the rain-storm. The people of Pharaoh were much troubled and distressed and requested Moses to remove that misery by praying to his Lord and they would allow the Bani Israeel to go with him. Hazrat Musa prayed to God and the rains stopped giving out good results in production. But they did not keep their promise and became heedless of their covenant made with a great and eminent Prophet. Then God sent the locusts on the ready crop and ripe fruit. They were again perplexed at this new calamity, and again went to Moses and requested to pray for the removal of that calamity and they would surely send the Bani Israeel with him—a firm promise. When this chastisement was raised up they again relapsed into the previous state and forgot their promises all together. At last when they filled their godowns with corn or grain, God created weevils or insects destructive to the grains. Then again they ran to Moses and requested him to pray his Lord to deliver them from that new misery and loss. They made more firm pledges that they would not fail in their promise that time. But when that chastisement passed away, they again resorted to the old disobedience and profligacy. So God made tasteless their food and drink. The frogs were created so excessively that they jumped into the pots of food and drink, and even into the mouths at the time of eating or talking. Moreover, the water or any liquid thing turned into blood whenever they intended to use it. In short, the whole life had become extremely miserable, but still their rigid arrogance and vain haughtiness did not abate a little, it grew more as a rule.

134. And when fell upon them some chastisement they would say: "Moses! Pray to thy Lord for us as He has had told you, [120] if thou removest from us this misery surely we will believe in thee and will let the Bani Israeel go with thee."

١٣٤- وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يٰمُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِيٓ إِسْرَآءِيلَ ۝

135. So when We raised up the chastisement from them for a term that they had to reach it they forthwith broke the covenant.[121]

١٣٥- فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَىٰٓ أَجَلٍ هُمْ بَٰلِغُوهُ إِذَا هُمْ يَنْكُثُونَ ۝

136. So We took vengeance on them and drowned them in the sea (waters) because they cried lies to Our verses and were heedless of them.[122]

١٣٦- فَٱنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِـَٔايَٰتِنَا وَكَانُوا عَنْهَا غَٰفِلِينَ ۝

120. بما عهد عندك (as He has made a covenant with you or as He has had told you) shows that in heart they knew that Moses had some private understanding with God which is the essence of Prophethood but they did not declare their belief in him by the tongue because in that case they would have to obey him, and obedience to Moses was against their prejudiced arrogance.

121. The 'term' here either denotes the term of death or drowning, or denotes the period between the successive miseries sent on them as chastisement.

122. Hazrat Shah Sahib says : "All these calamities befell them with intervals of one week. First Hazrat Musa gave them the prediction of a certain calamity, the same calamity came. When they were troubled and constrained they would fawn upon Moses and over-praised him. The calamity was raised up by his prayer but they turned about and denied him. Finally a calamity befell them at midnight. The first son of every person in the city died. They were busy in lamentation and funerals of their dead and Moses got the chance to take out his people from the city. Then after some days Pharaoh followed and overtook them at the Red Sea. These people of Moses crossed the sea safely and Pharaoh was drowned with his whole army."

137. And We made heir those people, who were considered weak, of the east and west of that land wherein We have placed blessing ; and fulfilled was the promise of goodness upon the Bani Israeel on account of their patience ; and We spoiled what Pharaoh and his men had made and what they had piled high.[123]

١٣٧- وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ ۛ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ ○

138. And We brought the Bani Israeel over the sea and they came upon a people who were engrossed in worshipiping their idols.

They said : "Moses ! Make for our worship too an idol as they have their idols." Said Moses : "Ye people commit ignorance :"[124]

١٣٨- وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ ۚ قَالُوا يَا مُوسَى اجْعَل لَّنَا إِلَٰهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ○

123. The people who were considered as abased and weak are the Bani Israeel. The land wherein blessing is placed is Sham which contained the modern Palestine or Jordan and Israeel and Lebanon and Syria with some portion of Sinai. The Land of Sham has external and internal blessings both, it is very fertile and productive, and about four thousand Prophets were raised up from this land. Some have said that this land is the country of Egypt. But the former is more correct and confirms to the sequence of historical events.

124. Hazrat Shah Sahib says : "An ignorant man is not satisfied to worship a mere formless (object) unless there is a photo or picture thereof. They saw those people worshipping a cow, they also aspired for it and in the long run made the calf of gold and worshipped it." (Mozihul Quran).

Their predilection for polytheism was due to the effect of the society and rule of Pharaoh and his people in Egypt.

139. "These people — it is going to be destroyed what they are engaged in, and is void what they are doing."

١٣٩- إِنَّ هَٰؤُلَاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ○

140. Said Moses : "Should I seek for you beside God another god, though He gave you excellence over the whole world."[125]

١٤٠- قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ○

141. "And remember the time when We delivered you from the men of Pharaoh who chastised you badly — they killed your sons and kept alive your women, and in it there is a great benefaction of your Lord."[126]

١٤١- وَإِذْ أَنجَيْنَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ○ ع ١٦

125. Hazrat Musa said to the Bani Israeel that it was sheer ignorance and rebellion to seek a god other than God, who had given them such a great grace that they were preferred by God in the world. It was an act of great shame and ignorance that a superior creature may worship inferior creatures made by his own hands. As for their idols they were to be destroyed by the teaching Tauheed which he had brought from God. Their Creed of Idolatery had to be destroyed at his hands and those who were righteous and the upholders of Tauheed.

126. It was sheer folly and ingratitude to give up the Real Lord, Who had delivered them from the most merciless tyranny of Pharaoh and his people, and adopt the inanimate statues of stones as gods. بَلَاءٌ here means favour or benefaction. (See Sura Baqara, Sections 6,7,8)

SECTION 17

142. And We promised Moses thirty nights and completed them with ten more, so the term of thy Lord — forty nights — got complete[127] and Moses said to his brother Haroon : "Be my Khalifa (successor) in my people and to reform and follow not the way of the corruption mongers.[128]

١٤٢۔ وَوٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّاَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ
مِيْقَاتُ رَبِّهٖٓ اَرْبَعِيْنَ لَيْلَةً ۚ وَقَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ
اخْلُفْنِيْ فِيْ قَوْمِيْ وَاَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ ○

127. When the Bani Israeel got some relief from the various difficulties and troubles they requested Hazrat Moosa to bring them Heavenly Constitution (Divine Shariat) that they might act upon it with a zealous heart and show their utter devotion to God and His Messenger—Hazrat Moosa. Hazrat Moosa tendered their request before God. God promised to give him Taurat for his people if he kept fast and kept in seclusion on Mount Tor for thirty days (minimum) or forty days (maximum) i.e. if the observations of fast and I'tekaf etc. were clean the term of thirty days was enough, but if some deficiency in the observance was left then ten days would be required more to make up the defieincy and complete the term.

It is also said that from the very beginning only thirty days were appointed for the term and the additional ten days were simply optional or permissible as a supplement to the original term of thrity days as Hazrat Shuaib (عليه السلام) had said to Moses that he would marry her daughter to him provided he served eight years and if he served ten years it was his option (Sura Qasas).

Some commentators have said that the original term was forty days as mentioned in Sura Baqarah and hinted here in the words : فتم ميقات ربه . So here it is a style to describe those forty days that God had promised thirty days whose supplement was ten days more, so that there may be an indication that one complete month (Ziqa'ad) was increased by ten days more of the Hajj months—Zil Hijjah. (God knows better.)

Hazrat Shah Sahib says : "God gave promise to Moses to keep in seclusion on Mount Tor for thirty nights that He should give the Taurat to his nation. During that term he used 'miswak' one day. The smell of his mouth was very pleasing to the angels ; that was gone. To make good he completed the term by ten days more."

128. When Hazrat Musa went to Koh Tor someone was required to look after the nation in his absence. Hazrat Haroon was a Prophet, so no one could be more entitled to the Caliphate than Hazrat Haroon. Hazrat Musa advised his brother Haroon to perform the duties as his Caliph. Moreover, he also gave him some special instructions e.g. he should be very careful about the reformation of the whole nation, he should be away from divisive minds who would try to create disruption among the people, and he should try to maintain unity among the people. (It does not mean that Hazrat Haroon did not know these instructions. Hazrat Haroon was given Prophethood and it is foolish to degrade him as the Christians have done or as Maudoodi has given him no importance as Moses' Khalifa. The fact is that great men always issue or give directions or instructions when they hand over the duties to be performed in their absence, permanent or temporary. Similarly Hazrat Moosa had given Hazrat Haroon very important directions for the right performance of his duties in his absence. To say like Maudoodi that Hazrat Musa was a hasty commander or victor who marched on aimlessly without establishing an administration behind, is sheer non-sense and a traducing of the glorious Prophet like Moses. He had made Hazrat Haroon as his Caliph to control the administration in his absence. If Musailma Kazzab can stand against the Holy Prophet in his life-time, it is no fault of the Holy Prophet. If Samree stood against truth and made the people worship the calf and the people followed, it is no fault of Hazrat Haroon, when he tried his level best to bring home the people and guide them to the straight path. Tr)

143. وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ قَالَ رَبِّ اَرِنِيْٓ اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّخَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ○

143. And when Moses reached according to Our promise and spoke with him his Lord, said he : "My Lord ! Thou show me that I may see Thee." He said : "Thou shalt never see Me,[129] but keep looking at the mountain, if it stands firm in its place, then thou shalt see Me."[130] So when his Lord alighted towards the mountain made it crumble into dust and fell down Moses becoming unconscious. Then when he came to senses, he said : "Thy Self is pure and glorious, I turn to Thee and I am the first to believe."[132]

129. "It means no one can see God in this world with this material existence. It may be rationally possible because Hazrat Musa, a very prominent Prophet, cannot question or ask for a thing rationally impossible. This is the creed of Ahle Sunnat wal Jam'at that sight of God in this temporary world is constitutionally impossible and rationally possible. Hereafter the Sight of God is proved by the Verses of the Quran and the Traditions of the Holy Prophet. "The sight in Mairaj is considered a matter of the other world." (Mujaddid Alfe Thani)

130. When Hazrat Musa requested God to show Himself that he might behold Him, God did not turn down his request outright, but remarked that his world constitution could not tolerate His sight in this world of matter. However, he should keep looking at the mountain, God would cast a slight reflection of His Divine beauty and grace upon the Mountain. If the Mountain stood fast and endured the Divine Reflection, he would be able to see Him, otherwise not. When such a hard constitution like that of a mountain could not tolerate the Divine Reflection, the weak and feeble constitution of a man could not tolerate His sight too. A Prophet has a very great spiritual power to bear the burden of Divine Revelation. God says that if the Holy Quran would have been sent on the mountain, it would have crumbled into pieces. But man is weaker in those things which belong to the external eyes or to the material force of the body while compared to other mightier creations of God.

131. Hazrat Shah Sahib says : "God gave excellence to Moses that He spoke with him without the medium of angels. Hazrat Musa got eager to see Him also (and it is but natural when the love is very intense) but he could not tolerate the sight of God. It means seeing of God can be, because appearance had taken place towards the Mountain, but the wordly constitution could not tolerate it. The Mountain was broken and Hazrat Musa fell down unconscious ; but the constitution of the other world will be given the power of enduring the Divine Sight, there the seeing is proved."

132. When Moses came to his senses he spoke out : "O God ! Thy self is pure and glorious. Thou art not like the creatures of the Universe. Thou art pure of any likeness with the created things — whosoever. Thou art above the reach of the eyes of this worldly constitution. Thy eminence and my prophethood demand that I should not ask you for such things without Thy prior permission. I turn to Thee for this act. At the same time by this event my belief has reached the highest degree of certainty. I believe that Thou art beyond the reach of these material eyes of this world of matter."

144. Said He : "O Moses ! I have given thee distinction among men of My messengership and My direct address unto you, so take what I have given thee and be thankful.[133]

۱۴۴۔ قَالَ يٰمُوْسٰٓى اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِىْ وَ بِكَلَامِىْ ۖ فَخُذْ مَآ اٰتَيْتُكَ وَكُنْ مِّنَ الشّٰكِرِيْنَ ○

145. And We wrote for him on the Tablets every kind of advice and the detail of every thing,[134] so hold them forcefully and order thy nation to hold fast their better things. Soon I shall show you the home of the disobedient.[135]

۱۴۵۔ وَكَتَبْنَا لَهٗ فِى الْاَلْوَاحِ مِنْ كُلِّ شَىْءٍ مَّوْعِظَةً وَّ تَفْصِيْلًا لِّكُلِّ شَىْءٍ ۚ فَخُذْهَا بِقُوَّةٍ وَّاْمُرْ قَوْمَكَ يَاْخُذُوْا بِاَحْسَنِهَا ۭ سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ ○

133. God consoled Moses that if he could not enjoy the sight he should not feel much. After all it was a great grace of God that He made him distinguished among men that he was made a Messenger of God and God directly spoke to him without any medium in between and bestowed upon him a very splendid Book — the Taurat. So he should be joyous and thankful upon those bounties and blessings which were given by God. He should become the really thankful servant of God.

134. Some say that Taurat was written on these tablets and according to some scholars they were apart from the Taurat and were given before the Taurat was handed over. However, the sorrow of being unable to enjoy the Divine Sight was made up by giving Tablets which contained the detail of all necessary commands and all kinds of advices and directions. (Ibne Kathir)

135. Hazrat Moosa was ordered by God to hold fast the fairer advices and directions of the Tablets. For example, the vengeance is fair but to grant pardon is fairer. So the people should adopt the fairer. In other words they were forcibly brought from offshoots to principles and from lower rank to higher rank, because the Bani Israeel were a people excessively prone to platitudes and ordinany details.

146. I shall turn from My verses those who wax proud in the Earth wrongly. And if they see all possible signs, they will not believe in them, and if they see the way of guidance they will not take it as a way, and if they see the way of error they will (at once) take it as a way. It is because they thought Our verses as lies and kept heedless of them.[136]

١٤٦۔ سَاَصْرِفُ عَنْ اٰيٰتِيَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ ؕ وَاِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ وَاِنْ يَّرَوْا
سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۚ وَاِنْ يَّرَوْا سَبِيْلَ
الْغَيِّ يَتَّخِذُوْهُ سَبِيْلًا ؕ ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا
وَكَانُوْا عَنْهَا غٰفِلِيْنَ ○

147. And those who thought Our verses and the meeting of the Hereafter as lies, the labours of such persons are void. They shall get the recompense of what actually they did do.[137]

١٤٧۔ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَلِقَآءِ الْاٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْ ؕ
ع هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ○

136. Those people who wax proud confronting God and His Messengers wrongly and they do not submit to obedience because of pride and vanity—they also become deprived of God's help and guidance. God turns away their heart from His verses that they can not benefit from them. Such persons become impervious to Truth. If they see all possible signs of God's power and hear all kinds of verses and advices they donot move a little. If they see the broad way of Gudiance they will not admit, but if they see a way of Error they will at once hasten on it under the direction of wishes and lusts. A man reaches this state when the heart is distorted due to the habit of denying the Truth and keeping heedless constantly.

137. They will not be granted Taufiq (succour) of virtues, and the deeds which they will do by wisdom alone, shall not be acceptable. They will reap what they have sown. Of course, the soulless and dead virtues of those men will get their recompense whatsoever in this world only. They shall not be useful in the next world.

SECTION 18

148. And made Moses' people in his absence out of their ornaments a calf which was a mere body with the voice of a cow. Did they not see that it did not speak to them, nor did tell them a way? They took it as their god and they were wrong and unjust.[138]

١٤٨- وَاتَّخَذَ قَوْمُ مُوسٰى مِنْۢ بَعْدِهٖ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ ؕ اَلَمْ يَرَوْا اَنَّهٗ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيْهِمْ سَبِيْلًا ۘ اِتَّخَذُوْهُ وَكَانُوْا ظٰلِمِيْنَ ○

149. And when they felt remorseful and thought that really they had gone astray, they said: "if God does not do mercy upon us and does not forgive us, surely we shall be destroyed."[139]

١٤٩- وَلَمَّا سُقِطَ فِيْٓ اَيْدِيْهِمْ وَرَاَوْا اَنَّهُمْ قَدْ ضَلُّوْا ۙ قَالُوْا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○

138. The gold which the Bani Israeel had moulded into a calf really belonged to the people of Pharaoh. The Bani Israeel had taken from them on loan for few days for marriage ceremonies. Meanwhile the order for march was given and the Bani Israeel took the gold-ornaments with them. The details of this story are given in Sura Ta Ha. Here it is told that they were so foolish that they made a calf of gold ornaments and became infatuated with a lifeless body simply lowing like a cow. They were fond of that meaningless sound which did not give them any material or religious benefits or guidance. Such a form could not attain to humanity much less divinity. It was sheer folly and wrong idea to call the form of an ordinary animal as a God.

139. They had made the calf out of folly but when Hazrat Musa advised them and warned them then the sentiments of falsehood subsided and they felt much remorse at their absurdity as if they would bite their hands due to intense remorse and repentence, or they were extremely distressed at their polytheistic folly. They made earnest importunes to God for His Mercy, otherwise they were destined to total destruction in both the worlds.

150. And when Moses returned to his people—angry and sorrowful—he said : "What a bad performance of my caliphate you have rendered after me ? Why did you make haste before the commandment of your Lord ?"[140] And he cast down those Tablets and caught hold of his brother's head dragging him towards him. Said he : "O my mother's son ! The people thought me weak and were well nigh to slay me. So do not let the enemies laugh at me and do not join me with the sinners.[141]

١٥٠. وَلَمَّا رَجَعَ مُوسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۙ قَالَ بِئْسَمَا
خَلَفْتُمُوْنِىْ مِنْۢ بَعْدِىْ ۚ اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَاَلْقَى
الْاَلْوَاحَ وَاَخَذَ بِرَاْسِ اَخِيْهِ يَجُرُّهٗٓ اِلَيْهِ ۭ قَالَ ابْنَ اُمَّ
اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِىْ وَكَادُوْا يَقْتُلُوْنَنِىْ ۠ فَلَا تُشْمِتْ
بِىَ الْاَعْدَاۗءَ وَلَا تَجْعَلْنِىْ مَعَ الْقَوْمِ الظّٰلِمِيْنَ ○

140. This address may be towards the people or towards Haroon or towards both. As in Sura Ta Ha Hazrat Musa said to Haroon that he had not performed the duties well which he was charged with as his caliph in his absence. It was his duty in his absence to firmly exterminate the new polytheism which had caught hold of the Bani Israeel.

Hazrat Musa showed his anger upon the Bani Israeel that he had gone to the Mountain for thirty or forty days—a term at the completion whereof the Heavenly Book was to be given—but they were so impatient that they could not keep patient for the small term and just invited the wrath of God: افطال علیکم العهد ام اردتم ان یحل علیکم غضب من ربکم فاخلفتم موعدی (سورہ طٰہٰ - رکوع ۴)

141. Hazrat Musa was extermely enraged at the fitna (فتنہ) of polytheism and calf-worship. If polytheism spreads in the life time of a Prophet, it is most severe thing for him. This is why Hazrat Musa was overpowered with religious fervour and anger and detestation against calf-worship and moved towards Haroon and caught him by the beard and the hair of the head, not to disgrace or humiliate him (because Hazrat Haroon was Prophet too and was three years older than Musa, be peace upon them) but because he thought that Hazrat Haroon had not fairly and fully performed his duties as Khalifa in his absence.

The Prophet cannot dishonour another Prophet. It cannot be imagined that Hazrat Musa dishonoured his brother-Prophet who was three years older than Hazrat Musa. The real fact is that Hazrat Musa was extermely over-powered with anger at the Calf-worship of his people. In this extereme anger he dealt harshly with his real brother who was a Prophet and was performing his duties as a caliph in his absence. And in this very anger the holy Tablets were also thrown on the ground. Hazrat Haroon said that he tried to bring home the people but they thought him weaker and made plans to slay him. Hazrat Haroon added that Hazrat Musa should not give them a chance to laugh at him, and at the same he should not join him with the disobedient people while expressing his anger on them.

Note : Hazrat Haroon was the real brother of Hazrat Musa and the words 'my mother's son' he used to rouse the sentiments of love and kindness.

151. Said he : "O my Lord ; Forgive me and my brother and admit us into thy mercy and Thou art the Most Merciful.[142]

١٥١۔ قَالَ رَبِّ اغْفِرْ لِيْ وَلِاَخِيْ وَاَدْخِلْنَا فِيْ رَحْمَتِكَ ۖ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ○ ع ١٨ ٨

SECTION 19

152. Of course, those who took the Calf as god—the wrath of their Lord shall overtake them and disgrace in the life of this world. And this is the punishment We give to the forgers.[143]

١٥٢۔ اِنَّ الَّذِيْنَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيٰوةِ الدُّنْيَا ۭ وَكَذٰلِكَ نَجْزِي الْمُفْتَرِيْنَ ○

153. And those who did bad deeds, then repented after that and believed, so undoubtedly thy Lord after repentence is of course Forgiving, Kind.[144]

١٥٣۔ وَالَّذِيْنَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوْا مِنْۢ بَعْدِهَا وَاٰمَنُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ○

142. So Hazrat Musa begged pardon of God very humbly and appealed for God's mercy. He said that despite all sincerities he was begging God's pardon and mercy for his mistakes, and also begged God's pardon for his brother Haroon if he had committed some mistake in the administration as his Caliph.

143. 'Wrath' here denotes that 'wrath' which is described in Sura Baqarah, Verse 54, that those who did not worship the Calf, nor forbade others should slay those who did worship the Calf. It is said that there were three groups. One group worshipped the Calf, the second group forbade them, the third group did not worship the Calf nor forbade the worshippers, this third group was ordered to kill the worshippers of the Calf so that the sin of keeping silent at a great abomination (shirk and Idolatery), might be forgiven or atoned for. It shows that the punishment of an apostate in the Quran is slaying in the present world.

144. God is very Merciful and Compassionate and He forgives the most heinous sins like Shirk and Kufr as the worshipping of the Calf. It shows that those worshippers of the Calf who returned from the worshipping of the Calf and wanted that their sin should be forgiven were slain as a condition of granting their repentence; others who adhered to apostacy were slain as punishment only. Only those persons who repented and offered themselves to be slain for the atonement of their Sin of Calf-worship are secure from the accountability of the Hereafter. But those who adhered to Calf-worship and were slain without repentence shall be given chastisement in the Hereafter to because they died as Unbelievers and Idolaters.

154. And when Moses' anger subsided he took up the Tablets, and there was guidance and mercy in that, which was written in them, for those (people) who fear their Lord.

١٥٤۔ وَلَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۖ وَفِيْ نُسْخَتِهَا هُدًى وَّرَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ ○

155. And Moses chose of his people seventy men to bring at Our promised time; then when the earthquake seized them he said, "O my Lord ! If Thou willed, Thou would have destroyed them aforetime with me. Dost Thou destroy us for that deed which the fools of our people have done? It is all but thy trial, Thou may lead astray in it whom Thou wilt, and keep upright whom Thou wilt. Thou art our Holder and Protector, so forgive us and have mercy on us and Thou art the Best Forgiver."[145]

١٥٥۔ وَاخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا لِّمِيْقَاتِنَا ۚ فَلَمَّآ اَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ قَبْلُ وَاِيَّايَ ۭ اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ اِنْ هِيَ اِلَّا فِتْنَتُكَ ۭ تُضِلُّ بِهَا مَنْ تَشَاۗءُ وَتَهْدِيْ مَنْ تَشَاۗءُ ۭ اَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۡ وَاَنْتَ خَيْرُ الْغٰفِرِيْنَ ○

145. This promised 'term' is different from that which was connected with the endowment of Shariah. The Bani Israeel had said to Moses that they would believe in him when they would themselves hear the words of God by their own ears. Hazrat Musa chose seventy men of his nation who could represent them and who could be relied on. Hazrat Musa took them to Koh Tor and they heard the words by their own ears. But they said that those words were coming from behind the curtain, so they could not believe unless they see God with open eyes clearly. At this insolence the earthquake came from beneath and the thunder roared from above. At last they quivered and died, or became as dead. Hazrat Musa prayed to God for them in a very effective way attaching his own person with them. The substance of this prayer was that if God wanted them to be no more in the world He could have destroyed them with him before coming there and rehearsing His words unto them. No one had the power or courage to speak or check His Will. But when God did not will their death but permitted him to bring them to Koh Tor and hear Divine words, it could not be guessed that God willed to kill all of them in punishment for the folly committed by some fools. Certainly the thundering and the earthquake was a trial and a test and in such hard trials only His help could save them, and His Divine Self, the fountain of all goodness, was magnanimous enough to forgive them their sins and faults. Those seventy men who had become dead were revived by the prayer of Hazrat Musa and God forgave them their sins. (Then We revived you after your death haply you may thank.) ثم بعثنٰكم من بعد موتكم لعلكم تشكرون

وَاكْتُبْ لَنَا فِي هٰذِهِ الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ اِنَّا هُدْنَآ
اِلَيْكَ ؕ قَالَ عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَشَآءُ ۚ وَرَحْمَتِيْ وَسِعَتْ
كُلَّ شَيْءٍ ؕ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ
الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ۚ

156. "And write down for us in this world good and in the Hereafter, we returned to Thee." Said He, "My chastisement—I cast it upon whom I will—and My mercy contains all things. So I will write it down for those who have fear and pay the Zakat and who believe in Our Words—[146]

146. Hazrat Shah Sahib says : "Perhaps Hazrat Musa prayed the good of this world and of the other world for his own Ummat meaning thereby that his Ummat might be supreme in both the worlds. God said in answer that God would chastise those whom He will and His mercy was common and comprehensive for all, but the Mercy, which Moses was demanding, was written for those who have fear of God and pay zakat of their wealth or purify their self and have full faith in all the Divine Facts—it means the last Ummat shall believe in all the Divine Books. So whosoever believes in the last Book—the Noble Quran—amongst the Ummat of Moses shall receive this bounty and blessing and the prayer of Moses touched them." (Mozihul Quran)

157. Those people who follow that Messenger who is Ummi-Prophet whom they find written down with them in the Taurah and the Gospel, he bids them to good work and forbids bad work and makes Halal for them all pure things and makes Haram unto them all impure things and relieves them of their loads and those restrictions which were upon them. So those who believed in him and accompanied him and helped him and followed the light which is sent down with him—they are those who reached their goal.[147]

١٥٧۔ اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ الَّذِيْ
يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي التَّوْرٰىةِ وَالْاِنْجِيْلِ ۡ
يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ
لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ
عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ ؕ فَالَّذِيْنَ
اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ
ع ١٩ اُنْزِلَ مَعَهٗٓ ۙ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ ع ٩

147. "Ummi" comes from Um (اُمّ) meaning mother—a man who has no teacher is just like a child who is born of a mother and has no teacher. The Holy Prophet was not a pupil of any man or jinn, but the knowledges and sciences which the holy Prophet gave to humanity, no one can offer even a portion of it. So the title of Ummi-Prophet is a matter of pride for him. (Hazrat Shah Waliullah of Delhi has said that Ummi is that who does not follow his desire in the least but is entirely subservient to the Divine Command. Tr.)

Ummi may also be connected with Ummul Qura (أُمّ القرىٰ) which is the title of Mecca, the birth-place of the Holy Prophet.

The Holy Prophet is known as Ummi-Prophet to show that the real teacher of the Holy Prophet is God and not any human being or Jinn and the sciences and knowledges coming out from the breast of a man without learning from any creature clearly prove that the Holy Quran is the Word of God and not the writing of the Holy Prophet. Those who say that the Holy Quran is the Word of Muhammad and not the Word of God have no reasonable proof. Such men are either Atheists or the prejudiced People of the Book or the Idolaters. Those people of the Book who are sincere in Religion believe in the Holy Prophet because they see the predictions about the Last Prophet in their changed and distorted Books still today. The Holy Prophet has declared those things as Halal which were made Haram upon the Jews for their disobedience and transgressions as described in Surah Nisa and lifted severe restrictions of their Religion. Now Islam is presented by the Ummi-Prophet, a Religion which has no severe conditions and strict laws, which were found and are still found in the Religion of the Jews and in the Religion of the Christians. The Jews and Christians had made the 'flesh of the swine' and 'interest' as Halal. The Holy Prophet divulged their original unlawfulness. Now prosperity lies in the belief of the Ummi-Prophet. Now prosperity is the share of those who will accompany him in all circumstances and help him against the Satanic forces and follow the Light which is sent down with him—here Light means the Divine Revelation recited (the Quran) and non-recited (Hadith). The Light here means the Quran and Hadith. Now the prosperity will be the portion of those who will follow sincerely the Quran and Hadith both. In other words the Hadith is the expansion of the original light given in the form of the Quran. Unless the meaning of Quran tally with the Hadith they shall not be reliable. The Holy Quran is Text and Hadith is its explanation. It means those who will deny the Hadith will not prosper. The Holy Prophet has said: بعثت بالحنيفة السمحة It means the Shariah of the Holy Prophet is orthodox, upright in character, one-sided, generous, liberal, forgiving, lenient and magnanimous.

SECTION 20

158. Thou say : "O mankind ! I am the Messenger of God unto all of you, of Him whose rule is there in the Heavens and the Earth ; there is no service (worship) to anyone but Him, He it is who gives life and causes to die. So believe in Allah and His sent Ummi-Prophet, who believes in Allah and all His Words, and follow him so that you may find the way."[148]

قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا الَّذِيْ
لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ۠
فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ
وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ○

159. And there is a group in Moses' Nation who tell the way of Truth and do justice according to it.[149]

وَمِنْ قَوْمِ مُوْسٰٓى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ ○

148. The Messengership of the Holy Prophet is for the mankind of the whole world. It is not confined to the people of Arabian Peninsula—the Pagan Arabs, the Jews and the Christians etc. God is Absolute Emperor of the Universe, the Holy Prophet is His absolute Messenger in the Universe. Now there is no way of salvation, deliverance, guidance and prosperity except to accept and follow the most comprehensive and universal system of Truth which the most resplendent and perfect Prophet has brought with him. To believe in him is to believe in all the Divine Messengers and the Heavenly Books.

149. Though most of the Jews are treacherous, perfidious and non-submissive yet there are some pious souls who invite others to guidance and are themselves upright with justice and truth.

160. And We divided them into the children of twelve grandfathers—big parties. And We sent order to Moses when his nation asked him for water : "Strike thy staff at this rock;" so twelve fountains gushed forth from it ; every party or tribe recognized its drinking-place. And We outspread the shadow of cloud over them and We sent the Manna and Salwa upon them. Eat of the good things which We have given you provision. And they did not inflict any loss upon Us but did their own loss.[150]

١٦٠۔ وَقَطَّعْنٰهُمُ اثْنَتَيْ عَشْرَةَ اَسْبَاطًا اُمَمًا ؕ وَاَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اِذِ اسْتَسْقٰىهُ قَوْمُهٗۤ اَنِ اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

161. And when it was ordered to them : "Settle down in this city,[151] and eat of it wherever you like, and say : Hittatun (forgive us) and enter into the gate performing Sajda, We will forgive you your faults. Of course, We shall give more to the good-doers.[152]

١٦١۔ وَاِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ وَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ وَقُوْلُوْا حِطَّةٌ وَّادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيْٓـٰٔتِكُمْ ؕ سَنَزِيْدُ الْمُحْسِنِيْنَ ○

162. But the wrong-doers among them changed the word which was said to them by the word which was not said to them ; so We sent upon them the chastisement from heaven on account of their treachery and haughtiness.[153]

١٦٢۔ فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا غَيْرَ الَّذِىْ قِيْلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَظْلِمُوْنَ ○ ع

150. For the sake of fair administration and reformation the children of twelve grand-fathers were made twelve big parties or tribes — each tribe being the progeny of one grand-father. Each tribe was headed by a Naqeeb or Chief who was the Chief Administrator, the Chief Executive etc. وبعثنا منهم اثنی عشر نقیبًا (And We raised among them twelve Chiefs (Naqeeb).

151. According to a majority of commentators this city was Areeha (اریحا).

152. Now one city is conquered afterwards the whole country of Sham. (Mozihul Quran). Or it means that the good-doers shall be forgiven and given more reward, as generally given in the books.

153. These events are mentioned in Sura Baqarah and they are related with the valley of Teyah (وادی تیہ).

SECTION 21

163. And ask them about the township which was at the sea shore. When they transgressed the Order of Sabath — when the fish came to them on Saturday on the water and when it was not Saturday they did not come unto them—thus, We tried them for that they were disobedient.[154]

١٦٣۔ وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِيْ كَانَتْ حَاضِرَةَ
الْبَحْرِ ۘ اِذْ يَعْدُوْنَ فِي السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ
يَوْمَ سَبْتِهِمْ شُرَّعًا وَّيَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۚ كَذٰلِكَ ۚ
نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ ○

154. God had prohibited the Jews from hunting on Saturday. The Jews of Aila (Elat) were disobedient people and were habituated to transgression. God took a hard test. The Sea was abundant with fish on Saturdays swimming over the water surface, and were not seen on other six days of the week. This was an unusual test of the Jews who could not keep patient when they saw the fish within reach on Saturdays. They began to invent devices to catch them against the Divine Order. They made pits near the sea, when these pits were filled with plentiful fish on saturday they shut it sea-ward, so that they might not go back into the sea again. On Sunday they went there and caught the fish from those pits, so that the Sabath might not be broken in their idea. With these devices they tried to deceive God, but no one can deceive God. Consquently God made them wretched monkeys, spurned and despised in this world and the other world. It shows that devices do not avail anyone before God.

164. And when one group of them said: "Why do you advise those people whom God desires to destroy or chastise them with a terrible chastisement ?" They said : "As an excuse to your Lord, or else they may fear."[155]

١٦٤- وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ○

155. Perhaps those people might have been divided into several groups :

(1) Those who were transgressors and were disobeying God's Command under the guise of unholy devices.

(2) Those who forbade them to catch the fish by device.

(3) Those who kept silent at their disobedient activities.

(4) Those who stopped to advise them after some time under the feeling of disappointment.

The last two groups might have said to the forbidding group why they were wasting their time on those people who were going to be destroyed or chastised for their misconduct, because they had become hopeless cases and were impervious to advice. They said they advised them to present an excuse before their Lord, or else they might fear and think and come to guidance.

165. Then when they forgot that which was brought home to them, We delivered those who forbade the evil work, and seized the sinners in a vile chastisement on account of their disobedience.[156]

١٦٥۔ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖٓ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۭ بَئِيْسٍۢ بِمَا كَانُوْا يَفْسُقُوْنَ ○

166. Then when they increased in that work from which they were prohibited, We gave order : "Be you apes wretched."[157]

١٦٦۔ فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ○

156. When they increased in their disobedience and totally rejected all kinds of advice and admonition, God chastised the wrong-doers and delivered those who were forbidding them from evil. The generalization of الذين ينهون عن السوء shows that those who were tired of advising and who began to say why they forbade them because they were to be distroyed or severely punished by God, and those who went on advising them to the last were delivered. Only the wrong-doers were seized and it is what is quoted from Ikrimah, and Hazrat Ibne Abbas has praised his comprehension. As for those who kept silent from the beginning to the end God also kept silent about them. Ibne Kathir has written very good : فنصّ على نجاة الناهين وهلاك الظلمين وسكت عن الساكتين لان الجزاء من جنس العمل فهم لا يستحقون مدحًا فيمدحوا ولا ارتكبوا عظيما فيذموا (The Holy Quran presents a verse over the deliverance of the Forbidders and over the destruction of the Wrong-doers and keeps silent over those who kept silent, because the punishment or reward is akin to the action, so the silent ones are not entitled to praise that they may be admired, nor they committed some thing mighty that they should be condemned.)

157. Perhaps some other chastisement might have come before becoming monkeys. When they transgressed all limits then they were turned into wretched and despicable monkeys.

Hazrat Shah Sahib says : "The Forbidders boycotted the Hunters and erected walls in their houses between them and habitats. One morning they woke, but they did not hear any voice from the other sides. They climbed up the walls and saw monkeys in those houses. The monkeys recognized their relations and put their heads on their feet and wept bitterly. At last they all died within three days in a very miserable condition."

167. And remember that time when thy Lord had proclaimed that He would be surely sending forth upon the Jews unto the Day of Resurrection such a person who should give them an evil chastisement. No doubt, thy Lord is swift in retribution and He is All-Forgiving, All-Kind.[158]

١٦٧- وَاِذْ تَاَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ يَّسُوْمُهُمْ سُوْٓءَ الْعَذَابِ ؕ اِنَّ رَبَّكَ لَسَرِيْعُ الْعِقَابِ ۖ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ۝

168. And We scattered them into different groups on the Earth, some of them are virtuous and others of a different type. And We tried them in virtues and in evils so that they may return.[159]

١٦٨- وَقَطَّعْنٰهُمْ فِى الْاَرْضِ اُمَمًا ۚ مِنْهُمُ الصّٰلِحُوْنَ وَمِنْهُمْ دُوْنَ ذٰلِكَ ۫ وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ۝

158. God had informed the Jews through the Prophets that if they would denounce the Commands of the Taurah, then God shall be setting over them such persons, from time to time unto the Day of Resurrection, who would give them evil chastisement. (The History of the Jews testifies this Divine Declaration word by word and letter by letter. Hitler had also chastised the Jews ; he had virtually exterminated the Jews. The Jews shall never live in peace and the temporary power of Israeel under the patronage of the American canopy cannot give them any guarantee of security.) A time is coming when they will rally round the Dajjal and support him. The Jews will be killed by the companions of Hazrat Eisa who will come down from the heaven by the order of God to kill Dajjal and his companions and help Imam Mehdi. God is swift in retribution and the Jews should not be careless of God's seizure. God is All-Forgiving and All-kind and the Jews should not be hopeless of Divine Kindness and Divine Mercy. If they give up their perfidious activities and believe in Islam then God will become Merciful to them again.

159. The Jews were scattered in different parts of the Earth. They had no central power, they were generally subordinate subject of the states in which they lived. This political subjugation was a humiliation and a disgrace—a punishment from God. Few persons were good among them but the majority consisted of miscreants. God gave them ample opportunities to come to guidance. Sometimes God kept them in comforts and sometimes in hardships so that they might incline towards God by repenting in hardship or thanking in gratitude.

169· Then after them came a bad succession who inherited the Book, they take the goods of this lesser life, and they say : 'We shall be forgiven and pardoned', and if such goods come to them again they shall take it forthwith. Were they not taken with a Covenant in the Book that they would not say anything but truth on God and they have studied what is written in it; and the abode of the Hereafter is better for the fearers. Do you not understand ? [160]

١٦٩۔ فَخَلَفَ مِنۡۢ بَعۡدِهِمۡ خَلۡفٌ وَّرِثُوا الۡكِتٰبَ يَاۡخُذُوۡنَ عَرَضَ هٰذَا الۡاَدۡنٰى وَيَقُوۡلُوۡنَ سَيُغۡفَرُ لَنَا ۚ وَاِنۡ يَّاۡتِهِمۡ عَرَضٌ مِّثۡلُهٗ يَاۡخُذُوۡهُ ؕ اَلَمۡ يُؤۡخَذۡ عَلَيۡهِمۡ مِّيۡثَاقُ الۡكِتٰبِ اَنۡ لَّا يَقُوۡلُوۡا عَلَى اللّٰهِ اِلَّا الۡحَقَّ وَدَرَسُوۡا مَا فِيۡهِ ؕ وَالدَّارُ الۡاٰخِرَةُ خَيۡرٌ لِّلَّذِيۡنَ يَتَّقُوۡنَ ؕ اَفَلَا تَعۡقِلُوۡنَ ○

170. And those who have held good to the Book and perform the prayer—no doubt We shall not spoil the reward of the good-doers.[161]

١٧٠۔ وَالَّذِيۡنَ يُمَسِّكُوۡنَ بِالۡكِتٰبِ وَاَقَامُوا الصَّلٰوةَ ؕ اِنَّا لَا نُضِيۡعُ اَجۡرَ الۡمُصۡلِحِيۡنَ ○

160. There were some good souls among the old Jews, but after them more evil souls were born to succeed them and inherit the Divine Book ( ). The successors began to change the Divine Book, earned money on wrong pronouncements etc. In other words material wealth became their object of life and they forgot the Hereafter. In spite of all these treacherous activities they still cherished the hope of deliverance and salvation and said that they will be pardoned in the Hereafter. According to the Covenant they were bound to tell the truth concerning God and they know it from their Book which they read and teach one another. They forgot the Covenant deliberately on account of intense love for the worldly wealth. They sold their Eman and Akhrat for the worldly coins. They forgot this fact deliberately that the comforts and luxuries of the Hereafter are better and more permanent than those of this world. It would be better if they use their wisdom and understand this fact.

161. The door of repentence and reformation is open. Those Jews who come to believe in the Holy Quran according to the real guidance of the Taurat and perform the prayers, their reward shall not be spoiled and they will get the best reward of their labour.

171. **And when We raised the mountain over them like a canopy and they feared that it would fall on them, We said : "Hold fast to what We have given you and remember that which is in it, haply you will ward off."[162]**

١٧١۔ وَاِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّظَنُّوْٓا اَنَّهٗ
وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ
لَعَلَّكُمْ تَتَّقُوْنَ ○ ع ٢١ ١١

162. They have deliberately forgotten the Cóvenant, otherwise it was not a thing to be forgotten, because it was taken in a wonderful way. When the book was given to the Jews they trembled in the balance. It was the general habit of the Jews to reject what they did not like. When they wavered, Koh-Tor was hung over their heads and they were ordered to take what was given to them and hold it forcefully and remember the instructions written in it, otherwise that mountain was to fall on them. It is a matter of great suspicion that the Jews might have forgotten that Covenant which was taken from them with such a significant event. Nay! They did not forget the Covenant, on the other hand they rejected it and intentionally buried it into oblivion for ever. They have gone far away from the original nature of man. They have not only forgotten this Covenant, but they have also forgotten the First Covenant which took place before the creation of man in the Spiritual world.

SECTION 22

172. And when thy Lord took out of the loins of Adam's children their descendents and made them testify upon themselves : "Am I not your Lord?" They said: "Yes! We testify"—lest you should say on the Day of Resurrection : "We were but heedless of it "—

١٧٢۔ وَاِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ وَ
اَشْهَدَهُمْ عَلٰٓى اَنْفُسِهِمْ ۚ اَلَسْتُ بِرَبِّكُمْ ۭ قَالُوْا بَلٰى ۚ شَهِدْنَا ۚ
اَنْ تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ ۝

173. Or you say: "Our forefathers indeed associated with God before us and we became their children after them. So dost Thou destroy us for that deed which the vaindoers started."[163]

١٧٣۔ اَوْ تَقُوْلُوْٓا اِنَّمَآ اَشْرَكَ اٰبَاۗؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِّنْۢ
بَعْدِهِمْ ۚ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ ۝

163. After a description of the Special Covenant (میثاقِ خاص) made through the Prophets, the General Covenant (میثاقِ عام) taken directly is related. What is this General Covenant? Why it was taken? When and where it was taken? What is the effect of this Covenant? Whether it is obligatory or not? These are several questions which may rise in the mind of the reader.

First of all we should think that the main purpose of man's creation is that man should recognize God and His Divine Attributes and worship Him with utmost submission. It is why the Prophets and Messengers are sent to invite humanity towards the accomplishment of this lofty purpose of creation. But we cannot order a blind man to see or a stone to hear because it is against reason to expect a thing from them whereof they have no capacity. Similarly man could not be ordered to worship God and recognize Him unless he did possess the capacity before charging him with

Divine Obligations. This capacity is the seed of Eman scattered in the hearts of all human beings without exception. Even Abu Jahl and Pharaoh were given this seed, otherwise they could not be invited to believe in God and His Divine Lordship. The fundamental basis of all Divine Religions and Heavenly Constitutions is the Belief in the Divinity of God and His Universal Lordship. The whole edifice of Religion stands on this fundamental rampart. Without this internal belief in the Divinity and Lordship of God the role of wisdom is futile and the guidance of Prophets is meaningless. If we probe deep enough we shall reach this conclusion that the off-shoots and principles of Heavenly Religion culminate in this very belief of God's Universal Lordship and His Indivisible Divinity ; or else they are woven round or wrapped in this very fundamental faith. The Wisdom and Revelation explicate this very faith engraven in the nature of man. So it was necessary to scatter this seed, which is the source and summit of all heavenly teachings and the substance of all Divine guidance, among all human beings magnanimously so that every individual may develope this seed into a full tree of Eman and Tauheed by the help of wisdom and Revelation. If this seed would have not been scattered among the human hearts at the time of origination, and this most important and delicate Faith would have been left at the mercy of mere wisdom, surely this most essential faith would have also become a theoretical hypothesis lost in philosophic postulations on which few people could unite as it is seen that the philosophic expostulations generally end more in diffidence than in unison. So God has simultaneously endowed man with the power of observation and speculation, together with this fundamental belief, whose brevity contains the details of all heavenly guidance, and without which no column of the edifice of Religion can stand. This is the effect of that very Tajalli that belief in God is a universal creed though they have much distorted it. But the fact is that the majority of mankind, somehow or other, believes in the existence of God. Those who deny God are humiliated in the eyes of mankind as the sick man who calls the delicious food as tasteless due to his diseased taste. The majority of mankind is more or less averse to the Atheists and Godless society. However, from the beginning of history, mankind have not been more united in any other thing than the conception of God. Different people of different strata of society and of different countries have been controlled by the Religious Forces, and Religion as such could not become extinct in any period of human history. This homogeneity of faith in the Lordship of God and His Divine Character is a simple proof of this fact that this light of faith in the Divine Lordship was cast in the hearts of all mankind directly by the Originator of the Universe. This Tajalli or Light is the source of all human achievements, human knowledges and Divine Recognition. The universal distribution of this light is the cause of homogeneity in the faith of Divine Lordship all over the world, otherwise through the channel of Reason or Wisdom such a universal unison was not possible.

The Holy Quran throws light on the real secret of this universal homogeneity in the present verses. No doubt, we do not remember where and when and in what circumstances we were given this belief. But a great writer or professor believes that someone has taught him in his childhood and he has reached the present stages, though he does not clearly remember who taught him ABC, where and in what circumstances he was taught, but the present signs prove that such an event must have taken place. Similarly the conception of God, which has been recognized by all the nations of the world despite the social, economic and political diversities, and which has been a spectacular phenomenon all over the world since the beginning of human life, shows that this belief must have been taught by some teacher. And so far as the environmental conditions are concerned they can be forgotten but the event cannot be denied. This spiritual teaching of God's Divine Lordship has established a strong argument against mankind. Now man cannot adopt or plead Kufr or Shirk or Heresy under this plea that he has adopted it because his fathers have done so. This argument of God is most decisive for him, who forwards an excuse of the blind following of his forefathers.

Hazrat Shah Sahib says : "God took out the children of Adam from his loin and their children from their loins and made them all testify His Lordship and Divinity and then put them into the loin. By this it claimed that every soul is self-sufficing in believing God as the Absolute Lord, the following of fathers is not warranted. If the father commits Shirk, the Son should adopt Tauheed and Eman. If there is doubt that the Covenant is forgotten, then what is the use ? So one should think that its mark is in the heart of every one and every one is calling that the Creator of all is God, everyone believes it, and one who denies or does shirk, so he is himself refuted due to his imperfect wisdom." (Mozihul Quran)

کشتی نشستگانیم اے بادشرطہ برخیز
باشد کہ باز بینیم دیدار آشنا را (حافظ شیرازی)

Note : The Beloved peeped into the window and asked the millions of lovers standing below after casting a Tajalli on them : "Am I not your Beloved?" They cried out : "Yes ! Thou alone is our Beloved." "Now wait and labour for the second meeting" is perhaps the sound which echoes in the ears of the lovers in all times. (Tr)

174. And thus We explain the facts openly so that they may return.[164]

175. And recite to them the condition of that man whom We had given Our verses, then he shook them off, so Satan followed after him and he became one of those who are beguiled.

176. And if We had willed We would have raised his status by virtue of those verses, but he inclined towards the Earth and followed after his lust, so his state is like a dog, if loaded it will hang its tongue, if left free it will loll its tongue out. This is the likeness of those people who cried lies to Our verses ; so relate to them these events so that they may reflect.[165]

١٧٤- وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَلَعَلَّهُمْ يَرْجِعُوْنَ ○

١٧٥- وَاتْلُ عَلَيْهِمْ نَبَاَ الَّذِيْٓ اٰتَيْنٰهُ اٰيٰتِنَا فَانْسَلَخَ مِنْهَا فَاَتْبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ الْغٰوِيْنَ ○

١٧٦- وَلَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَلٰكِنَّهٗٓ اَخْلَدَ اِلَى الْاَرْضِ وَاتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ اَوْ تَتْرُكْهُ يَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ○

164. Hazrat Shah Sahib says in Mozihul Quran that this event is related to the Jews that they have also turned away from the Covenant as the Polytheists have turned away from it.

165. These verses show that knowledge without purification is a dangerous thing and very often fatal. The Jews had knowledge but purification had become extinct among them. They had become the slaves of low desires and lusts. So God relates the story of Bala'am bin Baura who was a great scholar and had acquired some spiritual powers by dint of divine verses. But he had not purified himself from lusts and desires. Hazrat Moosa attacked a certain King. Bala'am lived in his kingdom. The King summoned Bala'am bin Baura to help him against Moses. He stood up but a voice checked him, and he sat down. But a woman deceived him and allured him to the great wealth which could be given by the King as a reward. So he again stood up, again some faint voice checked him but this inspiration was either not clear or Bala'am mistook it in accordance with his lust. He tried to use his spiritual powers against the army of Moses but failed. Finally he said to the King to send prostitutes in Moses' army, but this Satanic device also failed and Bala'am bin Baura was doomed to utter misfortune. It means lust is the enemy of man. When he followed after the lust, the Satan chased him and deceived him through that lust. Bala'am was a scholar of God's knowledge but he could not attain a high spiritual position merely with the help of knowledge without purification ( ). His knowledge was without purification, so he succumbed to his lust. Consequently, knowledge without purification is always dangerous and very often fatal. The Jews and other mankind should understand this fact that mere knowledge of Divine Constitution and Heavenly Books cannot be useful unless liberated from the grip of lust and desire of the self ( ).

177. Bad is the example of those people who rejected Our verses and they went on doing their own loss.

178. Whom God gives way, he finds the way and whom He leads astray — they are but in loss.[166]

179. And We have created for the Hell many jinn and men, they have hearts that understand not with them, and they have eyes that observe not with them and they have ears that hear not with them. They are as the cattle, nay but more unguided than they. They are those people who are heedless.[167]

١٧٧ سَآءَ مَثَلًا الْقَوْمُ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاَنْفُسَهُمْ
كَانُوْا يَظْلِمُوْنَ ○
١٧٨ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ وَمَنْ يُّضْلِلْ فَاُولٰٓئِكَ
هُمُ الْخٰسِرُوْنَ ○
١٧٩ وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ وَالْاِنْسِ ۖ
لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۡ وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ
بِهَا ۡ وَلَهُمْ اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ۭ اُولٰٓئِكَ كَالْاَنْعَامِ
بَلْ هُمْ اَضَلُّ ۭ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ○

166. God may guide an ignorant man if He will, God may lead astray a scholar if He will. So the learned scholars should not be proud of their knowledge and learning. It means knowledge without purification leads to error.

167. This verse is not contradictory to the other verse where the Quran declares that God has not created Jinn and Men but for His worship. In this verse the purpose behind the scheme of the Universe is mentioned and in that verse the purpose under the heavenly constitution is described. No doubt, the jinn and men are created for the adoration and worship of God, but those who will not serve this purpose they are created for the Hell because the final goal of disobedient and arrogant people is Hell alone. Many persons do not worship God — the main purpose of creation — but spend their life in worldly pleasures and sensual desires. They never turn to the achievement of spiritual perfections. They do not observe the signs of God, they do not listen to the good sermons of the Prophets and their followers. They spoil their best qualities in the pursuit of world and they spoil the light of their heart which distinguishes the right from wrong. In brief they spend their whole life in the animal pleasures and worldly lusts and luxuries and thus they resemble with the beasts and cattle in this sense. But if observed deeply these men are worse than animals because the cattle attend the master when he calls them and these arrogant people never attend their real master — the Lord — at His call. Moreover, the animals spend their natural capacities in those things which are appointed for them by God. They do not do any thing beyond their appointed function. From this view-point these arrogant people are really worse than the animals because they live within the prescribed bounds while the Unbelievers cross all bounds. They are in fact heedless of God. This is why they have reached this condition.

180. And for God are good Names all, So call on Him thereby ; and leave those who follow a crooked way in His Name. They will get the recompense of that which they have done.[168]

١٨٠. وَلِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِهٖ ؕ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ○

168. In this verse Muslims are warned of the destructive end of the heedless fellows. They are instructed not to yield to heedlessness. The greatest thing to eradicate the heedlessness is the Remembrance of God. So the Muslims should call on Him with His good Names and Attributes. The Muslims should cut off from those people who follow crooked way in the Names of God. They will be dealt with according to their deeds. الحاد (Ilhad) in the Names of God is that one may take such names of God, which Shariah has not allowed and which are not befitting His Divine Glory and Honour.

(Ilhad) is that one may apply the Names of God on other than God in its original sense, or apply the Special Names of God on other than God. For example, God is الله , now this special name cannot be given to any other beside God. God is رحمٰن (Rahman), now this name is specially reserved for God. Similarly, loose interpretation of God's Names is also Ilhad (الحاد).

Hazrat Shah Sahib says : "God has told you about His attributes, hence describe them while glorifying Him, so that He may turn towards you. And do not follow crooked way; crooked way is that such names of God are described which He has not told us as God is Great and not Long or Tall, God is Eternal and not Antiquated or Old. Using His Names in magic is also crookedness (Ilhad), or perversion, or heresy. Such men will get their compensation — good or bad — but they will not attain His nearness." (Mozihul Quran)

181. And among those people whom We have created there is a nation that they tell the right way and they do justice according to it.[169]

١٨١۔ وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ ۝ ع ١٢

SECTION 23

182. And those who cried lies to Our verses we will seize them little by little from such place whence they will be quite in the dark.

١٨٢۔ وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ۝ ع

183. And I shall respite them. Surely My guile is strong and perfect.[170]

١٨٣۔ وَأُمْلِيْ لَهُمْ ۭ اِنَّ كَيْدِيْ مَتِيْنٌ ۝

169. This nation is the Ummat-e-Muhammadiya—the followers of the Holy Prophet (صلی اللہ علیہ وسلم). They have adopted the way which is pure from extremes, crookedness and perversion, and is characterized by justice, fair-play, equity and truthfulness. They are themselves adhering to this path and are inviting mankind to this very path.

170. The unbelievers and rejectors are not punished at once very often. On the other hand the doors of worldly luxuries and comforts are opened for them, till at last they become careless and heedless about the divine punishment and become more degenerated in their criminal life. Thus they make themsleves entitled to the maximum punishment to be given from God. This is the respite and the gradual drawing of God ( ). They think out of folly and shamelessness that they are being done kindness and mercy and in reality they are being prepared for the maximum chastisement. This is the secret device or guile of God that such a planning should be executed whose exterior is mercy and whose interior is extreme wrath. No doubt, God's device is very strong and perfect which cannot be defied by any sort of device or planning.

184. Have they not reflected on that there is no madness in their Comrade? He is but a plain warner.

185. Have they not observed the Kingdom of the Heavens and Earth, and what God has created of everything, and this thing that perhaps their promise has come near? Then what discourse will they believe in after it.[171]

١٨٤- اَوَلَمْ يَتَفَكَّرُوْا ۗ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ۭ اِنْ هُوَ اِلَّا نَذِيْرٌ مُّبِيْنٌ ○

١٨٥- اَوَلَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ ۙ وَّاَنْ عَسٰٓى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ○

171. Here the Unbelievers are interrogated as to why they are denying the Prophet, when they know by heart that he is not fanatic or mad.

His whole life is a spotless record of honesty, integrity and equity and they have experienced it very often. So why and how these unbelievers are denying the Holy Prophet? What is the reason with them? Moreover, the perfect administration of the Universe shows that the Revelation of God must be most perfect and above criticism. They should also reflect upon this fact that their time has perhaps drawn near. They will die soon denying and rejecting or they will be chastised soon for denying and rejecting. Hence they should make all possible preparations for the life, hereafter. If they reflect upon the Verses of the Quran and the Signs of the Universe they will find no difficulty in reaching the Truth—the Unity of God and DivineMessengership (توحيد ورسالة). If they do not believe in the Quran, then what is that beside the Quran, which is worth believing? It means the Holy Quran is the last Revelation of God and if they do not believe in it then there shall come no other Revelation to guide mankind and show the way to salvation. But they can say that the Taurat and the Gospel are worth believing and they are enough. But when confidence cannot reposed in the Quran, it is next to impossible to believe in those Books which are so much changed in different countries and in different periods of history and which do not solve the teeming problems of modern life. Even then if they say that they also find many flaws in the Quranic Revelation so the fact is that which follows:

186. Whom God leads astray, there is no guide for him. And Allah leaves them in their haughtiness blindly wandering. [172]

١٨٦۔ مَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهٗ ؕ وَيَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ○

187. They ask thee about Qeyamat: "What is the exact time of its occurrence?"

Thou say: "Its knowledge is with my Lord alone. He it is Who will reveal it at its time. Heavy is it in the Heavens and the Earth. When it will come upon you, it will come but unawares."[173]

They ask thee as if thou art anxious about its research.

Thou say: "The knowledge thereof is with God specially, but most men do not understand."[174]

١٨٧۔ يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَاۤ اِلَّا هُوَ ؕ ثَقُلَتْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِيٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

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172. Guidance is the endowment of God. When a servant of God shows meekness before God he is endowed with this great bounty but when he shows haughtiness and arrogance against Truth he is rejected by God and is deprived of guidance and is left wandering blindly in the darkness of error.

173. When an individual or nation does not know about its death then the death of the Universe is also not known by anyone that in what century and year this event shall take place. That will be a great Event in the Heavens and the Earth. Only God knows its exact time of occurrence. Its occurrence is heavy and also its knowledge is heavy and only God has its knowledge and no one else can have its knowledge. Though the signs of that Event have been described by the Prophets and especially by the Holy Prophet Mudammad (صلی اللہ علیہ وسلم), yet after the appearance of all those signs the occurrence of Qeyamat will be all of a sudden and unawares, the details whereof are given in the Traditions of Sahih Bukhari.

174. The nature of question about Qeyamat very often raised by these people shows that the Prophet has also been anxious about its research and ;probably he has solved this problem, but they do not know that the knowledge of Qeyamat is especially confined to God alone. The Prophets do not follow after such things which are not permitted by God due to some secret reason. Moreover, the Prophets do not have in their power that they may know every thing which they like to know by means of mental efforts or research. The Prophets accept with great thanks what is given to them by God from His unlimited treasures. But the people with common understanding do not reach the deep facts.

188. Thou say: "I am not the owner of the good of my self, nor of loss but as God will. And if I could know the thing in the Unseen, I would have amassed a lot of good and the evil would have never touched me. I am but a warner, and a bearer of good tidings to the believing people."[175]

١٨٨۔ قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ ؕ وَ
لَوْ كُنْتُ اَعْلَمُ الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۛ
وَمَا مَسَّنِيَ السُّوْٓءُ ۛ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّبَشِيْرٌ لِّقَوْمٍ
يُّؤْمِنُوْنَ ۝

175. In this verse it is told that no one has permanent control or power or the unlimited knowledge, however great a servant he may be. Even the Chief of all the Messengers, Muhammad (صلی اللہ علیہ وسلم) is ordered to declare that he is not the owner of his own loss or gain, and if he had got the power to know by himself everything of the Unseen World he would have collected all those good things and successes which slip away from the hands of man because he knows not the Unseen, and no sorrowful situation would ever come to him in the presence of the knowledge of the Unseen. In the famous event of slander wherein the Hypocrites had made a dirty propaganda against the Ummul Momineen Hazrat Aisha Siddiqa (God is pleased with her) the Holy Prophet was grieved very much because he had not known the reality till God informed him of the real fact and Hazrat Aisha was declared pure and innocent (Ref. Sura Noor). If the Holy Prophet had the knowledge of the Unseen, or could know whatever he wanted to know of the Unseen, surely he would not have drawn so much pain and trouble at different occasions. At the occasion of Hajjatul Wida the Holy Prophet had said that if he had known before what happened afterwards he would not have the animal of Hadya with him. There are so many events in the life of the Prophet which could be reverted if the Prophet had knowledge of the Unseen (علم محیط). In Hadith-e-Ehsan it is said that the Holy Prophet had said that it was the first occasion that he could not recognize Jibraeel (who had come in the form of a man) till the time of his return. When Hazrat Jibraeel went away then he came to know that he was Jibraeel. According to the Scholarsof Hadith this event took place in the last part of the Prophet's life. When Hazrat Jibraeel asked him about Qeyamat the Holy Prophet answered: "The Questioner and the Questioned were both equal in its knowledge—the Holy Prophet and Hazrat Jibraeel were both ignorant of the knowledge of Qeyamat." In other words the Encircling knowledge ( ) is the special quality of God alone. Not to speak of the knowledge of the Unseen, even the knowledge of the Seen and perceptible things is given by God. If God will, man can know very many things, but if He does not will even the perceptible things cannot be known. In brief it is told in this verse that "absolute power" or "absolute knowledge" is not the necesary qualification of Prophethood, as some idiots think. The knowledge of the Heavenly Constitutions, of course, should be perfect, befitting each Prophet, but the knowledge of the Universe is given to each Prophet as God wills befitting the Prophetood of each Prophet or required by each Prophet. In this branch of knowledge the Holy Prophet is supreme. He has been endowed with so many knowledges and sciences that their comprehension is beyond the power of any creature.

SECTION 24

189. He it is Who created you out of one soul and made of him his spouse so that he might rest with her. Then when man covered woman she bore a light burden and here and there moved with it ; then when it became heavy they both cried to God, their Lord : "If Thou givest a son in good health we shall in deed thank Thee."

١٨٩۔ هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّجَعَلَ مِنْهَا زَوْجَهَا لِیَسْكُنَ اِلَیْهَا ۚ فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِیْفًا فَمَرَّتْ بِهٖ ۚ فَلَمَّاۤ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَىِٕنْ اٰتَیْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِیْنَ ○

190. Then when God gave them a son in good health they began to make partners in the thing bestowed by God on them ; so God is far far above their associations.[176]

١٩٠۔ فَلَمَّاۤ اٰتٰىهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَآءَ فِیْمَاۤ اٰتٰىهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا یُشْرِكُوْنَ ○

176. God created all mankind from Adam. For the rest and comfort of Adam his spouse was created from within his own body. Then both became the source of the whole human race. When man covered woman and she got pregnant without burden in the beginning, moving freely here and there; but when the stomach became heavy and no one could know what was within the stomach, then the man and woman prayed to God that they would thank God and their children if He gave them a good healthy child without any defect. When God fulfilled their desire they began to divide the thing which God had given them among the partners beside God. For example, some began to believe that their child was given by that saint or pir and they named him with that sense and belief as Pir Bakhsh, Imam Bukhsh etc. Some did not make this belief but practically did such things which represent such polytheistic faith e.g. they began to sacrifice goat or sheep in the name of a certain saint or at the grave of a certain saint or brought the child and made his forehead touch the grave etc. or called him by such names as Abdul Shams, Abdul Uzza, Abdul Nabi, Abdul Mustafa, Abdul Rasool etc. All such names are Haram because there is an element of clear 'Shirk' in them. It must be noted that God is over and above all kinds of Shirk whatsoever and all degrees of Shirk whatsoever.

According to Imam Hasan Basari etc. these verses do not particularly describe Hazrat Adam and Hazrat Eve but delineate the general behaviour of mankind when the bounties of God came in his hand and possession. But most of the commentators say that in these verses the story of Hazrat Adam and Eve is described. It is said that Iblees came to Hawwa in the shape of a pious man and took promise from her by deceit that if she gave birth to a son she would name him Abdul Harith and she also drew Adam to the same. Harith was the name of Iblees and was called by this name among the angels. But this event does not conform to the great status of Hazrat Adam as an innocent Prophet particularly when already wounded not long before by the treacherous attacks of Iblees.

191. Do they make such things as partners who create nothing but are themselves created ?[177]

١٩١۔ اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ ۝

177. The idols which are created by the hand and mind of man cannot become Creator or God. When they are so helpless it is against reason to adore them and give them Divine Status. The Idolaters are great fools that they have taken lifeless stone-idols as gods beside God.

192. And they have no power to help them, nor do they help themselves.

١٩٢۔ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَّلَآ اَنْفُسَهُمْ يَنْصُرُونَ ○

193. And if you call them to the way they will not follow you at your call. It is all equal for you whether you call them or keep you silent.

١٩٣۔ وَاِنْ تَدْعُوهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوكُمْ ؕ سَوَآءٌ عَلَيْكُمْ اَدَعَوْتُمُوهُمْ اَمْ اَنْتُمْ صَامِتُونَ ○

194. Whom you call on beside Allah, they are servants like you — just call them, so must they respond to your call if you are true.

١٩٤۔ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

195. Have they feet wherewith they walk, or have they hands wherewith they lay hold, or have they eyes wherewith they see, or have they ears wherewith they hear. Say thou: "Call your associates and then try to harm me and give me no respite.

١٩٥۔ اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَآ اَمْ لَهُمْ اَيْدٍ يَّبْطِشُوْنَ بِهَآ اَمْ لَهُمْ اَعْيُنٌ يُّبْصِرُوْنَ بِهَآ اَمْ لَهُمْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ؕ قُلِ ادْعُوْا شُرَكَآءَكُمْ ثُمَّ كِيْدُوْنِ فَلَا تُنْظِرُوْنِ ○

196. My supporter is God Who sent down the Book and He supports the good servants.[178]

١٩٦۔ اِنَّ وَلِيِّيَ اللّٰهُ الَّذِيْ نَزَّلَ الْكِتٰبَ ۖ وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ ○

178. The idols are lifeless objects and if you call them from the pitch of your voice they will not hear you, they cannot respond you. So it is very foolish to make them gods beside God and think they can support their devotees when they are in misery. The Idolaters said to the Prophet that he should give up his opposition to their idols, otherwise their idols would destory him. Hereit is told that such stone-idols cannot do any harm because they are mere stone structures. To think that the stone idols can do harm or profit any one is sheer polytheism. When God is on the help, even those opponents who have much wealth and power cannot do any harm to His loyal servants. The Holy Prophet was told to declare openly that he would continue his mission of propagating Tauheed and repudiating idol — worship and all kinds of polytheism whether the Polytheists and Idolaters detested it or not. If they did not like, let them make all possible preparations against him and against his mission, God would help him against the whole world, He would protect him against their unholy designs and guiles. God helps the good and virtuous servants. He helps those who uphold the Quran with justice and integrity. He is the supporter of Holy Prophet and after him his true followers.

197. And whom you call on beside God they can not render you any help, nor can they save themselves."

198. And if you call them to the way they will hear nothing and thou seest them gazing at thee and they see nothing.

199. Take to pardon and order to do good deed and shun the ignorant.

200. And if an incitement from the Satan incites thee, seek shelter from God, He is Hearer, Knower.[179]

١٩٧. وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ
نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ ○
١٩٨. وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ
يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ○
١٩٩. خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ○
٢٠٠. وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ
إِنَّهُ سَمِيعٌ عَلِيمٌ ○

179. خذ العفو is interpreted variously. The substance of most of them is that irascibility and hard-hearted behaviour should be avoided. It was possible that the Idolaters, whose polytheism and idolatery were condemned in the above verses, might open their mouths against the Holy Prophet in retaliation or do some wicked activities against Islam and the Muslims, so it is advised to create the habit of pardoning and neglecting and go on advising them perhaps they might understand the glorious teachings of the noble Quran and denounce their polytheistic ideals. It is also advised to shun the ignorant ones whose hearts have become impervious to truth and who do not receive any inspiration from the company of the Prophet. There is no need to waste time in quarrelling with such hot-headed and incorrigible fellows at their insolence and bad language. God will deal with them at the proper time. But because it is very possible sometime to be enraged at their outspoken gesture and the Satan from a distance may exercise his Satanic influence to provocate, so at such occasion you should seek God's shelter so that the Satan may be disappointed and nothing beneath your noble morality and sober temper may occur. No guile of the Satans can succeed against your graceful innocence when God's shelter is sought. God hears the humble words of every seeker of God's shelter and knows how to protect them from fall. God has Himself warranted the protection of your innocence.

201. In whose hearts there is fear, when Statan passes by them they get awakened, then forthwith they come to understand.[180]

202. And as for the satans' brothers — they go on dragging them into error and they do not remiss.[181]

٢٠١- إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ۝

٢٠٢- وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ ۝

180. Formerly the main address was towards the Holy Prophet though the sense is general and everyone is expected to seek shelter in God when the Satan tries to disturb the situation and provocate the bearer of Islamic message. Here the inner condition of God-fearing men is described. It is not unimaginable that Satan may pass by or touch the pious ones and drop some insinuation. But the pious souls, apart from the common men, do not fall into heedlessness for long — they become conscious of the Satanic influence very soon, they stand up as soon as they stumble down, they remember God at once and get awakened, their eyes of the heart open and they realize the situation and understand the reality, the curtain of timely heedlessness is torn by remembering God, the end of vice and virtue becomes clear and soon they get back from proceeding to any undesirable action.

181. But as for the non-pious (who have no fear of God in their heart) and who can be virtually called the brotherhood of the Satan, their condition is different from the Pious Souls. The Satans drag them in error and do not fail in driving them to the wrong path. And these people too do not feel any hitch in following them and thus they increase the arrogance and pride of the satans. In brief the pious souls should at once seek the shelter of God when the Satan teases them they should not delay in remembering God, lest the Divine favour may be lost in utter heedlessness and the heart may not turn towards God.

203. And when thou dost not go to them with some sign they say : "Why did thou not choose one from thyself?" Thou say : "I follow that which comes to me through revelation from my Lord. These are insights from your Lord and guidance and mercy for those people who are Momin".[182]

٢٠٣۔ وَاِذَا لَمْ تَاْتِهِمْ بِاٰيَةٍ قَالُوْا لَوْلَا اجْتَبَيْتَهَا ؕ قُلْ اِنَّمَآ
اَتَّبِعُ مَا يُوْحٰٓى اِلَيَّ مِنْ رَّبِّيْ ۚ هٰذَا بَصَآئِرُ مِنْ رَّبِّكُمْ وَ
هُدًى وَّ رَحْمَةٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

182. Whenever Revelation was delayed the Unbelievers said with mockery, "Why do you not bring a verse by your own self. After all the whole Quran is made by you (God forbid)." In the same way they demanded such Signs (miracles) which God did not want to show due to some reasons in His wisdom. When the Holy Prophet rejected their demand they said : لولا اجتبيتها i.e. "why did thou not bring from thy God our demanded sign selecting it by thy own self." In reply to both these demands God said to the Holy Prophet to declare: قل انما اتبع ما يوحى الى من ربى i.e. Say : "I only follow what is revealed to me." "It is not worthwhile on my part to forge anything against God, or ask God for any such thing, for the sake of the people, which is against His Divine Wisdom, or which is not permissible to be demanded. My business is to accept and act upon what God reveals to me, and advise others to follow the Divine Commands. So far as the signs and verses which you demand are concerned they are in the possession of God. And what a more wonderful miracle and what a more valuable verse would be than this Quran which is being presented before you and which is the treasure of insight-promoting facts and sermons and which contains a special store of guidance and mercy for the Believers ? When you are reluctant to accept it, there is no hope that you will believeif suppose those miracles and signs which you demand are shown or revealed unto you".

204. And when the Quran is read do give your ear to it and keep silent so that mercy may be done to you.[183]

٢٠٤- وَاِذَا قُرِئَ الْقُرْاٰنُ فَاسْتَمِعُوْا لَهٗ وَاَنْصِتُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ○

183. When the Quran is such an invaluable treasure of knowledge and a mine of guidance and mercy, it is the right of the Quran that the audience should fully attend to it when it is read or recited, and listen to its sermons and instructions, and give up all sorts of talking, thinking and noising, and give full ear to the Quranic words and keep complete silence so that they may be entitled to the mercy and kindness of God. If the Unbelievers should listen to it in the said manner it is very likely that they may be endowed with Eman and if the Muslim hear it with the said esteem and veneration, he may get to the heights of a Wali by the grace of God, or at least he may increase in Eman and get reward.

From this verse most of the scholars have derived that in the congregational prayers when the Iman recites the Quran the Muqtadees should listen and keep silent as Hazrat Abu Musa and Abu Huraira have quoted from the Holy Prophet (Be peace on him) : واذا قراء فانصتوا When the Iman recites in prayers, keep silent.

Note : Full details are given in Fothul Mul'him by the great Allama Shabbir Ahmad Usmani on this Mas'ala. This marvellous book is the explanation of the famous Book of Traditions—Muslim.

205. And do remember thy Lord in thy heart beseeching and fearing and with a voice, which is less than that of calling loudly, in the morning and evening and do not be heedless.[184]

٢٠٥. وَاذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّخِيْفَةً وَّدُوْنَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْاٰصَالِ وَلَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ○

206. No doubt, those who are near thy Lord do not wax proud at serving Him and remember His Holy Self and to Him alone they bow down in Sajda.[185]

٢٠٦. اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَ
يُسَبِّحُوْنَهٗ وَلَهٗ يَسْجُدُوْنَ ع السجدة
ع ٢٤ ١٨ ١٤
الثلثة - السجدة

184. The great Zikr (Remembrance) is the Holy Quran itself whose veneration is described above. Now some rules and manners of general Zikr are described. The spirit of Zikr-ul-Allah is that the heart should be attentive to what is coming out of the tongue, so that the benefit of Zikr may be obtained in full. Both tongue and heart should be absorbed in Zikr. During Zikr the heart should be full of compassion and the Za'kir (Rememberer) should call on God with true longing and fear as a flatterer overawed calls someone with great fear and in an humble manner. The tone, voice and features of the Za'kir must be possessed of an aspect of beseeching and fearing. The dignity and honour of Zikr and Mazkoor (God) will naturally make the voice low as God says in the Holy Quran : وخشعت الاصوات للرحمٰن فلا تسمع الا همسا (And the voices shall be hushed due to the dignity and awe of Rahman and thou wilt not hear but murmur). This is why crying loudly is not allowed. Zikr-bil-Jahr (which is so prevalent among the great saints of Islam) is that which is done with some force and with a voice which is below crying. Zikr-bil-Jahr is therefore not prohibited as some people think. He who remembers God is also remembered by God in turn. And what a greater fortune of a Lover would be than that the Beloved may also remember him ?

185. Do not be heedless of God's remembrance day and night, particularly in the morning and evening. When the angels, who are the great servants of God and near-stationed to Him, are not disdainful of Zikr and worship but are always busy in remembering and serving God and only bow down in Sajdah before Him, it is more imperative on man to do Zikr and worship and to bow down before Him and not to be heedless of His remembrance, His worship and should not feel disdainful in performing Sajdah to His Holy Self.

Note : At this place the reader should perform Sajdah and if his Qirat is also heard by some other man he should also perform Sajdah.

آیاتها ۷۵، سُوْرَةُ الْاَنْفَالِ مَدَنِيَّةٌ رکوعاتها ۱۰

(SURAH ANFAL* REVEALED IN MEDINA — VERSES 75, SECTIONS 10)

*This Surah is Madani and was revealed after the Battle of Badr. During the thirteen years of Meccan life the tremendous and terrible cruelties of the Polytheists on the small numbers of Muslims and the demonstration of extraordinary patience, perseverance and the miraculous stability and devotion by the Muslims at the atrocious behaviour of the Unbelievers form a unique chapter of World History. The Idolaters left no stone unturned in oppressing and harrassing the Muslims in order to divert the course of Islam and make the Messenger of God fail in his noble mission. In spite of all these ferocious crimes and cruelties which the Muslims were suffering at the hands of the Quraish and their supporters, the devotees of Islam were not given the permission of raising sword against their fierce foes. The last limit of patience and test was that the Muslims left their home, their holy land of Mecca, their wealth and property, their kith and kin and what not for the sake of Allah and His pious Messenger. When the tyranny and pride of the Idolaters and the helplessness and persecution of the Muslims crossed the bounds, and the hearts of the Muslims were purified from the love of children and wives, native land and national links and affinities, from the love of wealth and property and from all and sundry, beside God, and so fully infatuated with the love of Allah and Rasool and the sincere devotion to Tauheed (Divine Unity) that no room was left in their hearts for the slightest love for anything beside God, then those oppressed souls, who had been suffering immense troubles and aggressions for thirteen years before Hijrah at the hands of the savage Unbelievers and who were not in peace even after migration from their native and holy land of Mecca to Medina, were given the permission of Jihad and Retaliation by the Quranic verses (39 and 40) in Surah Hajj :

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ط وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۨ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ط

[Order (is) given to those with whom the Kafirs fight, for that they were wronged and tyrannized and God is ever powerful at helping them — those who were turned out of their homes without right only because they said : 'Our Lord is Allah'—]. But the veneration of Ka'aba hindered the Muslims to take the initiative of proceeding to Mecca for invasion. So after migration for about one and a half year the operations were confined to break the economic strength of the Meccan Idolaters by attacking and

defeating the Commercial Caravans of the Meccans travelling between Sham and Mecca or Yeman and Mecca, and thus stabilize the economic position of the poor Muslims. The small invasive expeditions of Abua, Buat, Ushaira etc. (ابواء ۔ بواط عشیرہ وغیرہ) and a few others whose details are given in the Books of Traditions were undertaken according to this preliminary planning or phase extended in eighteen months as a thoughtful prelude to full-fledged Jihad. In the second year of Hijra the Holy Prophet came to know that a big trade expedition under the command of Abu Sufyan was on its way to the country of Sham from the city of Mecca. When it returned with Sixty Quraishites, one thousand camels and a merchandize worth fifty thousand dinars, the Holy Prophet was informed of its movements. The Holy Prophet announced a meeting of the Sahaba and according to Sahih Muslim he consulted with them whether that expedition should be intercepted. According to Tibri many of the people evaded to participate in this struggle of interception because they did not apprehend any big battle which might require great numbers. Moreover, the Ansars were bound to help and support the Holy Prophet in case of external aggression or invasion on Medina. They were not bound by any article in the covenant to participate in an initiative struggle outside Medina in any form whatsoever. When the tempo of the gathering appeared drooping, Hazrat Abu Bakr, Hazrat Umar and the Chief of Ansars Hazrat Sa'ad bin Ibada made exciting speeches. At last the Holy Prophet with a little above three hundred men started towards the Caravan. Because there was no fear of any fierce encounter, therefore any heavy arrangement of weapons etc. was not made. They started with prompt preparations. This is why according to Bukhari, Hazrat Ka'ab bin Malik had said that those who did not take part in the Battle of Badr were not wrathed—because the Holy Prophet had started only with the intention of the commercial expedition and not for any fullfledged battle ; and it was a chance that God created the circumstances of actual war. Abu Sufyan got to know the intention of the Holy Prophet. He at once sent a man to Mecca. Therefrom a huge army of about one thousand men, in which there were famous chifs of Quraish, started for Medina with full equipments. The Holy Prophet was at Sufra. When he came to know that a huge army of the Idolaters and Polytheists under the command of Abu Jahl and other leaders of Kufr was coming on Medina, he informed the Sahaba of this unexpected situation and said that there were two parties before them at that time — the trade caravan and the army of fighters — God had promised to give victory over one of them. So they should tell which party they were ready to encounter with. Because they had not come to encounter with this army of fighters and as such they had not made necessary preparations, so some of them gave this opinion that attack on the commercial caravan was more fruitful and easier in view of their insufficient preparations. But the Holy Prophet was not pleased with this opinion. Hazrat Abu Bakr, Hazrat Umar and Hazrat Miqdad bin-al Aswad made

exciting speeches at this critical moment, and finally after the speech of Sa'ad bin Mu'az it was decided that valour should be shown against the militant crowd, and the ringleaders of kufr should be cut down and exterminated. Consequently, both armies encountered with each other at Badr and God, the Most High, gave a glorious victory to the Muslims. Seventy big Chiefs of the infidels were killed and seventy others were made captive. Thus the strength of kufr broke down and the banner of Islam was heightened for ever. This Sura Anfal generally deals with the relevant portions of this Great Event — The Battle of Badr.

Those who have maintained that in this expedition the Holy Prophet had initially intended for the aggressive army of the Idolaters, which was coming on Medina by itself, and the Holy Prophet had never intended for the Trade Caravan from the beginning to the end — they actually want to sacrifice the whole store of Prophetic Traditions and Quranic allusions at the altar of their self-made hypothesis. This logic is not understandable that causing harm to the life of the belligerent infidels (from whose high-handedness the life, property and everything else of the Muslims did not remain safe in the past nor in future there was any hope of peace) may be legally and morally justified, but causing damage to their wealth and commerce may be considered as against humanity and civilized standards. In other words their life and blood was lawful but their wealth was immune as before — it means the belligerent infidels might be deprived of right to life but in no case they could be deprived of means of life. This is a strong logic unsupported by reason.

Moreover, they say that war is permitted only in case of self-defence and it is not lawful for the Muslims to invade those people who have not attacked them, because it is against the Quranic verse : وقاتلوا فی سبیل اللہ الذین یقاتلونکم which means the Muslims should fight in the way of Allah with those people who fight with them. Apart from this fact that the present situation has no connection with the above verse, because the state of war was already there and the Meccan infidels had been inflicting great atrocities on the Muslims and attacking them every now and then even after Hijrat and were giving them threats for the future and were thereto making conspiracies and correspondence with other Unbelievers including the Jews, this principle that war is only permitted in case of self-defence is not correct in itself, because the said verse was revealed in the early days of Hijrat, but afterwards other verses were revealed containing the commandment of bare fighting against the Unbelievers in the way of God. Moreover, it is also worth consideration that mere order of self-defence against aggression does not mean that in other circumstances war is absolutely prohibited.

Note : Shiblee Naumani and Sir Sayyid Ahmad Khan were influenced by the Western Standards in politics, laws and cultural values. This is why Shiblee

Naumani adopted a new line of thought and expressed a defensive outlook of very many Islamic Ideals in his Seerat-un-Nabi. He tried to present Islamic Traditions in a way that they may not come into conflict with the western standards and led a course of diversion in this wrong effort. The fact is that Western Philosophy of Law, Culture, Politics and Economics is itself full of inherent contradictions while the Holy Quran is pure from conflicting ideas. So it is beyond reason to make the Philosophy of Western Thinkers, representing conflicting tendencies of human mind, a criterion to judge the principles of the Quran which is pure from inconsistencies and which contains eternal principles and laws never subject to change and abrogation. Modern Muslims over-influenced by the immature brain of the West are also suffering from this dangerous disease. It is notable that possession of Truth is quite different from the search for Truth. The Real Muslims stand on the point of destination while humanity at large is either betrayed or is on the way to the final destination. But unfortunately that is a long journey. So the Muslims should thank God Who has given them the perfect knowledge of Truth in the form of the Noble Quran and should never follow or tread the way of perversion and distortion being influenced by the incomplete philosophies of life so dearly cherished by the Unbelievers living in the East and West. (Tr)

In the name of Allah—Who is Excessively Merciful, Extremely Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. They ask thee of the order concerning spoils of war. Thou say : "The wealth of spoils belongs to Allah and the Messenger, so fear God and harmonize reconcilement among yourselves, and obey the order of God and of His Messenger if you do possess Eman.

١۔ يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ۭ قُلِ الْاَنْفَالُ لِلّٰهِ وَالرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۠ وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗٓ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

2. Men of Eman are those that when God's Name comes, their hearts quake and when His Words are recited unto them their Eman increases and they have trust in their Lord :

٢۔ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰي رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ ○

3. Those men who steadfastly keep prayers and expend of what We have provided them.

٣۔ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○

4. Those are they who are Believers true ; for them are degrees with their Lord and forgiveness and provision of honour.[1]

٤۔ اُولٰۗىِٕكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ۭ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۚ ○

1. There was a contention about the spoils of Badr among the Sahaba. The young who had fought in the forward lines said that the wealth of spoil was their exclusive right. The elders who had been at their back said that victory was achieved due to their support, so the spoils should be given to them. A party which had been guarding the Holy Prophet thought itself entitled to it. In these verses it is told that victory depends upon the help of God only. The support or force of any one does not count. So the owner of wealth is God. The Messenger is His viceroy. The wealth should be distributed according to His Order through the Messenger. The business of the staunch Muslims is that they should fear God in all matters. They should live in peace and avoid disputes about trifling matters and obey God's order and His Messenger's putting aside their own wills and wishes. When God's Name comes in between they should tremble with fear and their Eman should become stronger hearing the verses and commandments of God — so strong and powerful that they should rely on none other than God. They should bow down their heads in homage before God only and in His Name only should they spend their wealth. In brief they should seek the pleasure of God by all things — wealth, action, morality and faith. Only such men can be called true and strong believers — those who will be stationed with God in high degrees and ranks of honour accordingly and they will be provided with goodly and gracious provisions neglecting their trifling errors. (May God also provide us with such provisions by His grace and kindness !)

5. As thy Lord brought thee forth from thy house for the right action and a party of the Believers was not pleased.

٥۔ كَمَآ اَخْرَجَكَ رَبُّكَ مِنۢ بَيْتِكَ بِالْحَقِّ وَاِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۝

6. They disputed with thee in the right thing after its being revealed as if they were driven towards death with their eyes wide open.[2]

٦۔ يُجَادِلُوْنَكَ فِى الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ۝

2. Just think that how the help, support and succour of God worked in favour of Muslims from the beginning to the end in this Battle of Badr. It was only God Who made the true promise of helping the Religion of Islam and brought forth this Prophet for a right action and right purpose — Jihad against the Infidels — from Medina to the plain of Badr at a time when a party of the Musalmans was not willing to fight against the Quraish. These people were prevaricating and disputing about a thing which was verily true and pre-settled and it was made open to them through the Prophet that it was the Word of God, absolute and unchangeable. What was this absolute truth ? It was the promise of God that the Muslims would be given victory and Islam would dominate in spite of the odd numbers of the Infidels. But some people were showing weakness against Abu Jahl and his army as if death was before them. It was not strange that some Muslims were showing weakness against Abu Jahl and his ferocious men because they had been very much oppressed and tyrannized in Mecca by Abu Jahl and his bloodthirsty comrades, and a terror was left in their hearts. But God helped them and made them victorious against the odds by His grace and inspiration. God infused divine grace into their lowly spirits and thus they recovered vigour after a temporary psychic prostration. Consequently, it was God alone Who gave them victory and the fruit of victory, so the wealth of the spoils belongs to Him, and as such it must be expended or distributed according to His Command and Order which is revealed to the Prophet in this Sura.

Note : In the words كما اخرجك ربك the letter ك denotes 'Cause' according to the research of Abu Hayyan as interpreted by the Scholars in the verse : واذكروه كما هداكم and as such from the words اخرجك ربك من بيتك onward, the subject thereof is maintained in the sense of "Cause" for the words : الانفال لله والرسول. Moreover, according to the interpretation of Ruhul Ma'ani in the words : من بيتك -- not only indicate the meaning of اخرجك ربك من بيتك bringing forth the Holy Prophet out of his house, but represent the whole span of the period from coming out of the house upto the entering into Jihad comprising all events including the event described in وان فريقا من المؤمنين لكارهون الخ etc. The aversion of one party was exposed just at the time of coming out of Medina which is described in the introductory note of the Sura above with reference to Sahih Muslim and Tibri, and the disputing situation rose, away from Medina at Sufra when they came to know about the arrival of Abu Jahl and his army at the other side of Badr. These expositions will wipe out the fancies of the Pseudo-Islamic Thinkers.

7. And when God did promise you that one of the parties would be yours and you wished that the one in which no thorn might prick should be yours, but God desired to make true the Truth by His Words and cut down the root of the Infidels,

٧- وَاِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَ
تَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ
اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۙ

8. In order to verify God's Truth and set the Falshood at naught, and though the sinners get abhorred.[3]

٨- لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ۚ

3. The Musalmans wanted that attack should be made on the Trade Caravan so that no thorn might prick them and a plenty of wealth come in hand. But God desired that Truth might be confirmed by His Words by encountering a small party without equipment with a well-armed and well-equipped bigger army and cut down the root of the Meccan Infidels, so that in this way the truth of His Promises being verified the Truth come out Truth and the falsehood might come out falsehood very clearly against the wishes of the Unbelievers. And this is what actually took place. Seventy chiefs of the Quraish including Abu Jahl were killed in the Battle of Badr and another seventy were made captive. Thus the backbone of the Unbelievers was broken and the foundations of the Meccan Idolaters were shaken.

9. When you began to implore your Lord for aid, then He came forward to your call that "I shall send for your aid one thousand angels — comers in succession."

٩۔ اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ○

10. And this one God gave as a good tiding and that your hearts thereby get confident, and help is none but that from God. No doubt, God is All-Mighty, All-Wise.[4]

١٠۔ وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ○ ع ١٥

4. The Battle of Badr was indeed an occasion of a very hard test and a mighty ordeal for the Musalmans. They were small in number, they were not equipped with war requisites because they had not come out for a war. Before them was a huge army, thrice their number, well-equipped and well-prepared for a war intoxicated with their pride of strength. It was the first mentionable encounter of the Muslims and the Kafirs. The Kafirs got a better position and control of water pools etc. The Musalmans were on the lower side of sand-bed, the feet sank while walking and the sandy dust was also a trouble for them. Water being unavailable they were feeling great difficulty in performing Wuzu and taking bath and quenching the thirst. All these adverse circumstances were creating the fear of defeat. Moreover, the Satan was doing his work and whispering into their hearts that if they were the granted servants of God, the help of God would have been in their support and they would have never faced such a troublesome situation. At that time God sent down rains by His gracious power. The sands of the lowland subsided affording firm footing to the Musalmans and the steepy land of the enemy became marshy and slippery. They quenched their thirst and performed Wuzu and took bath and got external relief. With this external relief God bestowed upon them spiritual relief also. God cast upon them a kind of peaceful slumber which removed the defilement of the Satan and purified them from all kinds of fear and negative thoughts about their success which had outwardly become uncertain due to the adverse circumstances. According to some Traditions the Holy Prophet and Hazrat Abu Bakr Siddiq passed the night at Areesh (عـريش) in prayers. During the last hour the Holy Prophet was taken up by a light slumber. When he awoke from it he said, "Be merry that (Hazrat) Jibraeel is coming down for your help." When the Holy Prophet came out of Areesh the words : سيهزم الجمع ويولون الدبر were on his holy tongue, which mean : "Now this crowd shall suffer defeat and will flee turning their backs." It was a good tiding for the gloomy Muslims who were much affected by the adverse circumstances sometime before. In brief the material and the spiritual rains changed the whole atmosphere in favour of the Musalmans and their hearts were invigorated with new spirits against the Satan, the Abu Jahl and his army.

SECTION 2

11. When He cast upon you slumber from Him for peace and sent down on you water from heaven in order to purify you thereby and remove from you the defilement of the Satan and strengthen your hearts and confirm your feet.

١١۔ اِذْ يُغَشِّيكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَلِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَيُثَبِّتَ بِهِ الْاَقْدَامَ ۝

12. When sent down thy Lord order to the angels : "I am with you, so confirm the hearts of the Muslims. I shall cast into the hearts of the Infidels terror, so smite above the necks and cut their finger-joints in all."

١٢۔ اِذْ يُوْحِيْ رَبُّكَ اِلَى الْمَلٰٓئِكَةِ اَنِّيْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْا ؕ سَاُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَاضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ۝

13. It is for that they became opponent of Allah and of His Messenger, and whosoever becomes the opponent of Allah and of His Messenger so there is no doubt in it that God's chastisement is very severe.

١٣۔ ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

14. This much you do taste (now) and know that for the Unbelievers there is the chastisement of the Hell (in addition).[5]

١٤۔ ذٰلِكُمْ فَذُوْقُوْهُ وَاَنَّ لِلْكٰفِرِيْنَ عَذَابَ النَّارِ ۝

5. The significance of the Battle of Badr can be estimated by this fact that the Satan came to Abu Jahl in the person of the Prime Chief of the tribe of Kenana, Suraqa bin Malik Mudaljee, and greatly encouraged the Infidels that no one could overcome them, he and his whole tribe was with them. Under the banner of the Satan

there was a great army of the satans as given below. In answer to the Satan and his army of satans God sent the Royal Regiments under the command of Jibraeel and Mikaeel saying that He was with them. If the satans were encouraging the Unbelievers in the person of men and were prepared to fight against the Muslims and were trying to dishearten the Muslims by insinuations and whisperings, they (Jibraeel and Mikaeel) should confirm the hearts of the oppressed Muslims. On one side they (angels) would encourage the Muslims, on the other side He (God) would cast terror into the hearts of the Unbelievers. They should smite the necks and cut the finger-joints of the Unbelievers, ranking with the Muslims, because that day the Jinn-Unbelievers and Men-Unbelievers had both united against Allah and His Messenger ; so they should come to know what severe punishment was to be given to the opponents of God. The punishment which would be given Hereafter would be the real punishment but in the World too they should see a sample of that punishment and taste somewhat of the Divine Chastisement. According to some Traditions the people saw the angels with their own eyes and could easily distinguish the slain of the angels from the slain of men. God, the High, showed this as an example that if anytime the Jinn-Satans and Men-Satans gather together in such an unusual way against Truth, He can send His help to His granted servants and the torch-bearers of Truth in such an extra-ordinary way in the form of angels as He had done in the Battle of Badr for the Muslims living for Truth and dying for Truth. But God does not depend upon causes because He Himself created the causes without the help of cause. So He does not depend upon the angels or any other means in the performance of any deed or work. Moreover, he has given immense powers to the angels and one angel has got so much power that he can overturn big towns and mountains. But this is the world of cause and effect and the scene of Badr was an answer to the frenzy of the Jinn-Satans and Men-Satans united against Truth (Islam).

15. O Believers ! When you encounter the Unbelievers in the battlefield, then turn not your backs to them;[6]

16. And whoso turns to them his back that day, save using war tactics or rallying to a troop, turns with the wrath of God, and his abode is Hell and what a bad abode it is ![7]

١٥۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا
فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ۝
١٦۔ وَمَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗٓ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ
مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ
وَبِئْسَ الْمَصِيْرُ ۝

6. Running away from Jihad فرار من الزحف and turning back to the Unbelievers in the battle is a very serious sin — اكبر الكبائر — one of the greatest of the Big Sins. If the Unbelievers are twice the Believers in number it is not permitted to run away from the battlefield by the jurists (فقهاء).

7. If the retreat is for the sake of some military device e.g. the re-attack may be more effective, or a party of soldiers is cut off from the central army and that party wants to join with it, then such a retreat or turning back is not a crime. It is sin when the retreat or turning back is meant to run away for the sake of saving life.

17. So you did not kill them but Allah killed them, and thou did not throw the handful of dust when thou had thrown but God threw, and so that He may do to the Believers from His side goodly beneficence. No doubt, Allah is Hearer, Knower.[8]

١٧۔ فَلَمْ تَقْتُلُوهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَمَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ۭ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

8. When the war rose to its height the Holy Prophet threw a handful of gravels towards the army of the Kuffar (Unbelievers) and said three times شاهت الوجوه which means the faces became distorted or deformed. By the power of God, the Almighty, the sand-dust went straight into the eyes of every Kafir (Unbeliever). The Kuffar began to rub the eyes and the Musalmans took them all of a sudden. At last many of the Kafirs were killed. It is what is said by God that though outwardly the gravels were thrown by your hand, but the action of a man usually cannot be such as to make the sand-dust reach into the eyes of every soldier and become the cause of defeat for a whole army, well-armed and well-equipped. It was the Hand of God only who turned the tables on the Infidels who had come in pride and power. The small force of the poor Musalmans could not bring about the ruin of the huge army of the Infidels and put to death their renowned chiefs. It is only the Miracle of God's power that He destroyed such proud and arrogant Infidels. Nevertheless, it is a fact that the Muslims were made the agency of this work and the work outwardly was done by their hands and they were given such super-habitual power which they could not gain by themselves. It is done so that God's power may be demonstrated and the Musalmans may be endowed with special favours and goodly beneficence. No doubt, God hears the prayer and importune of the Momins (Believers) and knows their deeds and circumstances, and also knows well how and when kindness may be done to His granted servants.

18. This is done and know that Allah will weaken the guile (device) of the Unbelievers.[9]

١٨۔ ذٰلِكُمْ وَاَنَّ اللّٰهَ مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ ○

19. If you want decision, verily judgment has come to you ; and if you desist so it is better for you, and if you repeat We shall repeat too ; and naught will do you your host though it be numerous, and know that Allah is with the Believers.[10]

١٩۔ اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَاِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَاِنْ تَعُوْدُوْا نَعُدْ ۚ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّلَوْ كَثُرَتْ ۙ وَاَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ○ ع ۲ ۱۹

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9. As God has set at naught all the plans of the Infidels in the present time, their guiles shall also be weakened in the future times.

10. These words are directed to the Infidels of Mecca, who often said to the Holy Prophet and to the Muslims before migration : متىٰ هٰذا الفتح ان كنتم صٰدقين — "Where is the Decision if you are really true ?" So the final judgment will take place on the Day of Resurrection but a kind of primary decision is seen by you at Badr in that how extraordinarily you got the punishment at the hands of the weak Musalmans. Now if you refrain from opposing the Prophet (Be peace on him) and from polytheism and unbelief (شرک وکفر) it is better for your World and Hereafter. But if you again resort to open war and rebellion as you have done so far, then We shall again help the Muslims as We have done in Badr, and eventually you shall become humiliated and disgraced. When God's help is with the Musalmans your troops and parties, supernumerous though they may be, cannot avail you an aught. Some of the Traditions say that while starting from Mecca Abu Jahl etc. had prayed holding the Sheet of Ka'ba : "O God ! Give victory to that one (of the two parties) which is higher and nobler and vanquish the mischief-monger." In the words.
(Verily judgement or decision has come to you) there is also an answer to Abu Jahl etc. — the higher and the nobler ones got victory and the corrupters were humiliated and disgraced.

SECTION 3

20. O Believers ! Obey the order of God and of His Messenger, and do not ye turn away from him hearing."[11]

٢٠۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ۝

21. And be not as those who said : 'We have heard,' and they hear not.[12]

٢١۔ وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ۝

22. No doubt, the worst of living beings in God's sight are the deaf-dumb who do not understand.[13]

٢٢۔ اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ۝

11. Previously it was said that God is with the Believers. Now it is told how they should behave towards God and His Messenger, so that they may be entitled to Divine Help and Support. So it is told in this verse that a true Momin should be perfectly obedient to God and the Messenger. Come what may but he should not turn his face in any way when he has listened to the Words of God, understood them and accepted them. The adverse circumstances and evil forces will try to turn him from the path of Islam, but a sincere Momin should never turn away from the path of Islam in words and deeds.

12. There are men in this world who say by tongue : "We have heard", but what is the use of such hearing when they don't understand what they hear, or do not accept after understanding ? Formerly the Jews had said to Hazrat Musa, "We have heard but we do not accept" سمعنا وعصينا . The saying of Meccan Idolaters follows : قد سمعنا لو نشاء لقلنا مثل هذا (Indeed we have heard the Quran which you rehearse. If we will we can bring too the like of it.) The Hypocrites of Medina said the Kalema of Islam by tongue before the Holy Prophet and the Muslims but remained rejectors by heart as before. However, a sincere Momin should not follow the Jews, the Polytheists and the Hypocrites. He should be entirely devoted to the Divine Commands and the Prophetic Orders by heart, by tongue, by action in private and public life.

13. Those who were given tongue to speak, ears to hear and heart to understand — but they made all these powers void — they neither said the Truth by tongue, nor heard the Truth by ears, nor tried to understand the Truth by heart and mind — they did not utilize their talents given by God in the real work for which those talents were bestowed — no doubt such men are worse than animals.

23. And if God had known of any good in them He would have made them hear, and if He now make them hear they will definitely run away turning face.[14]

٢٣۔ وَلَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ؕ وَلَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ○

14. The real fact is that these men do not have the root of goodness in them, because real virtue is achieved when there is the true spirit of search for Truth in the heart of man, and when there is the capacity for absorption of the light of guidance. A people, who has become destitute of the spirit of desire for Truth and who has spoiled her talents by her own hands, those talents which were bestowed by God for the sake of God, gradually loses her capacity for Truth. This state is described by God as hopeless with regard to the acceptance of Islam — the Divine Truth. When God did not see the capacity for Truth in their hearts, then they were not inspired with the light of guidance. If they had got the capacity for Truth, God would have made them hear His verses by the internal ears and made them understand His verses by the sincere heart. But because they have lost their inner ears and inner hearts they are not expected to accept Truth, even though they may understand His verses in the present state.

24. O Believers ! Obey the order of God and of the Messenger when he calls you unto that in which there is your life ;[15] and know that Allah does stand between a man and his heart and that unto Him shall you be gathered.[16]

٢٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَ قَلْبِهٖ وَاَنَّهٗٓ اِلَيْهِ تُحْشَرُوْنَ ○

15. Again the Believers are advised to immediately attend to the call of God and His Messenger and leave away all other engagements. Whenever and wherever they are ordered they should waste no time in complying with the Divine Message and the Prophetic Call, because any work or duty which is assigned to them by God and His Messenger is full of goodness in its plenitude and a source of peace and honour in this world and eternal bliss in the Hereafter.

16. "Do not delay in complying with the order of God and the Prophet, lest the heart should change afterwards. The heart is not within the control of man. It is under the control of God, He may change it to wherever He wills. And Allah does not destruct the heart of any man in the first instance, nor does He seal it. When the servant resorts to indolence He hinders the heart in causation, and seals it if he persists in obduracy and does not incline to Truth." (Mozihul Quran)
Some scholars have taken the meaning of nearness by the words : ان اللہ یحول بین المرء وقلبہ — God is so near man that even his heart is not so near to him as God says in the Quran : نحن اقرب الیہ من حبل الورید (ق - ١٦) — We are nearer to him than his jugular vein — (Surah Qaf, verse 16.) So obey God with the sincere heart. God is more aware of the secrets and mysteries of your hearts than you. Infidelity can not do before God. Everyone has to appear before Him and there all the hidden things shall be divulged.

25. And beware of the disturbance which will not fall upon the wrong-doers among you in particular, and know that God's chastisement is very severe.[17]

٢٥. وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

26. And remember when you were small lying subdued in the land and feared that the people would catch you, then He gave you a secure station and gave you strength by His Help and provided you with the good things that you may thank.[18]

٢٦. وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِى الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ وَ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ○

17. Suppose the majority of a certain People adopted the way of wrong-doing and transgression and some men kept away from them, loose and uncombined, but laid a compromising unction to their souls — neither advised them nor expressed any contempt for their misdeeds and abominable practices—such a state is Fitna and Fasad (فتنه وفساد) a disturbance, a calamity, a visitation, a divine dispensation of punishment, in whose girth those transgressors and these silent adulators shall both be circumvented. When the chastisement comes all of them shall be affected in proportion to their respective state. It means there shall occur a general calamity and no one shall be secure form it. According to this interpretation it will mean that the Muslims should be ever ready for carrying out the order of God and the Messenger and advise those who are disobedient in the community and show bitter contempt if they do not refrain from disobedience and transgression.

Hazrat Shah Sahib says : "If laziness is shown in obedience to the order the heart retires (from conscious response) and the difficulty in obeying the order also rises. Moreover, if the good souls show laziness (in the performance of their duties and obedience to the command), the sinful shall denounce altogether, and then bad custom shall take root (in the society) resulting in a general calamity. The misfortune falls on all without exception as a result of idleness of the good souls and the sins of the bad souls, as in the battlefield if the brave men show idleness, the dastards run away altogether, and therefore when the defeat occurs even the brave ones cannot avert it."

18. Do not delay or show idleness in obeying the order (Jihad) considering your small number and weakness. Before Hijrat, and even just afterwards, you were small number and had little equipment. Considering your weakness the people were avaricious to devour you. And you also feared that lest the enemies of Islam should pluck you and pick to pieces. But God gave you a secure abode and station in Medina and established brotherhood between Muhajirs and Ansars, which is a unique event in human history. Afterwards He gave you an open victory at Badr by the grace of His Help and cut down the root of the Infidels and gave you spoils of the war together with the war-prisoners and provided you with the good things in this way so that you may remain His thankful servants.

27. O Believers ! Betray not God and the Messenger and misappropriate not your trusts knowingly.[19]

28. And know that your wealth and your children are apt to involve you in trouble and that with God lies a great Thawab (reward).[20]

٢٧۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَ
تَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ○

٢٨۔ وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۙ وَّاَنَّ
اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ○ ع ١٧

19. Betrayal of God and the Messenger is that one may disobey their commands and orders. By tongue they declare themselves the loyal Muslims but do what the Infidels do. Betrayal also means to detract from the right path of honesty and integrity and perform the duties assigned to them by the Prophet under God's directions in a way repugnant to their will, or misappropriate the trusts assigned by God and the Messenger, or pick and steal the spoils of war etc. In brief it is obligatory on the part of a Muslim to guard against and ward off any mistrust pertaining to God, God's Messenger or God's creatures. Under this head come all divine and human obligations. According to some traditions when the Jews of Bani Quraiza requested the Holy Prophet for peace and that they should be dealt with in the same way as the Jews of Bani Nuzair were treated, the Holy Prophet said, "No ! I give you this much right that you make Sa'ad bin Muaz as arbiter, the decision which he may give for you must be accepted". They called Abul Baba, a follower of the Holy Prophet, to their place by the permission of the Holy Prophet and asked his opinion about that matter i.e. whether they should take the arbitration of Sa'ad bin Muaz or not. Hazrat Abul Baba had some good will for them because his wealth and children still lived among Bani Quraiza. Abul Baba pointed towards his throat by his hand (if you accept the arbitration of Sa'ad bin Muaz you will be sacrificed). Abul Baba did it unconsciously but at once awoke to his mistake and thought that he had betrayed the confidence of God and the Messenger. He came back and tied himself with a column and made an oath that he would neither eat nor drink till either death came, or God might grant his repentence. He kept on tied there seven or eight days. He fell faint due to extreme hunger. At last good tidings came that God granted his penitence. He said, "By God I shall not untie myself until the Holy Propnet himself would not untie the rope by his own holy hands." The Holy Prophet came and released his captive by his own hands. Ibne Abdul Bar has claimed that this event had taken place due to non-participation in Ghazwa-e-Tabuk. (And God knows better).

20. Man very often steals the trust of God and His creatures for the sake of wealth and children. So it is told that the value and price of trustiness which is with God is greater than the wealth and children of this world.

SECTION 4

29. O Believers ! If you will be fearing God He shall decree a decision for you[21] and acquit you of your sins and forgive you, and mighty is the grace of God.

٢٩۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

21. If you hold to piety fearing God He shall decide between you and the Infidels, and give you honour and disgrace your opponents and ruin them as in the Battle of Badr. In addition God will give you eternal happiness and to them everlasting pain in the Hereafter, as the Holy Quran says in Sura Yaseen وامتازوا اليوم ايها المجرمون (and be separated today ye sinners!), and in Sura Mursalat هذا يوم الفصل (This is the Day of Decision). Moreover, God shall cast into your heart, by virtue of piety, a light which will help you to decide between Right and Wrong with adroitness and intuition.

And Hazrat Shah Sahib says : "Perhaps this idea might have struck the Muslims that the victory of Badr was by chance, so they should go on doing kindness to the Infidels for the safety of their wealth and relations (without bringing it to the notice of the Holy Prophet) that were within Meccan Unbelievers. So in the previous verse stealthiness was condemned, and in the present verse the Muslims were give consolation that they should not feel distressed at that situation. God would soon sentence a decision and the families of Musalmans would not remain within the Meccan Idolaters."

30. And when the Infidels devised against thee to confine thee or slay thee or expel thee ; and they devised and God devised too, and the device of God is the best.[22]

٣٠۔ وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ؕ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ○

22. Before Hijrat the Meccan Idolaters had assembled at Darul Nadwah to decide about the Prophet of Islam. They thought Muhammad (صلی اللہ علیہ وسلم) was a headache for them so they should get rid of him sooner, as his influence was widely spreading and he was gaining power gradually. They thought if he was not checked he would gain indomitable power, so he should be put down before he rose to power. Opinions differed — some said he should be arrested and confined, some said he should be badly injured and wounded, some said he should be exiled from the soil. Finally, the meeting passed the proposal of death put forward by Abu Jahl unanimously. It was decided that one young man should be chosen from every tribe willing to kill the Prophet. These young men should form a gang to invade all of a sudden. Every young man from the Arab Tribes should strike Muhammad simultaneously so that the Bani Hashim might be unable to fight against the whole Arabia and the Blood Money if any might be distributed among all the tribes. The Infidels were making these Satanic plans and God was devising otherwise. The Holy Prophet was informed of this evil plan by the Angel by the leave of God. The Holy Prophet managed Hazrat Ali to lie down on his bed and himself went out of the house throwing dust into the eyes of the evil gang who had assembled near his house to slay him. The Holy Prophet kept safe, Hazrat Ali kept safe by the grace of God but those who had come with evil design were slaughtered in the Battle of Badr one by one. So it is told that no one can harm if God is on the help, and God can save the families of Musalmans surrounded by the Infidels in Mecca as He had saved the Holy Prophet and Hazrat Ali in a more dreadful situation.

دشمن اگر قوی است نگہبان قوی تر است

(If the enemy is powerful, the Protector is more powerful)

31. And when someone recites to them Our verses they say : "We have heard, we can also say the like of it if we will, they are nothing but the tales of the ancients."[23]

٣١۔ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَآ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

32. And when they said : "O God ! If this very Religion be indeed the Truth from Thee, then rain down upon us stones from the sky or bring us some chastisement terrible."[24]

٣٢۔ وَاِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ ○

23. Nazr bin Harith used to say that he could make a word like that of the Quran if he so willed, there was nothing in it except tales and stories. But Quran put the settlement of all disputes on this very thing, then why did they not will? Someone had said : "My horse can reach London in one day only if it may run, but it does not run." However, the Infidels would say, when they heard the stories of the past nations, that Quran was simply a compendium of ancient tales, now in Badr they have seen that the Quran was not a treatise of mere tales and fictions — the promise of chastisement reached them too as it had reached the past nations.

24. In this verse the extreme ignorance, misfortune and hatred of the Infidels is described. It means that they said to God why then such a delay in chastisement if Islam was the right religion in reality which they had been rejecting so resolutely and for such a long time ! Why the rains of stones were not ordered to chastise them or exterminate them like the ones which were sent on the past nations ? It is said that this prayer (دعاء) was uttered by Abu Jahl before Ka'aba at that time when they were to start from Mecca to fight with the Messenger of Allah. At last, they saw a sample of what they had prayed for in Badr. Abu Jahl was himself killed with his sixty nine comrade-chiefs by the hands of the weak and meagre Musalmans, and seventy other chiefs were made captive in humiliation. Thus God cut their root. No doubt, the rains of stones were not sent upon them like the people of Lot but a handful of sands which were thrown by God through the hand of the Holy Prophet was a small sample of heavenly stone-rain : فلم تقتلوهم ولكن الله قتلهم وما رميت اذ رميت ولكن الله رمى

33. And God would never chastise them till thou lived within them, and God shall never chastise them till they will be begging forgiveness.[25]

٣٣. وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ فِيْهِمْ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ○

25. Hazrat Shah Sahib says : In Mecca the chastisement was hovering in suspense due to the holy presence of the Prophet there. When he got out the chastisement came. Similarly, a sinner is not seized till he repents and feels penitent at his sins, though the sin may be of any magnitude whatever. The Holy Prophet has said : "Two things are shelter for the Sinner—One is my presence and the other is Istighfar" (استغفار) i.e. repentence and begging God's pardon and forgiveness.

(Mozihul Quran)

According to most of the Commentators the meaning of this verse is that two things are a hindrance to the type of chastisement which the Polytheists were demanding and which is generally extraordinary and exterminates the whole nation — one thing is the holy presence of the Prophet and the other thing is the presence of the seekers of God's pardon (مستغفرين), be they Muslims or Non-Muslims as it is said that the Polytheists also said : غفرانك، غفرانك (Thy pardon, Thy pardon) during Tawaf in Talbeeh. The non-extraordinary type of chastisement as famine, epidemics or massacres etc. is possible even in the presence of the Prophet or the seekers of God's pardon. When the people will resort to disruption, heavenly device shall resort to chastisement. This is what follows :

34. And what thing is there in them that God should not chastise them and they do bar from the Holy Mosque, and they are not its charge-holders? Its charge-holders are those only who are pious, but most of them donot know it.[26]

٣٤- وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنْ أَوْلِيَاؤُهُ
إِلَّا الْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

35. And their Salat at the Ka'aba was naught but whistlings and clappings. So taste the chastisement—the retribution of your Kufr (Unbelief).[27]

٣٥- وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ○

26. The non-visitation of chastisement is due to the two causes mentioned above, otherwise your disruptions, your offences, your mischievousness demand a hasty chastisement. What a more mischievousness would be than the barring of the Unitarians from coming to the Holy Mosque, or hindering them from the worship of God by making all sorts of evil devices, not only this but trying to prohibit them for ever from reaching this Holy House by expelling them from Mecca for ever. To justify their evil activities of trying to prohibit the Holy Land for the sincere devotees of God they say that they are the custodians of the Holy Mosque, so they will allow whom they will and disallow whom they will as a right. So it is wrong firstly because even the Mutawalli (Patron or the man in charge of the Mosque) cannot bar the people from worshipping in the mosque, secondly the right to Tauliyat (charge of the mosque) does not reach them, the charge-holders of the Holy Mosque can be only those who are pious and holy, the Polytheists and the wicked cannot claim to its right. But most of them in their ignorance think that they are the children of Abraham and belong to that tribe, so they are entitled to its hereditary control and protection i.e. they are the hereditary Mutawallis of Ka'aba, unarrested by any condition. So it is told that Tauliyat of Ka'aba is the right of those Children of Abraham who are pious, and not the right of such unjust fellows who bar from it people with whom they are displeased.

27. The Polytheists bar the real observers of Salat from Ka'aba. And what is their Salat near Ka'aba ? — naked circumvention of Ka'aba and whistlings-clappings in place of Zikrullah (ذکر اللہ) like the ones prevalent among Hindoos of Bharat and other ignorant peoples of the world. In brief, they neither themselves worship, nor allow others to worship God. Such absurd and meaningless things they have appointed as the Worship of God. Some have said that whistlings and clappings were meant to disturb the Prayers of Muslims, or else for jesting and joking. So they shall taste the chastisement for their kufr and infidelity. It means whistling and clapping is not allowed in a Mosque.

36. No doubt, those who are Infidels they expend their wealth in order to bar from the way of God;[28] and still they will expend more, and consequently it will be an anguish for them and at last they will be overthrown; and those who are Kafir shall be driven to the Hell;[29]

٣٦- إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ۝

37. That God may separate the unholy from the holy and place the unholy one upon the other, then heap them up all together and then put them in the Hell. They are those who are in loss.

٣٧- لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝ ع ١٨

28.. Twelve chiefs of the Infidels had taken the responsibility of giving food to the army of Abu Jahl in Badr every day one by one. So ten camels each day were sacrificed on behalf of one chief. When they got defeat the remaining army went back to Mecca and said to Abu Sufyan etc. that the merchandize which the Caravan had brought from Sham should be expended in taking vengeance from Muhammad (be peace on him). All of them agreed to this proposal. Such kind of expenditure is described here.

29. Hazrat Shah Sahib says: "By and by God shall make Islam prevail. Meantime the Unbelievers shall expend up their force of life and property till that the good and bad shall be separated i.e. those in whose fate Islam is written shall become Muslims and those who are to die on kufr should go to the Hell all together." (Mozihul Quran).

When the Unbelievers got defeat in Badr they suffered a very penetrating anguish, and similarly in other battles their crushing failures caused them excessive spiritual pains and mental agonies at the loss of immense life and property. They spent a lot of wealth against Islam and the Muslims but of no avail. They achieved nothing but pains and sorrows in this world and permanent anguish in the next world. Some of them, however, embraced Islam being torn and tired by wars and battles. Thus the Infidels suffered double loss in opposing Islam, the Prophet of Islam and the Musalmans.

Note: It means the wars brought about distinction between Kufr and Islam, Believers and Non-Believers, Right and Wrong, The Holy and the Unholy, and many Unbelievers seeing the prevailing and dominating character of Islam a result of Divine help and support embraced Islam sincerely. Moreover, the past Unbelievers were punished by Heavenly Chastisements and the present Unbelievers are generally chastised by wars and sometimes by the heavenly or earthly disasters. (Tr)

SECTION 5

38. Thou say to the Unbelievers if they desist they will be forgiven what is past, and if they return, so gone is the way of the past.[30]

٣٨۔ قُلْ لِّلَّذِيْنَ كَفَرُوْٓا اِنْ يَّنْتَهُوْا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ ۚ وَاِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ○

30. If they desist from Kufr, arrogance and enmity against Islam, even now and get into the fold of the Prophet of Islam, all those sins done during the state of Kufr shall be forgiven in toto. The Holy Prophet has said : الاسلام یہدم ماکان قبلہ which means Islam obliterates what is before it. Of course, the human obligations (حقوق العباد) shall not be forgiven. They have separate sanctions.

But if they do not give up their present state of Kufr and arrogance they will also suffer destruction like the past peoples who were destroyed for the enmity and opposition against the Prophets. It may also mean that they will also be punished as their brothers were punished in Badr.

39. And go on fighting them till there is no seduction and the order of God may prevail over in its entirety ; then if they give over so God sees their work.[31]

٣٩۔ وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ○

31. The Muslims are ordered to fight till the power of the Unbelievers is shattered to such an extent that they may not be able to bar the Muslims from Islam and Eman, or may not be able to threaten Islam to death, as History is witness to this fact that when the Unbelievers became somewhat powerful or dominant the Eman and Religion of Muslims got in danger. The example of Spain is before us, how the Muslims were ruined or driven to apostasy when the Unbelievers got the power and opportunity. However, the first purpose behind Jihad or fighting is that the Muslims may worship with peace and satisfaction and the wealth of Eman and Tauheed may be secured from the cruel hands of the Unbelievers. This is the Tafsir (interpretation) of Fitnah (فتنه) which is described by Hazrat Abdullah Ibne Umar and supported by other Sahaba (God is pleased with them) in the Traditions. And the last purpose of Jihad is that the glory of Kufr may be destroyed altogether and the sovereignty of One God may be established thoroughly — no other order except God's may prevail all over the globe as will happen when Hazrat Messiah will descend from Heaven and kill the Dajjal and break the Cross and slay the pig. In brief, Jihad and fighting are obligatory on Muslims — whether defensive or offensive — till these two purposes are achieved i.e. Security of Muslims from the cruel hands of the Unbelievers and the Order of God prevailing throughout the length and breadth of the Earth. This is why the Holy Prophet has said : الجهاد ماضٍ الى يوم القيٰمة (The Jihad shall survive till the Day of Qeyamat). The conditions and orders of Jihad may be seen in the Books of Fiqh.

Those who give over Kufr and arrogance outwardly there shall be no fighting with them. Their inner state and future conditions shall be handed over to God. He will deal with them according to their inner state and intentions, because they can do nothing hidden from God. The Muslims are enjoined to deal according to their apparent conditions. And the Holy Prophet has said : امرت ان اقاتل الناس حتىٰ يقولوا لا اله الا الله فاذا قالوها عصموا منّى دماءهم واموالهم الا بحقها وحسابهم على الله عزّ وجل

(I am commanded to fight men till they say : There is no God but Allah. So when they said so their blood and wealth became inviolable unto me except what is demanded of them as a right, and their account is with God — the Reverent, the Glorious).

40. And if they do not acquiesce in, so know that God is your Lord — what a good Lord He is and what a good Helper He is.[32]

٤٠۔ وَاِنْ تَوَلَّوْا فَاعْلَمُوْٓا اَنَّ اللّٰهَ مَوْلٰىكُمْ ؕ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ۝

32. The Muslims should undertake Jihad trusting in God's Help and Support. They should not be overawed by the immensity of Unbelievers' goods and equipments, as they have experienced in Badr how excellently God helped and supported the Muslims.

41. And know that whatever booty you get, so for God the one fifth of it and for the Messenger and his near kinsmen and for the orphans and the needy and the travellers[33] if you have faith in God and in that thing which We sent down upon Our servant on the Day of Decision,[34] the day when the two armies encountered, and God is powerful over everything ;[35]

٤١۔ وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَ
لِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ
السَّبِيْلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰى عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعٰنِ ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝

33. In the beginning it was said : قل الانفال لله والرسول which means the spoils of war are for Allah and Rasool. Here some details thereof are described. The spoils which are got after a war with the Unbelievers, the fifth portion thereof is the Niyaz of God (God's dedication or share) which can be expended by the Prophet on God's behalf and in the capacity of God's viceroy at five places :

(1) On his personal self. (2) On those kinsmen (Bani Hashim and Bani-al-Muttalib) who helped the Prophet in the work of God from early times and supported him for the sake of Islam or due to relationship and who were not allowed to take any thing from Zakat. (3) On the orphans. (4) On the needy persons from the Muslims and (5) On travellers.

The remaining four/fifth of the spoils shall be divided in the army. The horseman shall be given the double of the fighter on foot. According to the Hanafite School, after the passing away of the Holy Prophet only three classifications out of the five are left because the expenditure on the person of the Holy Prophet after his passing away has ended. Similarly that portion of his kinsmen has ended which was given to them by virtue of their traditional support to the Holy Prophet. Of course, preference shall be given to the poor and needy kinsmen of the Holy Prophet in the share apportioned for the needy and poor Muslims. According to some Scholars, after the Holy Prophet the Ameerul Momineen should get the one-fifth of the one fifth for his personal expenses, (God knows better). According to some Traditions when the one fifth (the share of God's Name) was taken from the spoils the Holy Prophet took a portion of it for Baitullah (Ka'aba). Some Jurists have written that where Ka'aba is far away there a portion for the Mosques should be taken.

34. "The Day of Decision" means the Day of Badr in which a clear decision of the struggle between Right and Wrong was resolved into a permanent conclusion. On that day God sent down victory and help upon His most perfect servant, sent the succour of angels and sent down peace and tranquility upon the Muslims. So those men who believe in God and His unseen support cannot feel any difficulty in taking out one fifth of the spoils in the name of God.

35. As He made you victorious and triumphant on that Day, He is powerful to give you more victories and make you more dominant in future also.

42. When you were on the nearer bank and they were on the farther bank[36] and the caravan had gone down from you,[37] and if you had made an appointment amongst yourselves you would have not reached according to the appointment all at once,[38] but God had to do a work which was determined, so that whosoever was to perish should die after the establishment of proof, and might live who was to live after the establishment of truth. And no doubt God is Hearer, Knower.[39]

٤٢۔ إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا وَهُم بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ ۙ وَلَٰكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۙ لِّيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ۝

36. The 'nearer bank' means the side of the battlefield which was nearer Madina Tayyaba, similarly the 'farther bank' would be that which was away from Medina.

37. It means the Trade Caravan of Abu Sufyan was moving down-wards with the coast of the sea, and the army of Quraish had come in between the Caravan and the Musalmans.

38. If the two hosts would desire to go at some time appointed beforehand difference of opinion was very likely to occur, or one of the hosts would have hesitated to reach at the appointed hour, because on the one side the Musalmans were fearful of the numbers of the Unbelievers and their material equipments, and on the other side the Infidels were overawed at the righteousness, God-worship and dauntless valour of the Musalmans. Both of them could shun the responsibility of or participating in the war at the first instance.

39. "The Quraish had come to help their caravan and you had come to plunder it. The Caravan slipped away safely and both armies came down on the two banks of a plain. One is unaware of the other. This was the plan of God. If you had gone by your own intention you would not have reached at such a timely hour. And after this victory the Truth of the Prophet became clear to the Unbelievers. Whosoever died he died after knowing the Truth, and whosoever lived he lived after recognizing the Truth, so that God's argument may be fully established." (Mozihul Quran)

And it is also possible that dying and living may mean Unbelief and Belief (كفر وايمان) i.e. now he who embraces Eman and he who adheres to Kufr, both of them will do it after the distinct appearance of Truth.

And God is the hearer of the weak Muslims' cry for help and knows how to help them. Just see how He heard the cry of the Muslims in Badr and how He helped them !

43. When God showed thee those Infidels in thy dream as few, and had He shown them many ye people would have lost heart and quarrelled about the matter but God saved. He knows well what is in the hearts.[40]

٤٣. إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

44. And when God showed you that army at the time of encounter in your eyes small and showed you small in their eyes, so that God should do the work which had been determined; and unto God reaches every work (affair).[41]

٤٤. وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ○ ع

40. The Muslims should do Jihad trusting in God's help and support. They should not be terrified by the goods and equipments of the Unbelievers or the large size of their army, as they have just seen in Badr how God helped and supported the Muslims. It was also an unseen help from God when He showed the Unbelievers small in number in the dream of the Holy Prophet and also in the eyes of the Muslims at the time of encounter, and thus saved the Muslims from falling into diffidence and distraction because He knows well what thing creates courage and valour in the hearts and what causes cowardice and pusillanimousness.

41. Hazrat Shah Sahib says : "The Unbelievers appeared small to the Prophet in the dream and to the Muslims at the time of encounter so that the Muslims should fight with courage and bravity. The dream of a Prophet cannot be wrong. In reality those who remained infidels were few among them; a great number was of those who embraced Islam afterwards." (Mozihul Quran)

The small number of the Infidels shown in the dream may be interpreted to show the vanquishable character of their army pointing towards the victory of the Musalmans and the defeat of the Infidels. The Infidels, however, saw the Muslims as few at the time of encounter (and they were really few) but afterwards when the Muslims showed their valour God sent down the army of the angels and at that time the number of the Muslims looked double the infidels as mentioned in Sura Aale Imran, verse 13.

SECTION 6

45. O Believers ! Whensoever you encounter any army, then be firm and remember Allah very much so that you may achieve the goal.[42]

٤٥۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَ
اذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝

42. Remembrance of God includes all kinds of Zikrullah (ذکراللہ) as Salat, Dua, Takbir and Allah, Allah (صلوٰۃ، دعا، تکبیر، اللہ اللہ) etc. The effect of Zikrullah is very great and astonishing. The heart of the Zakir (Rememberer of God) keeps powerful and contented which is the greatest requirement in a Jihad. When the heart is full of terror, fear of death, dissatisfaction and misbelief even heavy arms and ammunitions do not help. Zikrullah pours down the drops of spiritual vitality into the heart of the Zakir-Mujahid (Rememberer-fighter) and he fights the foe with an extra-ordinary zeal never to be experienced by the Kafirs (Infidels and Unbelievers).

46. And obey the order of God and of His Messenger and do not quarrel together or you will become impotent and your reputation will wither away,[43] and be patient; undoubtedly God is with the patient.[44]

٤٦- وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

43. If your reputation and fright vanish, the victory and success in war shall become difficult and uncertain.

44. Bear the hardship and adversities which may befall during Jihad with firmness and perseverance, and do not lose courage. God helps those who show courage in His way. In this verse the Muslims are told about the key of success. Wealth, multitude, magazine etc. is not the source of success and victory. It is gained by dint of patience, fortitude, perserverance, power and contentment of heart, remembrance of God, obedience to God, His Messenger, their viceroy-chiefs and by means of unity and discipline. It would be most congenial to quote the several words written by Ibne Kathir from the profound depth of heart and sincerity :

وقد كان للصحابة رضى الله عنهم فى باب الشجاعة ولاتمار بما امرهم الله ورسوله به وامتثال ما ارشدهم اليه مالم يكن لاحدٍ من الامم والقرون قبلهم ولا يكون لاحدٍ ممن بعدهم فانهم ببركة رسول الله صلعم وطاعتهم فى ما امرهم فتحوا القلوب والاقاليم شرقًا وغربًا فى المدة اليسيرة مع قلة عددهم بالنسبة الى جيوش سائر الاقاليم من الروم والفرس والترك والصقالبة والبربر والجيوش واصناف السودان والقبط وطوائف بنى آدم قهر الجميع حتى علت كلمة الله وظهر دينه على سائر الاديان وامتدت الممالك الاسلامية فى مشارق الارض ومغاربها فى اقل من ثلاثين سنة فرضى الله عنهم وارضاهم اجمعين وحشرنا فى زمرتهم انه كريم توّاب (ابن كثير)

"And verily the Sahaba (God is pleased with them) were matchless in the chapter of valour and in submission to what God and His Messenger commanded and in compliance with what God and His Messenger directed them, that there is no example of them, neither in the nations and ages of the past nor in the future generations, because they had got the blessing of the Holy Prophet (صلى الله عليه وسلم) and they were active in obedience to what he commanded them, with the result that they conquered the hearts and countries of the East and West in a very short period despite their small number against the heavy odds of other empires, countries, regions and nations as the Roman and Persian Empires, the countries of Sudan and Egypt, the Regions of West Africa, the Turks, the Berbers, the Saqaliba and other denominations of Bani Adam (Human Race). They subdued all of them and finally succeeded in establishing the Kalema of God high in the world and the Divine Religion prevailed over all other religions of the world, East and West, within a short period of thirty years. So God was pleased with them and they were pleased with God. 'O God ! Raise us from amongst them ! Verily He is Most Generous and Most Relentant".

47. **And be not as those who went forth from their houses swaggering and to show off to men and barred the people from God's way and what they do is in the control of God.[45]**

٤٧۔ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَرًا وَرِئَآءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ○

45. Abu Jahl had come out with a great pomp and show and with an uproar of musical instruments so that the Muslims might be terrified and his supremacy might be established over all other tribes of Arabia. At night he received a message from Abu Sufyan that the Trade Caravan had gone out of danger so they should return to Mecca. Abu Jahl said with pride that they could not return unless they celebrated a picnic at the Badr Mountain, where the women would sing songs of victory and merriment, they would sacrifice camels and enjoy parties of wine and hold sumptuous banquets for three days in order to leave a legacy for their posterities to commemorate that day as the Day of Victory, and at the same time over-awe the Muslims so that they might not dare face them in future. Abu Jahl was making these treacherous plans against Islam but he did not understand that all his evil designs and treacherous devices were under the control of God who might do or undo them or turn the tables over the Infidels. Eventually the Infidels met a deplorable fate — they had to drink the cup of death in place of wine and water at the Badr Mountain. They could not enjoy the songs of victory ; on the other hand lamentations and mournings from Badr to Mecca created a havoc in the length and breadth of Arabia. The wealth which they had intended to expend against Islam came into the possession of the Muslims. The foundation-stone of Tauheed was permanently set on the plain of Badr. Thus God decided the fate of world communities and nations in this small piece of land. Abu Jahl was killed with his well-known comrade-chiefs. Thus Kufr was defeated for ever in the soil of Arabia and Islam was established for ever in the soil of Arabia to spread in the length and breadth of the globe under the historical and logical process.

However, in this verse the Muslims are given a very good instruction — Jihad is not simply a feat of bloodshed and slaughter but is a glorious and great worship of God which loses its utility if done with the spirit of self-ostentation, or with an intention of self-elevation or with an idea of self-aggrandizement. God shall not accept an insincere Jihad divine of divine devotion and submission.

48. And when Satan decked out their deeds fair into their eyes and said : 'No one shall overcome you today from the people and I am your supporter', then when both armies faced each other he withdrew upon his heels and said : 'I am not with you, I see what you do not see, I fear God, and God's chastisement is very severe'.[46]

٤٨۔ وَاِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ
الْيَوْمَ مِنَ النَّاسِ وَاِنِّيْ جَارٌ لَّكُمْ ۚ فَلَمَّا تَرَاۗءَتِ الْفِئَتٰنِ
نَكَصَ عَلٰي عَقِبَيْهِ وَقَالَ اِنِّىْ بَرِيْۗءٌ مِّنْكُمْ اِنِّىْٓ اَرٰي مَا
لَا تَرَوْنَ اِنِّىْٓ اَخَافُ اللّٰهَ ۭ وَاللّٰهُ شَدِيْدُ الْعِقَابِ ۝

46. The Quraish were proud of their power and multitude, but they were vexed with Bani Kanana. So the Quraish were afraid of some hindrance to their success from the side of Bani Kanana. At once the Satan came to them in the shape of Suraqa bin Malik (سراقه بن مالك), the Prime Chief of Bani Kanana, with his army of satans to encourage the Quraish against the Muslims and convinced Abu Jahl of his full support. They should have no fear from the side of Bani Kanana as he was with them. When the battle raged fiercely and the Satan saw Hazrat Jibraeel and other angels he left the hand of Abu Jahl and took to his heels. "Suraqa ! you are deserting right in the hour of needs", said Abu Jahl with great surpise and despair. "I can't stand by you, I am seeing those things which you do not see—the angels of God" said the Satan with a sinking heart. The Satan had said that his heart was sinking to see the army of God, so he could no longer stand by them lest he shoul·l be caught by some hard chastisement (from God). Hazrat Qatada says, The Cursed (Satan) told a lie. There was no fear of God in his heart. Of course, he knew that the army of Quraish was entangled into a great distress and no one could save it from defeat and

destruction. And this is his old habit that he deserts his friends and followers in distress and distraction. Here also the Satan acted upon his old practice :

يَعِدُهُمْ وَيُمَنِّيهِمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (النساء آیت ۱۲۰)

(The Satan gives them promise and gives them hopes and what Satan gives them of promise is all deception. Nisa, 120).

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ ۖ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (الحشر آیت ۱۶)

(As the story of the Satan when he telleth man to deny, then when he denied the Satan says, "I am quit of thee. I fear God, the Lord of the Worlds." Surah Hashr, 16).

أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُم ۖ مَّا أَنَا بِمُصْرِخِكُمْ وَمَا أَنتُم
بِمُصْرِخِيَّ ۖ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (ابراہیم آیۃ ۲۲)

And said the Satan when the whole affairs got decided : "No doubt, God had given you true promise, and I promised you then I broke it. And I had no authority over you, but that I called you and you responded to my call, so do not blame me but blame yourselves. I am not to reach your imploration, nor you to reach my importune. I do deny that you made me partner aforetime (in the world). Of course, those who are wrongdoers, for them there is a terrible chastisement." (Surah Ibraheem, Verse-22).

SECTION 7

49. When said the Hypocrites and those in whose hearts was sickness : "These people are proud of their religion", and whosoever relies on God, then Allah is Mighty, Wise.[47]

٤٩- إِذْ يَقُولُ الْمُنٰفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ○

50. And if thou seest when the angels take (draw) the soul of the Unbelievers, strike at their faces and at their backs and say, "Taste the chastisement of burning ;[48]

٥٠- وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۚ وَذُوقُوا عَذَابَ الْحَرِيقِ ○

47. Seeing the valour and dauntlessness of the Muslims who were so small in number and without sufficient and proper equipment, the Hypocrites and those who uttered the Kalema of Islam but they had diseased hearts, began to pass taunting remarks that the Muslim-Mujahideen (Muslim fighters) were not actually brave and courageous but were proud of the truthfulness of their Religion that they fanatically threw themselves into the jaws of death. God answers such traducers and critics (of all ages) that it is not pride but trust (توكّل) — one who has full confidence in the unlimited power of God and one who believes that what will come from God shall be absolutely prudent and correct, becomes extraordinarily dauntless and brave as the Badr Mujahideen.

48. After striking, the angels say to them : "Now taste this (pain) and Hereafter shall you taste the chastisement of the Hell." Many of the Commentators have inserted it in the event of Badr — those Infidels who were killed in Badr were treated so by the angels. But the words of the verse are generalized for all Infidels from the worldly life to the Barzakh (life of the grave from death to resurrection) and from the Interim Barzakh to the Hereafter.

51. That is the recompense of the very thing which your hands have forwarded, and for that God never does wrong to His servants";[49]

٥١۔ ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝

52. As the case of the People of Pharaoh and those before them—that they denied God's words, so God seized them at their sins. No doubt, God is Strong, Giver of severe chastisement.[50]

٥٢۔ كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ۭ كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ۭ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ۝

49. This is all but the punishment of your misdeeds, otherwise there is no atom of injustice or wrong with the Just God. If an atom of wrong is proved for His Just Throne then He will not be simply wrong and unjust (ظالم) but will be All-Wrong and All-Unjust (ظلّام) — unlimitedly wrong and unjust, because His every attribute is unlimited and transcendent.

50. It has been the way of human history from antiquity that when the people became adamant or refactory in denying or rejecting or fighting against the Prophets, God seized them in one chastisement or the other.

53. The cause of it is that God is never to change the bounty which He gave to a certain people until they change that which is in their souls and that God is Hearer, Knower.[51]

٥٣. ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ
حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۙ

51. When the people change the natural talents or powers of virtue by their wrong doing or excessive attitude and do not utilize the external and the internal bounties bestowed by God in the ways directed by the Divine Providence and at the right occasions, on the other hand they utilize them in His opposition, then God snatches His bounties from them and changes the reward into retribution. He hears each and every thing of the servants and knows all conditions, nothing is behind the curtain from Him. Therefore what He does with any servant does correctly and properly.

Hazrat Shah Sahib says : "Unless people change the thing of the souls i.e. till the intention and faith is not changed, the bounty bestowed by God is not snatched."

In other words ما فی انفسهم denotes INTENTION and FAITH (نیة واعتقاد) pointedly. In other words when the Niyat becomes unholy or impure and the Belief is polluted, man forfeits the right to Divine Favours, Divine Blessings and Divine Bounties.

Note : When sincerity is changed into selfishness, when selfless service is changed into personal interests, when self-devotion is changed into self-ostentation, when service to God is changed into self-glorification in stead of pleasing God, when honesty is changed into policy we say that the Niyat (Intention) has become bad or impure. When one thinks about his achievements as the result of his own personal efforts or wisdom and not the endowments of God, when a man thinks that his bounties are given by such and such god etc. when a man diverts his views from the hidden hand of God working in the events of Time and Space and thinks that all revolutions, changes and events are but the result of scientific or material laws working in the phenomena of the Universe, or in brief when Man falls down from God and crawls on the Matter we say his faith or Belief is polluted. And what is not God is Matter or Nothing. Consequently purification of Niyat and I'tiqad (Intention and Faith) is utmost necessary for the attainment and preservation of Divine Favours, Divine Blessings and Divine Bounties. And the Holy Prophet has said that all actions depend upon intentions (إنّما الاعمال بالنّيّاة). (Tr)

54. As the case of the People of Pharaoh and those before them—they cried lies to the Words of God, then God destroyed them at their sins and We drowned the People of Pharaoh, and all of them were wrong-doers and unjust.[52]

55. The worst of all living beings before God are those who denied, then they never come to believe,

56. Those of them with whom thou hast made covenant, then they break their covenant every time and they have no fear;[53]

٥٤۔ كَدَأْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَغْرَقْنَاۤ اٰلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوْا ظٰلِمِيْنَ ○

٥٥۔ اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ○

٥٦۔ اَلَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّهُمْ لَا يَتَّقُوْنَ ○

52. The Pharaohs and the nations before them were destroyed on account of their crimes, and the Pharaohs were especially drowned. And this all happened when they rebelled against God and wronged themselves by their own haughtiness; otherwise God has no personal grudge for any creature.

53. Those who permanently adhered to Kufr and Unbelief and being careless of the end have become addicted to treachery and breach of contract — such people are the worst animals in the sight of God. The condition of the Pharaohs was actually the same in treachery and breach of covenant.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِيْۤ اِسْرَآءِيْلَ ۚ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰۤى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ (اعراف آیت ۱۳۴)

The Pharaohs were most treacherous and never fulfilled the promises which they made to Moses. Whenever some distress fell upon them they very humbly requested Moses to pray to God for the removal of that misery. They maintained if they were released from the misery then they would believe that he was a Prophet and they would allow the Bani Israeel to go with him where he liked. But when God removed the wrath from them they always broke their covenant. And the Jews of the Mohammadan period had the same nature. They made firm covenant with the Holy Prophet that they would not help the Idolaters of Mecca, but just afterwards they helped them and said that they had forgotten the covenant. They did so over and over again. In the coming verses it is told what to do with such treacherous fellows.

57. So if thou findest them any time in the war, give them such a severe punishment that seeing it their backers may run away, haply they may receive lesson.

58. And if thou hast apprehension of treachery from a certain people, then throw their covenant at them in such a way that you and they may become equal. No doubt, God is not pleased with the treacherous.[54]

٥٧. فَإِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ○

٥٨. وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ○ ع

54. If these treacherous fellows openly breaking the covenant come upon you in a war, you should punish them so severely that their followers or their coming generations may receive a lesson and never dare break the covenant. But if a people has not openly committted treachery but there are signs that they are prone to breach of covenant then you are allowed to throw back their covenant, if you deem it necessary and wise, and after informing them of the dissolution take the necessary action, so that the parties may not be in any doubt or suspicion about the past covenant or covenants. Both the parties may resort to their preparations etc. after being informed equally. There should be no stealth or treachery from your side. Every matter should be clear. God is not pleased with any treacherous dealing even with with the Infidels. It is said in the Islamic traditions that there was a (provisional) pact between Hazrat Muawiya and Rome for an appointed time. During the appointed period of the pact Hazrat Muawiya began to enhance the forces near he border so that sudden attack might be made with full force and with necessary preparations against Rome. Meantime an old man (Sheikh) came up riding and saying الله اكبر الله اكبر وفاءً لا غدراً which means Allah is very great and the Muslims should fear Him and should not break the covenant but fulfil it by the time of the pact made with Rome. The Holy Prophet has said when a pact is made with a certain people no knot should be untied and no knot should be tied till the term of the pact is completed, or the other party should be informed that the pact is returned and they are no longer boand by the contract. When Hazrat Muawiya knew about the words of the old man he turned back. When he saw the old man he found that it was Hazrat Umar bin Anbasa (God is pleased with him) — a follower (Sahabi) of the Holy Prophet.

Note : If the Unbelievers break the Covenants then the Muslims are not bound to honour it.

SECTION 8

59. And should not understand the people of the Unbelievers that they have run out, they can never tire Us.[55]

٥٩۔ وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا سَبَقُوْا ۭ اِنَّهُمْ لَا يُعْجِزُوْنَ ○

55. Formerely the Muslims were advised to fulfil the covenant and were forbidden to break the covenant. The Infidels might mistake it and construe the fidelity of the Muslims to their simplicity and think that when breach of contract was so abominable in Islam they had ample opportunity to prepare against the Muslims and provide necessary measures for their own self-defence after being fully conscious of the situation. So they are given answer in this verse that whatever preparations they may make against Islam and the Muslims but when God shall will to subdue and disgrace them or punish them in this World or Hereafter they cannot be able to exhaust the power of God or humble Him by any contrivance or run away from His Divine Jurisdiction and Power. He can punish them directly or indirectly through the Muslims. Consequently the Muslims are advised not to bother much about the activities of the Unbelievers but should obey the commands of God and the Messenger putting full confidence and trust in God. If they do so the activities of the Infidels shall be set at naught and they can never overcome the Muslims.

60. And prepare for fighting them what you can collect of force and of trained horses[56] to awestrike thereby the enemies of God and your enemies and others beside them whom you know not, Allah knows them.[57] And whatever you expend in God's way will be fully repaid to you and you shall not be wronged.[58]

٦٠. وَاَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ اللّٰهِ وَعَدُوَّكُمْ وَاٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ۭ وَمَا تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللّٰهِ يُوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ○

56. Trusting in God does not mean that necessary means allowed by Shariah should be forsaken. No, Never ! It is obligatory (فرض) on the Muslims to provide the means of Jihad as much as they can. During the days of the Holy Prophet horsemanship, swordsmanship and archery etc. were required for war, but today the technology of war and weapons is characterized by new types as the manufacturing of and training in guns, bombers, fighters, cruisers, submarines etc. Now modern weapons are means of Jihad and all future weapons to be invented in the coming times shall be reckoned as means of Jihad under the present verse. Consequently 'force' or 'power' has a very wide sense and carries a very broad application. About horse the Holy Prophet has said : الخيل معقود فی نواصیها الخیر الی یوم القیٰمة
— Goodness is put in the forehead of the horse till the Day of Qeyamat. And some of the Traditions say that one who rears a horse with the intention of Jihad is given thawab (ثواب) at his feeding, running and training etc. and his fodder etc. shall be weighed on the Day of Resurrection to reckon the thawab (wages).

57. All these preparations and means are simply an external cause of terrifying the enemies, otherwise victory and triumph do not depend on these things. They come from God as mentioned before. Those people whom the Muslims knew not were either the Hypocrites who posed themselves as Muslims, or the Bani Quraiza (jews) or Rome and Persia and all other nations who were to be faced in future times.

58. This is an allusion to Jihad by wealth i.e. full recompense shall be given for the wealth expended in Jihad and its preparation — seven hundred dirhams for one dirham and God increases or multiplies for whom He will, and sometimes a good many is given in this world too.

61. And if they bend towards peace thou shouldst also incline towards it and have trust in God. Surely He is Hearer, Knower.[59]

٦١- وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○

62. And if they intend to betray thee then God is sufficient for thee. He it is Who gave thee force of His help and of the Musalmans.[60]

٦٢- وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ○

59. To see the preparations and the selfless sacrcifies of the Muslims it is very possible that the Unbelievers may be overawed and request for peace. So the Muslims are advised to extend the hand of peace if the situation demands, because Jihad does not mean mere bloodshed. Jihad has a very high end — (i) The raising of God's Kalema (اعلاءُ كلمته الله) in the world and (ii) To efface mischief and corruption from the surface of the Earth. If these ends are achieved without killing human beings, there is no need of bloodshed. If there is some suspicion of treachery and deceit from the Unbelievers then the Muslims should not care much about it but have full trust in God Who knows their intentions and hears their secret meetings. He can put at naught all their evil designs and contrivance by His Divine support and help. The Muslims should keep their intention (نيّة) pure and clear.

60. If after making peace they intend to commit mischief and treachery the Muslims should not worry, because God is more than sufficient for their support and help. He shall spoil all their guiles. Did He not help the Prophet in Badr by His hidden forces of angels and by the strength of the head-offering Muslims?

63. And He cast union and harmony into their hearts. If thou had expended what is in the Earth as a whole thou couldst not bring their hearts together but God cast love among them. Surely He is Powerful, Wise.[61]

٦٣- وَاَلَّفَ بَيْنَ قُلُوْبِهِمْ ؕ لَوْ اَنْفَقْتَ مَا فِى الْاَرْضِ جَمِيْعًا مَّآ اَلَّفْتَ بَيْنَ قُلُوْبِهِمْ وَلٰكِنَّ اللّٰهَ اَلَّفَ بَيْنَهُمْ ؕ اِنَّهٗ عَزِيْزٌ حَكِيْمٌ ○

61. Strident discords, violent strife and fierce bloodshed, dissension, schism etc. was the order of the day in Arabia before the advent of Islam. Once the fight started it did not come to an end. The tribes were at daggers drawn with each other. Among them the Oas and Khazraj were most wellknown. The Arabian tribes did not only resort to war on major matters but would start warring at very trivial matters. Years passed but their thirst for blood was not quenched. Malignance, virulence, hatred and jealousy had torn them. They could not conceive any glory of a noble and peaceful life when the Holy Prophet appeared among them as their most merciful benefactor with a universal message of Divine Unity, human brother-hood, Divine Recognition and a pure life of piety and self-purification. But the Unbelievers directed the turbulent stream of their mutual strife and jealousy towards the glorious personality of the Holy Prophet. They made him a party and the target of their opposition and enmity which they had been cherishing so long among themselves. They quivered at his impressive and valuable sermons and did not want to come near him. No power on Earth could create friendship and brotherhood among them and make them the real inebriates of Tauheed. It could not be conceived that they could become someday the fervent lovers and unbought slaves of Muhammad (صلى الله عليه وسلم). No doubt, even the treasures of the Earth could not unite them together in the golden chain of Islam. But God by His boundless mercy stimulated in them the spirit of Islam and Eman and made them, in a very short time, the most ardent lovers of the Holy Prophet and the most fervent servants of Islam and turned them into a very strong team of lovers whose love for one another was greater than that of real brothers. The jungle beast became the most perfect human beings of the globe. Their enmity was converted into love, their malignance was changed into mutual respect and the ferocious Nafs was perfectly purified. The glorious personality of the Prophet became the centre of love and reverence — that Prophet who was aforetime the most maligned being in their eyes. No doubt, this turning of hearts in no time is the wonderful miracle of God's power, and this gathering of the scattered souls on the point of love and devotion, in the most delicate hour of need, is the prodigious manifestation of God's superwisdom.

64. O Prophet, God is enough for thee and those who are with thee of the Believers.[62]

يٰٓاَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ۝٦٤

SECTION 9

65. O Prophet, urge on the Believers to fight. If there be twenty persons of you firm-footed, they will over-come two hundred, and if there be a hundred persons of you, they will overcome a thousand Unbelievers for that they are a people having no understanding.[63]

٦٥- يٰٓاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ۭ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ۝

62. It may admit of two meanings. According to the early scholars it means : "O Prophet ! God is sufficient for you and your companions — you should not be appalled at the small number and means at your disposal." According to some scholars it means : "O Prophet ! As a matter of fact God is alone sufficient for you, and from the angle of external means the party of sincere Muslims, however small it may be, is sufficient." In other words it is the substance of the afore-mentioned words : ایدك بنصرہٖ وبالمؤمنین (Supported thee by His Help and by the Muslims).

63. In this verse the Muslims are urged to Jihad, they should not lose heart even if they are small in number, they will overcome their foe ten times in strength or number. It is because the fighting of the Muslims is only for the sake of Allah. A Muslim steps into the battlefield recognizing God and His good pleasure and understanding that death in the way of God is real life. He has strong faith in the Hereafter and he firmly believes that he would reap the fruit of his worldly sacrifices in the Hereafter whether he is victorious or vanquished, and he strongly believes that the endurance of hardships and miseries in the way of God is the source of permanent happiness and everlasting bliss. When a Muslim fights with this thought and understanding, the Help of God supports him and the terror of death vanishes. This is why he fights with dauntless courage and resolute determination. Because the Unbeliever does not understand this reality, so he fights for the sake of lowly and transient ends and desires like animals and remains deprived of heart strength and hidden help. On this basis the order was given in the form of tiding that the Muslims should fight against the enemies ten times in number with firmness and resolute efforts. If the Muslims are twenty they should not shake against two hundred and if they are one hundred they should not turn their back to one thousand.

Note : The numbers of 20 and 100 are perhaps described because at that time the Muslims being small, the detachment (سریہ) might have consisted of twenty soldiers at least and the troop (جیش) might have consisted of one hundred soldiers at least. The next verse came down afterwards when the Muslims had increased in number, at that time the numbers of the detachment and troop might have also increased to one hundred and one thousand respectively. A perusal of the proportions in the two verses shows that the census of the Muslims had multiplied when the next verse was sent down.

66. Now God has lightened the load on you and knew that there was weakness in you, so if there be hundred persons of you firm-footed they will overcome two hundred, and if there be a thousand, they will overocome two thousands by the leave of God. And God is with the firm-footed.[64]

٦٦۔ اَلْـٰٔنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَعَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ؕ
فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ
وَاِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْٓا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ؕ وَ
اللّٰهُ مَعَ الصّٰبِرِيْنَ ○

64. Hazrat Ibne Abbas is quoted by Iman Bukhari to have said that when the previous verse, wherein the Muslims were ordered to keep firm against the Unbelievers ten times in number, appeared heavy to the people, then the present verse was sent down — الآن خفف الله الخ — which means that God raised up the previous order seeing a kind of weakness in you. Now to keep firm against the double number is obligatory and imperative and running away is Haram (unlawful). What was this weakness ? This weakness might be due to several factors or reasons :

In the beginning of Hijrat the Muslims were few in number, whose power and resolution were known. After some time many of them grew old and weak. The new generation did not possess the insight, perseverance and submission of the old Muhajirs and Ansars and to some extent their trust in God (توكّل على الله) might have also been affected by the increase in number. Moreover, this is the nature of man that activity increases when the task falls on a small number of workers and each individual performs more than what his capacity generally allows, but when the same task is given to a greater number the activity generally decreases in proportion to the increase in number. The dependence multiplies and each one waiting for the other thinks that he is not alone responsible for the results.

Hazrat Shah Sahib says : "The Muslims of the early period of Islam were very perfect in faith ; they were ordered to wage Jihad against ten times Unbelievers. The latter ones were a step behind, then it was ordered that they should wage Jihad on the double. This order still exists but if attack is made on more than twice huge reward shall be given. During the days of the Holy Prophet a thousand Muslims had fought with eighty thousand Unbelievers." (Mozihul Quran)

In the Battle of Mauta (غزوة الموته) three thousand Muslims had stood against two hundred thousand Unbelievers. The History of Islam is full of such events.

67. Must not the Prophet hold the prisoners at his side until he sheds blood thoroughly in the land. You desire the goods of the World and with God the Hereafter is a must. And God is Powerful, Wise.[65]

٦٧۔ مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِي الْاَرْضِ ۭ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۤ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ○

65. Seventy Infidels went into the hands of the Muslims in Badr as captives. God presented before the Muslims two things about the Infidels — (1) Either slay them or (2) Release them after taking ransom money (فدیه) on this condition that next year the same number (70) shall be slain from the Muslims. In fact, this was a test of the Muslims — where do they incline by their own outlook and predilection ? as the pious wives of the Holy Prophet were to choose between the wordly lustre and the company of the Prophet (vide Surah Ahzab, verse 29), or as the two cups of milk and wine were presented in Mairaj before the Holy Prophet, and the Prophet had chosen the cup of milk, and Gabrael had remarked that the Ummat would have gone astray if he had chosen the cup of wine. However, the Holy Prophet consulted the Sahaba about the prisoners of Badr. Hazrat Abu Bakar said, "O Messenger of God, all these prisoners are our brothers and relatives. It is better to release them after taking the ransom money. By this lenient behaviour and kindness it is very possible that some of them may adopt Islam and they together with their children and followers etc. may become our hands and arms, and the ransom money so obtained may be utilized in Jihad and other religious works. And so far as the seventy men to be, slain next year are concerned there is no harm because they will attain the degree of martyrdom (شهادت)." The Holy Prophet was also inclined towards this opinion due to his natural mercifulness, extreme kindness and the earnest desire for joining blood-relations (صله رحمی). The majority had rather the same opinion, some due to the factors described by Hazrat Abu Bakr Siddiq, and some on account of monetary benefit as the words تریدون عرض الدنیا in the verse point out and elucidated by Hafiz Ibne Hajr and Ibnul Qayyim. But Hazrat Umar and Hazrat Sa'ad (رضی اللہ عنہما) differed from this stand. Hazrat Umar said. "O Messenger of Allah ! These prisoners are the Imams of Kufr (Leaders of Kufr) and the chiefs of the Idolaters. If they are finished the head of Kufr and Shirk will be broken. All the Idolaters shall be overawed and terrified and they will not dare tease the Muslims and bar them from the way of God. Moreover, our extreme hatred and aversion to Kufr and our complete hostility to the Polytheists shall be fully demonstrated that we have not cared about our relations and economic benefits concerning the matter with Allah. So it would be worthy of the situation that each of these prisoners should be slain by his nearest relative amongst us."

In brief after due discussion the opinion of Hazrat Abu Bakr was adopted and executed because the majority was in favour of that very opinion, and the Holy Prophet (صلی اللہ علیہ وسلم) was himself bent on it due to his natural mercifulness and leniency, and from the viewpoint of absolute moral standards that very opinion appears to be correct. But in view of the general conditions and circumstances through which Islam was passing the opponents of Islam required a hard blow and a severe action from the side of the upholders of Islam. The oppressed ones, persecuted for the last thirteen years, had got the first chance to prove to the worshippers of idols that now their relations, their wealth, their parties and powers could not save them from the Sword of Divine Retaliation. After terrorism there were ample occasions of lenient behaviour in future. Moreover, the readiness for the murder of seventy Muslims next year was also very grave. This is why this opinion was not desirable before God. This undesirability or undesirableness is expressed in the words ماکان لنبي ان یکون لہٗ اسریٰ (الخ) It was declared as a serious mistake in derivation (خطاء اجتہادی) of the Sahaba, and someof them who had supported the proposal more on the monetary consideration were addressed by the words : تریدون عرض الدنیا i.e. you are looking at the transient goods of this world whereas a Momin should see the end. If God will He can discharge your work, without the agency of external means, by His force and power. However, the release of the prisoners for the ransom money was declared a blatant mistake in those circumstances.

It must be noted, however, that the Holy Prophet had been in favour of this proposal only due to his merciful nature and his extreme eagerness for joining blood-relations. The Followers were, however, different in the approach. Some gave monetary benefit primary consideration, others thought that monetary benefit were secondary. In other words there was the element of monitary consideration in the opinions of the Sahaba. In brief, this behaviour was something derogatory to the high position of the reverent Followers who were to become the towers of light and guidance for all the succeeding generations of Musalmans. God willed to purify the hearts of the pious Sahaba from the last vestige of worldliness. This is why a strict version is adopted in the verse.

Once a Muslim got some wound in the head during a battle. He stood in need of bath. Water was fatal to the wounded head. He asked for a pronouncement from his companions. They said, "We do not find any other way for you except bath in the presence of water." The wounded Muslim took bath and died. When the Holy Prophet came to know this event he said : (قتلوہ قتلھم اللہ) i.e. The companions slew him (by their wrong pronouncement) God may slay them ! It means if the mistake in diligence and derivation is blatant and dangerous there is the possibility of Divine anger, because it means that the diligent fellow did not utilize his power of diligence in full.

68 Had it not been for that God had written before, you must have received at this taking a mighty chastisement.[66]

٦٨۔ لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ○

66. This mistake was in itself so serious that those who had given their opinion for worldly benfits would have been caught in punishment, but that thing checked the punishment which God had written before and appointed in His knowledge. What is that thing? It can comprise many things as follows : (1) The diligent shall not be punished for such a mistake in the diligence. (2) God does not punish for the committing of an action unless there is some express Divine Prohibition against it. (3) He has forgiven the mistakes of those who took part in the Battle of Badr. (4) The action which was taken before time — the taking of ransom money for the release of prisoners — was appointed in God's knowledge that it would be permitted some day in the coming times. (Vide Surah Muhammed) (5) It is also a Divine Rule that in the presence of the Holy Prophet or when they will be asking God's pardon sincerely the chastisement shall not come to them. (6) Many of the Badr Prisoners had Islam in their fate.

However, this mistake was so mighty and heavy that a severe kind of chastisement would have come if the aforementioned factors were not there. A Tradition goes that after this angry warning, that chastisement which could have come on this serious mistake, was presented very near before the Holy Prophet, as if it was a form of additional emphasis over the verbal warning. Seeing this scene the Holy Prophet resorted to weeping and proning. Hazrat Umar asked the Holy Prophet about it. The Holy Prophet said : "Before me the chastisement which could visit them is presented."

Note : This presentation of chastisement is just the same as the Paradise and Hell were symbolized in the wall of the Ka'aba when the Holy Prophet was performing the Salat of Solar Eclipse (صلوٰۃ کسف). It was meant for the sake of observation and nothing more.

69. So eat of what you received of the spoils, lawful-good, and fear you God. No doubt, God is All-Forgiving, All-Kind.[67]

٦٩. فَكُلُوا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۖ وَّاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ۝ ع ٩ ٥

67. The Muslims became afraid of spoils due to the former warnings. They thought they should not touch the spoils which included the ransom money of Badr Prisoners too. By this verse God consoled them that those spoils were the gifts of God and they should enjoy them freely. Of course, the spoils should not be made the goal in Jihad, or should not be given such importance that the lofty aims and absolute principles are neglected or passed over. No doubt, from the viewpoint of timely condition you had committed a huge mistake but in the booty itself there is no impurity. If you will be fearing God, He will by His mercy forgive you your mistakes.

SECTION 10

70. O Prophet ! Say to them who are in your hands — the prisoners — "If God will know in your hearts some good, He will give you better than that which is snatched away from you and will forgive you. And God is All-Forgiving, All-Kind."

71. And if they will desire treachery against thee, they have done treachery against Allah before, then He got them caught. And God is All-Knowing, Wise.[68]

٧٠. يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ الْاَسْرٰٓى ۙ اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّآ اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

٧١. وَاِنْ يُّرِيْدُوْا خِيَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَاَمْكَنَ مِنْهُمْ ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

68. Some prisoners had declared their Islam (e.g. Hazrat Abbas etc.). They were told that God would test whether actually there was Eman and Truthfulness in their hearts, then God would bestow on them far more and far better than what was snatched away from them in the form of ransom money etc. God would grant them pardon and forgive them them their sins. But if their declaration of Islam is merely by way of treachery and hypocricy in order to cheat the Prophet of Islam and the Musalmans, they have had seen the result of such treachery against God in Badr by their own eyes. What was the treachery against God which they had committed before ? The first treachery is the breach of the First Covenant (عهد الست) which they had made in the Spiritual World before coming into this World of Matter. Moreover, some Bani Hashim had promised to support the Prophet in the life of Abu Talib but they broke the contract when they joined with the opponents of the Prophet and came down in Badr to fight. This was another treachery against God. Then what was the result ? They suffered defeat and disgrace, and were now in the hands of the Muslims who had full power over them. Thus they have seen by their own eyes the result of treachery against God. So God is powerful to punish them for any future treachery from them against Allah and His Messenger as He had punished them before. They cannot hide their hidden intention from God because God knows the heart of every soul in the world. They cannot divert the scheme of Divine Administration of God also because they are not wise enough to challenge the Divine Wisdom. God is All-Knowing, All-Wise.

Hazrat Shah Sahib says : "The promise of God was fulfilled. God bestowed immense wealth on those who embraced Islam among them, and those who did not embrace Islam were spoiled."

72. Those who believed and left home and fought with their wealth and souls in the way of Allah and those who gave shelter and helped — they are comrades one of another. And those who believed and did not leave home — you have nothing to do with their comradeship, unless they come leaving their home, and if they seek help from you in Religion it is incumbent on you to help them save against those people between whom and you there is a compact. And Allah sees what you do.[69]

٧٢۔ اِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَ
اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ
بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۭ وَالَّذِيْنَ اٰمَنُوْا وَلَمْ يُهَاجِرُوْا
مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْا ۚ وَاِنِ
اسْتَنْصَرُوْكُمْ فِي الدِّيْنِ فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰي قَوْمٍ
بَيْنَكُمْ وَبَيْنَهُمْ مِّيْثَاقٌ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

69. Among the prisoners there were some souls who were Muslims by heart, but could not emigrate with the Holy Prophet from Mecca, and they were by force compelled to accompany the Infidels marching towards Badr. This verse describes the pronouncement for such Muslims.

Hazrat Shah Sahib says : "The followers of the Holy Prophet were two parties — Muhajir and Ansar. The Muhajir had left home and the Ansar had given them refuge and assistance. The peace and war of all those Muslims who were present with the Holy Prophet was one and the same i.e. the friend of one was the friend of all and the enemy of one was the enemy of all. But the Muslims who were present with the Holy Prophet were not a party to the peace and war of those Muslims living under the coercion of the Unbelievers." (Mozihul Quran)

The Holy Prophet had established the relation of brotherhood (مواخاة) between the Muhajir and Ansar. By virture of this brotherhood one inherited the property of the other during the early days of Hijrat. So the substance of the verse is that the Muhajir and Ansar were one in peace and war with the Unbelievers, but they were not a party to the compact made by the Muslims of Darul Harb (Mecca) with the Infidels. The free Muslims of an Islamic State (Dar-ul-Islam) can wage war against the Unbelievers of Dar-ul-Harb (دارالحرب) who are at peace with the Muslims of Darul Harb. However, if the Muslims of Darul Harb ask the free Muslims of Darul Islam for help in some religious matter, the free Muslims should help them to their capacity. But the free Muslims of an Islamic State are not bound to help the Muslims of Darul Harb against those Unbelievers with whom the free Muslims have some peace pact till the survival of the peace pact. Moreover, the system of mutual inheritance established between Muhajir and Ansar of Medina did not admit of the Meccan Muslims.

73. And those people who are Kafir-they are comrades one of another. If you will not do thus, Fitna shall spread in the land and there shall be great corruption.[70]

٧٣۔ وَالَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۭ اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ وَفَسَادٌ كَبِيْرٌ ۝

74. And those who embraced Eman and left their home and fought in the way of Allah and those who gave them refuge and helped them — they are the righteous (sincere) Believers. For them is pardon and gracious provision.[71]

٧٤۔ وَالَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰۗىِٕكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ۭ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝

70. Between a Kafir and a Muslim neither there is real comradeship nor they can inherit each other. Of course, the Kafir is the comrade and heir of a Kafir (Unbeliever). In fact, all the Unbelievers in enmity against you are one. Wherever they will find the Muslims weak, they will tease them and persecute them. So if the Muslims will not support and help each other, or the weak Muslims will not try to bring themselves under the support and protection of the free Muslims, a great Fitna and corruption will spread i.e. the weak Muslims shall not be secure and their Eman will be in danger too.

71. Hazrat Shah Sahib says : "In the World and in the Hereafter both, the Muslims with their chief are higher than the home-sitters. In the Hereafter there is super-immense pardon and blessing, and in the World there is gracious provision (i.e. spoils and other special privileges) for them."

75. And those who embraced Eman afterwards and came leaving their home and fought by your side — those people are also among you. And the relations have greater right to one another in the Order (Book) of God.[72] Verily God is aware of every thing.[73]

٧٥۔ وَالَّذِيْنَ اٰمَنُوْا مِنْۢ بَعْدُ وَهَاجَرُوْا وَجٰهَدُوْا مَعَكُمْ فَاُولٰٓئِكَ مِنْكُمْ ۭ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ ۭ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

72. All those coming afterwards and joining with the Muhajirin are linked with the community of the Early Emigrants in the Divine Command. The priority or posteriority of Hijrat (Emigration) shall not affect the orders of war and peace and the laws of inheritance etc. But if some relative of the Early Emigrants embraced Islam afterwards or came later as emigrant, he is more entitled to the inheritance of the early migrant, though the old comradeship is with others.

73. God alone knows what must be the right of different individuals. So His Orders and Commandments are absolutely based on knowledge and wisdom.

SURAH TAUBA* SENT DOWN IN MEDINA: VERSES-129, SECTIONS-16

***Introduction**

Surah Anfal was sent down in the early period of Hijrat and Surah Taubah was revealed in the last days of Hijrat. It was the habit of the Holy Prophet that he directed to insert the verses at their proper place in the Suras. But there are no express instructions about those verses now known by the name of Tauba or Bara'at (برآءت) i.e. where they should be put. It is therefore inferred that these verses form a full Sura and do not form a part of any other Sura. As a rule every new Sura was begun with Bismillah (بسم الله) as a mark of distinction from the preceding one. But when Sura Tauba was sent down there was no Bismillah in its beginning. This is why Hazrat Usman (God is pleased with him) also omitted Bismillah in the beginning of Sura Tauba in his Collections. This shows that Sura Tauba is a separate Surah and is not a part of any other Surah. But in writing a space is left between it and Anfal to maintain its original position i.e. neither it is a separate Sura nor it is a part of any other Sura.

Now the question arises why Tauba follows Anfal ? It is because Tauba was sent down after Anfal. So without good reason it could not be put before Anfal. Moreover, the contents of Anfal and Tauba are inter-related and co-related. With this viewpoint Sura Tauba can be rightly called the Supplement of Sura Anfal. If Sura Anfal is connected with Badr and its environs, Sura Tauba is related with the post-war results.

The Battle of Badr is indeed the foundation stone of the edifice of the Universal Brotherhood of Islam and the preface of the origination of Islamic State. It was decided on the Day of Badr whether Abu Jahl and Co. would rule over Arabia or the

Prophet of Islam, Muhammad (صلی اللہ علیہ وسلم), and his followers would prevail over Arabia. On that day the Right was distinguished from the Wrong, Islam was discriminated from Kufr and the Unitarians were separated from the Polytheists. This is why the Day of Badr is named as the Day of Dicision (یوم الفرقان) in the Holy Quran. This day is the turning point of the Islamic Movement and maintained a definite course of future events. The extirpation of Abu Jahl, the embodiment and symbol of Kufr, was a mark or preamble to the total extermination of Kufr from the soil of Arabian Peninsula. It was a natural sequence to Badr, a good solution for the day-to-day strife, battles and wars between the Upholders of Islam and the Protagonists of Kufr. The champions of Kufr were declared as one brotherhood or community by the verse 73 of Sura Anfal : والذین کفروا بعضھم اولیآء بعض ط Naturally the Muslims were to be directed to form a stronger brotherhood against the forces of Kufr, excessively prone to destroy Islam and the teeming Muslims of Arabia. So the second clause of verse 73 of Sura Anfal : الا تفعلوہ تکن فتنۃ فی الارض وفساد کبیر goodly serves as a guiding direction to the Muslims of Arabia to establish a pure but powerful brotherhood in order to defend Islam and root out completely all the evil forces hindering the expansion of Islam and always giving threats of death to Islam and its followers. Obviously this lofty aim could not be achieved without the establishment of a perceptible Islamic Centre of Universal Brotherhood of Islam. This perceptible Centre of Islam could not be established but in the soil of Arabian Peninsula whose capital is Mecca. The Holy Prophet was alive to this situation through insight and revelation and the Muslims were prepared after the glorious victory at Badr.

The Muslims of Mecca were living under the coercion of the Unbelievers and it was difficult for them to migrate to Medina en masse. Moreover, it was declared in clear terms that the free Muslims of Darul Islam (Medina) were not to dabble in the general affairs of the Muslims of Darul Harb, but help them in Religion if they sought their help. From these realities it can be easily inferred that only two ways were left for the Muslims to join the links of Muslim Brotherhood in the Centre of Islam strongly and wisely : (1) Either all the Muslims of Arabia should migrate to Medina and join with the Muslim Brotherhood without any hindrance and restraint or (2) The free Muslims by their strenuous efforts and bold sacrifices should break the neck of Kufr so that there might be no need of migration for any Muslim living in Arabia away from Medina i.e. the whole Arabian Peninsula should become the cradle of pure Islamic Brotherhood, having no elements of Kufr in its wings, to dawn upon the powerful and resplendent future of World Muslim Brotherhood. This second way was the only solution of day-to-day strife, and the only step that could facilitate and prepare the minds of the Muslims to exterminate

the forces of mischief, corruption and subversion for the establishment of a powerful Islamic Centre, pure of all defilements, pollutions, perfidies and internal corruptions. Only such an Islamic Centre could invite the whole world to enter into its Universal Brotherhood without much obstacles and obstructions. The Battle of Badr in the second year of Hajret paved the way for the achievement of this lofty and holy aim, finally culminating in the glorious victory of Mecca in 8 A.H. The conquest of Mecca broke the neck of those mischiefs (فتنة) which were so often engineered and spread to retard the progress of Islam. But according to the commanding instruction of verse 39 of Sura Anfal : وقتلوهم حتى لاتكون فتنة i.e. and fight with them until the corruption is removed — it was imperative to purify the soil of Arabia and the Centre of Muslim Brotherhood from the last vestiges of Fitnas, so that it might become a centrifugal dynamo of Islamic message and civilization. The internal forces working within the centre in the negative direction always hinder the outcome of positive results. Hence from the logical and rational point of view it was necessary to eradicate the forces of Shirk, Kufr and anti-Islamic elements who could conspire with the foreign Unbelievers, outside the soil of Arabia, and thus harm the holy mission of Islam. Consequently it was most indispensible to purify Arabia from all internal weaknesses and disruptions and raise it to the highest rampart of Islamic Organism, Islamic Solidarity and Islamic Mission. The whole world was in the Dark and it required a complete revolution and an immediate reformation. The whole humanity was groaning under oppression and injustice. The powerful empires of Persia and Rome could not be subdued by a weak power. The oppressed people of Persia and Rome wanted emancipation from the clutches of human demons. The whole world was thirsty for the Divine Light and Divine Guidance which they could not receive from the Jews and Christians who had themselves gone astray from Heavenly guidance and lost the Heavenly light by their own evil deeds and ideas. The Holy Prophet was sent in the land of Arabia that it might become the tower of guidance and light for the betrayed humanity. This is also why it was most urgent to clear the soil of Arabia from the rubbish of Shirk and Kufr and other mischievous forces to make it the most enlightened guide and teacher of the human race and to end the war between Eman and Kufr from this part of the Earth for ever. And this is the main substance of Sura Tauba. Consequently, by the mercy of God and the power of Truth, the Centre of Islam was purified from all kinds of seductions ; the forces of Kufr and Shirk were eventually eliminated and the whole Arabia became the Custodian of Light and Guidance and the Spreader of Divine Message in its pure and original spirit. (All praises are to God and all thanks for God at this blessing). In short the contents of Sura Anfal culminate in Sura Tauba, hence it is put after Anfal as its supplement. Other affinities are also described by Scholars in the Tafasir (Commentaries).

SECTION 1

1. **Clear notice from God and His Messenger to those Polytheists with whom you had made a covenant.**

2. **So move in this country for four months and know that you cannot exhaust God and that God shall be degrading the Unbelievers.[1]**

١۔ بَرَآءَةٌ مِّنَ اللّٰهِ وَرَسُوْلِهٖٓ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ۝

٢۔ فَسِيْحُوْا فِي الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْٓا اَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۙ وَاَنَّ اللّٰهَ مُخْزِي الْكٰفِرِيْنَ ۝

1. In 6 A.H. when a pact was made between the Holy Prophet (صلی اللہ علیہ وسلم) and the Quraish at Hudaibiya, then the Bani Khuza'a became the allies of Muslims and the Bani Bakr of the Quraish. TheBaniBakr setting aside the compact attacked the Bani Khuza'a and the Quraish helped the transgressors by weapons etc. Thus both the Quraish and their allies broke the Pact of Hudaibiya, with the result that the Holy Prophet conquered Mecca in 8 A.H., by making sudden attack, very easily. When one party breaks the covenant, the other party is not bound to honour it. There is no covenant as such any more. There were other tribes also with which the Muslims had timed or untimed compacts, some of whom kept their covenant. There were other tribes with whom there was no compact. The verses of this Sura Tauba are sent down about different tribes. The beginning verses are perhaps related with those Polytheists with whom there was compact but not periodical. They were given notice that the Muslims no longer desired to have pact with them, so they were given the respite of four months, during wich they were either to enter into the fold of Islamic Brotherhood, or empty the Centre of Eman and Tauheed from their selves, or else they should be prepared for a war, but they should understand at the same time that they could not subvert the Will of God. God would disgrace them in the World and Hereafter if they did not embrace Islam, and they could not fail God by their plans and contrivances.

As for those with whom there was no compact, perhaps they were also given the respite of four months. These and other verses coming afterwards were announced at the occasion of Hajj in 9 A.H. before all the tribes of Arabia by Hazrat Ali (may God grace his face).

3. And a proclamation from God and His Messenger unto mankind on the day of the Greater Pilgrimage.[2] "God is quit of the Polytheists, and His Messenger (too). So if you turn to God it is better for you and if you turn away then know that you can never tire God. And give thou good tidings to the Unbelievers of a painful chastisement.[3]

٣. وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ
أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ ۙ وَرَسُولُهُ ۚ فَإِن تُبْتُمْ
فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ
مُعْجِزِي اللَّهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ۝

2. The Hajj is said as Hajjul Akbar (Greater Pilgrimage) because Umrah is known as Hajjul Asghar (Smaller Pilgrimage). The Day of Hajjul Akbar is the tenth date (Eidul Azha) or the 9th date (Arfa) of the month of Zil Hijjah.

3. This proclamation was perhaps meant for those tribes who had entered into some timed covenant with the Muslims, but they had broken their covenants by their own free will (as the tribes of Bani Bakr and Quraish etc.). So it was made clear by an unequivocal announcement that no treaty with them was any more valid and obligatory on the Muslims. It was further announced that if the Idolaters and Polytheists refrained from polytheism and unbelief and declared their submission to God and the Prophet of Islam, their World and Hereafter would be reformed ; otherwise the Will of God, which was no less than the purification of Arabian Peninsula, would be definitely fulfilled and no power or contrivance could frustrate it and the Unbelievers would by no means escape the punishment of their infidelity.

Note : Though the breach of covenant was committed by those tribes before the conquest of Mecca, which was indeed conquered in answer to their infidelity in 8 A.H., yet it was made clear as an additional warning by the said proclamation in 9 A.H. at Hajj occasion so that all such people (who had broken the pacts) should come to know without exception that there remained no treaty or compact with such infidels. Consequently the pact or covenant becomes invalid when one of the two parties breaks it.

4. But those Polytheists with whom you had made a compact, then they failed you not a little and helped not against you anyone, you fulfil with them their covenant till their term. No doubt, God is pleased with the precautious ones.[4]

٤- إِلَّا الَّذِينَ عَٰهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ○

4. But there were some tribes among them who did not break the covenant during the stated term. They neither harmed the Muslims directly nor indirectly by giving help to those infidels who stood against the Muslims (as the tribes of Bani Zumrah or Bani Mudallaj). It was proclaimed that the Muslims would also respect the covenants with such tribes within the stated period. After the term was over there would be no new pact with them. They would be dealt with in the same way prescribed for others.

5. Then when the months of shelter are passed away, slay the Polytheists wherever you find them and seize them and besiege them and lie in wait for them at every place of ambush, then if they repent and do perform Salat and do give Zakat, so leave their way. No doubt, God is All-Forgiving, All-Kind.[5]

٥۔ فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○

5. The previous verse described the exception of those who did not fail in their pacts that the term of the covenant should be respected. Now again the order of the covenant-breakers. is described. It is told that though no covenant stood between the Muslims and the covenant-breakers and the Muslims were justified to take any prompt action against them befitting their crime, yet the reverence of the Holy Months demanded some toleration either because first action might have been forbidden in the Holy Months upto that time or because of some expedient reason that why confusion should be created among the people for a mino. thing since warring during these months was conventionally infamous among them. However, they were given respite till the end of these months to manage their affair as they liked. After that for the purification of Arabian Peninsula there would be no way out save war. And what is done in war—killing, arresting, beseiging, confining, lying in wait for ambush—shall be done necessarily. Of course if they repent and refrain from Kufr and enter into the fold of Islam, the greatest mark whereof is the performance of Salat and the payment of Zakat, then the Muslims shall not touch them and block their way. The Muslims shall deal with them in view of their exterior (ظاهر), and as for their interior (باطن) it is a matter with God. It means if a man says the Kalema of Islam but does not observe Salat or does not pay Zakat, the Muslims (or the Islamic State) can block his way. According to Imam Ahmad, Imam Shafaee, Imam Malik it is the obligation of an Islamic State to slay the offender of Salat if he does not repent and begin to pray. Imam Abu Haneefa (Be God's mercy on him), says that he should be beaten harshly and sentenced to confinement (حتی یموت او یتوب) till he dies or repents. However, no one of these Imams has allowed to leave the way of such a Muslim who does not observe Salat.

And as for the Zakat-Offenders the Islamic State shall collect Zakat from them by force. And if they resort to war against the Government of the Islamic State, war shall be opened against them to correct them. Hazrat Abu Bakr had waged Jihad against Zakat-Offenders, the details whereof are given in the Books of Traditions.

6. And if any of the polytheists seek protection from thee, grant him protection till he hears the Word of God, then do thou convey him to his place of security — that because they are a people who do not possess knowledge.[6]

٦- وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ
يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْلَمُونَ ۝ ع

6. It was said before that if the polytheists and idolaters repent from their preposterous ideas and beliefs and enter into Islam they are safe and secure. In this verse it is told that if someone from the Idolaters or Polytheists, ignorant of the principles of Islam, comes to the Muslims to gain the knowledge of Islam and remove his doubts about Islam, he should be informed of the fundamentals of Islam taking him under their shelter and protection. If he does not accept he must not be slain but should be transported to his place of security, thereafter he shall be treated like other Unbelievers. This permission of giving protection is given because the people are not aware of Islam, so the principles and facts of Islam should be made clear to them. If he does not accept even after that, then there is no compulsion in Islam after guidance is made distinctly clear from error : (قد تبين الرشد من الغيّ)

SECTION 2

7. How should the Polytheists have a covenant with God and His Messenger ? but those people with whom you had made a covenant at the Holy Mosque, so long as they go straight with you, you go straight with them. No doubt, God is pleased with the cautious ones.

8. How should the peace (pact) survive? and if they get hold of you they will not mind your kinship nor (care) the covenant. They please you by the words of their mouths and their hearts repulse and most of them are miscreants (covenant-breakers).[7]

٧- كَيْفَ يَكُوْنُ لِلْمُشْرِكِيْنَ عَهْدٌ عِنْدَ اللّٰهِ وَعِنْدَ
رَسُوْلِهٖٓ اِلَّا الَّذِيْنَ عٰهَدْتُّمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۚ
فَمَا اسْتَقَامُوْا لَكُمْ فَاسْتَقِيْمُوْا لَهُمْ ۭ اِنَّ اللّٰهَ
يُحِبُّ الْمُتَّقِيْنَ ○

٨- كَيْفَ وَاِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا فِيْكُمْ اِلًّا
وَّلَا ذِمَّةً ۭ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ وَتَاْبٰى قُلُوْبُهُمْ ۚ
وَاَكْثَرُهُمْ فٰسِقُوْنَ ○

7. Acquittal was proclaimed in the above verses. Here the wisdom of acquittal is described. The Idolaters have proved that they are the worst enemies of Islam by their hostile activities. They can not tolerate the expansion of Islam because it meant the extirpation of their creed of polytheism and idolatry. These Polytheists and Idolaters are so much hostile to Islam that they do not even care blood relation or treaty with the Muslims. It means they are perfidious by heart. So their oral promises cannot be trustworthy. Their appeasement policy is nothing but a fraud to find time and occasion to destroy the Muslims. Their hearts are never pleased or satisfied with the pacts made with the Muslims. They are always searching for some opportune moment or occasion to break the covenant in order to harm the Muslims and Islam. In short, there can be no real covenant of God and His Messengers with such treacherous fellows.

Of course, the Muslims should not break the covenant which they have made with any tribe of the Unbelievers. The covenant made near the Holy Mosque should be specially honoured. If the Unbelievers go straight with you, you should also go straight with them and be very cautious about your agreements. Even an ordinary mistake or laxity should not occur that might injure the high standard of Islamic morality. The character of Muslims should be stainless in all dealings with the enemies of Islam. No treachery, no fraud, no dishonesty, no infidelity is permissible in the observance of international commitments. God loves those people who are very careful in the discharge of their commitments and obligations.

The tribe of Bani Kanana had been fair in their pact with the Muslims and did not commit any offence against the treaty nor showed any proneness to deceit. So the Muslims also fulfilled the covenant with great honesty and carefulness. At the time of 'Proclamation of Acquittal' nine months were left in the term of the pact made with Bani Kanana. During this period the pact was fully honoured by the Muslims in letter and spirit.

9. They sold the commands of God for a small price then barred from His way. Bad are the works (deeds) that these people are doing.[8]

۹۔ اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا فَصَدُّوْا عَنْ سَبِيْلِهٖ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ○

10. They do neither observe in the case of a Believer kinship nor treaty. And they are the real transgressors.[9]

۱۰۔ لَا يَرْقُبُوْنَ فِيْ مُؤْمِنٍ اِلًّا وَّلَا ذِمَّةً ؕ وَاُولٰٓئِكَ هُمُ الْمُعْتَدُوْنَ ○

11. So if they repent and keep Salat and pay Zakat, they are your brothers in the Law of Shariah.[10] And We describe openly the commands (orders) for the knowing people.

۱۱۔ فَاِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ ؕ وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ○

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8. The main cause of the treachery of the Polyththeists and Idolaters is that they are heedless of the Hereafter and are excessively absorbed in the lusts and desires of the worldly life. They have sold (rejected) the Divine Word and Divine Command in their worldly absorptions and thus gone far away in error. When they have themselves gone astray and dug pits for others and are quite fearless of God and the misfortune of perfidy, how can they be expected to keep the covenant with the Muslims ?

9. These Polytheists and Idolaters are extremely hateful of the name 'Muslim'. So wherever they find any Muslim they do not hesitate to persecute him and denounce all sorts of relations and promises in their blind animosity and brutal behaviour. In connection with the Musalmans their enmity and hatred know no bound. They transgress all bounds of morality and humanity when they persecute the Muslims, so they are transgressors in the real sense.

10. Even now if the Polytheists and Idolaters repent and refrain from the actions of Shirk and Kufr and act upon the religious commands as the Order of Salat, the Order of Zakat etc. they will not only become secure but also enter into Muslim Brotherhood and shall be entitled to all those rights which are enjoyed by the Muslims. All their treacheries and breaches of covenants committed before shall be forgiven.

Hazrat Shah Sahib says: "From the words mentioned in the verse that 'they are your brothers in Shariah' they (Muslims) should understand that a man, who appears by some signs or indications a pretender-muslim and does not have belief in the heart, shall be counted as Muslim in the external law, but they shall not make him intimate and trustworthy comrade." (Mozihul Quran)

12. And if they break their oaths after making covenant and thrust at your religion then fight the leaders of Kufr (Unbelief), no doubt their oaths are nothing, that they may refrain.[11]

13. Will you not fight such people who break their oaths and are resolved on expulsion of the Messenger, and they first tussled with you. Do you fear them, so the fear of God in you must be greater if you have Eman.[12]

١٢۔ وَاِنْ نَّكَثُوْٓا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوْا
فِيْ دِيْنِكُمْ فَقَاتِلُوْٓا اَئِمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَآ اَيْمَانَ
لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ ○

١٣۔ اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْٓا اَيْمَانَهُمْ وَهَمُّوْا بِاِخْرَاجِ
الرَّسُوْلِ وَهُمْ بَدَءُوْكُمْ اَوَّلَ مَرَّةٍ ۭ اَتَخْشَوْنَهُمْ ۚ
فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ○

11. If they break the covenant (as the tribe of Bani Bakr had attacked Bani Khuza'a against the pact and the Quraish had helped the invaders) and do not refrain from Kufr and do not stop attacking the Religion of Islam, so the Muslims should know that they are the Leaders of Kufr (ائمة الكفر) who are followed by the ignorant and foolish commoners. The Muslims should fight these ring-leaders with force because no promise or covenant of these mischievous fellows exists after their deviation. It is possible that they may refrain from their arrogance and haughtiness getting some punishment at the hands of the Muslims.

12. The Quraish had broken the oaths and promises when they helped Banu Bakr by weapons etc. against Banu Khuza'a who were the allies of the Muslims. They had made plans before the Hijrat to kill the Holy Prophet and thus they were the real cause of the Prophet's emigration from Mecca, his beloved native city which was the seat of Divine Light. They were the first to open hostilities against the Muslims of Mecca who had no crime but that they were Muslims. They broke the Covenant made at Hudaibiya by backing the tribe of Banu Bakr against Bani Khuza'a who were the allies of Muslims. At last the Muslims fought against them and finally conquered Mecca and purified it from the unholy presence of the Idolaters.

So the main spirit of the words الا تقاتلون قوما الخ is that the Muslims should not hesitate to fight against a people who has such conditions i.e. who are so treacherous, perfidious and cruel. If such people have plenty of weapons and military technique etc. the Muslims should not be afraid of them but fear God Who is more powerful than they and Who can help the Muslims against the odds. When the fear of God prevails upon the heart, then every fear and terror disappears. The demand of Eman is that a Muslim should fear God and avoid disobedience to His Command. He should be afraid of God's wrath and domination, because gain and loss lies in the hand of God. No creature can inflict even the slightest injury without the Will of God.

14. Fight them that God may chastise them at your hands and humiliate them and make you dominant over them and cool the hearts of the Muslim people (believing people),

15. And turn out the fury of their hearts. And God shall determine repentance (turning) for whom He will.[13] And God is All-Knowing, All-Wise.[14]

١٤- قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّٰهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۙ ○

١٥- وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللّٰهُ عَلَىٰ مَن يَشَاءُ ۗ وَاللّٰهُ عَلِيمٌ حَكِيمٌ ○

13. In this verse the main reason (wisdom) of the constitutional legality of Jihad is described. The past nations were destroyed by some heavenly chastisement when they were irredeemable and crossed all bounds of decorum and morality and indefinitely increased in their Kufr and Shirk. The Holy Quran Says :

فَكُلًّا أَخَذْنَا بِذَنْبِهِ ۚ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ ۚ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ الْأَرْضَ ۚ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ○ (سُوْرَةُ الْعَنْكَبُوْتِ آیت ۴۰)

(Then We caught all of them at their respective Sins — then there was some that We sent on him the rain of stones, and there was some who was caught by a shrill voice, and there was some whom We sank into the earth and there was some whom We sank into the water; and God was not as to wrong them but they themselves wronged their selves.) (Verse 40, Surah Ankaboot)

No doubt, these types of chastisement were very terrible, hard, fatal and served as a warning lesson for the posterities or the contemporaries, but in these types of chastisement the chastised ones could not see by their own eyes their disgrace and loss in this world, nor any chance of repentence and turning was left. So the main reason behind the legality of Jihad is that instead of giving punishment to the Rejectors and Unbelievers directly God wills to punish them at the hands of His loyal servants. This type of Indirect punishment adds to the disgrace of the Criminals and the encouragement of the sincere devotees. The domination of the sincere servants over the disloyal ones comes to light very clearly. Their hearts are cooled to see that those, who had made them till yesterday the laughing stocks of their ridiculous satires and the targets of their persecution and oppression, were left on that day at their mercy and justice by the help of God and His support. Those True Souls who were painfully suffocated and troubled at the false grandeur and black exhibition of Kufr and Falsehood, and those weak Muslims who burnt within their hearts at the atrocities and persecutions of the Unbelievers, because they had no power of retaliation and as such kept silent with patience and fury—such men got peace of heart by means of Jihad in the Way of God.

And the last thing is that this type of punishment is rather useful for the criminals too because the door of turning and repentence is still open after the punishment. Many of them may resort to repentence and turn towards God with the feeling of remorse for their crimes which may result in their guidance, and thus they can draw the mercy of God. And this is what actually took place in the days of the Prophet of Light (صلى الله عليه وسلم) that within a short time the whole Arabia entered into the fold of Islam under the banner of the Holy Prophet.

14. God is All-knowing and knows the deeds and ideas of His servants thoroughly; and God is All-Wise and determines what is prudent for the human race and what is suitable for His servants individually. All His determinations are based on knowledge and wisdom. He sends His Divine Commands in different ages with full judgment.

16. Do you think that you will be left and Allah has not seen as yet those of you who have struggled and who have not taken anyone save Allah and His Messenger and the Believers as intimate. And God has the full knowledge of what you are doing.[15]

١٦- اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَلَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَلَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَلَا رَسُوْلِهٖ وَلَا الْمُؤْمِنِيْنَ وَلِيْجَةً ۭ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝ ع ۸

15. In this verse another good reason of Jihad is described. Many a man claim to Eman and loyalty to God and His Messenger by tongue. But true and false is known when they are put to test. So Jihad is one of the best examinations to test the devotion and loyalty of those who claim that they are Muslims. It is the best examination of Muslims, and they can prove in the examination-hall of Jihad that their love for God is supreme and foremost and they are ready to sacrifice their wealth and property, their kith and Kin and their own lives for the sake of God and in the love of God. They can prove in Jihad that they are the only sincere lovers and loyal servants of God in the world. They can prove in Jihad that goodness is their main objective and they are the dead enemies of the forces of evil whatsoever. They can prove in Jihad that unbelief, heresy, atheism, polytheism have no right to survive in the world and only Tauheed and good morality have legitimate right to prevail over the world.

Mere lip-service is not valuable and never appreciated even in the worldly affairs. Mere lip-service never brings out tangible results. So the Muslims cannot be left in vain and Islam can not be left to survive as mere philosophy in this World of Examination (دار الامتحان). Their patience, perseverance, loyalty, devotion and Eman has to be tested in ordeals of great enterprize as Jihad etc. Only then the certificate of promotion can be given to them. Only then the real success can be alloted to them. Only then spiritual ranks and grades can be conferred upon them. Who is a better Examiner than God to test the internal and external talents on man and to judge the deeds.and beliefs of man ? No one can know the exact motives of man. No one can judge the exact spirit of man's actions. No one can measure the sensations of man, his passions, his emotions, his sentiments and devotions. No one can rightly appreciate the sincere services of man as seen in the world. No one can give the recompense of man's services as seen in the world. It is only God who is fully aware of man's actions, deeds and ideas. He is the Right One and the only One to recompense man.

SECTION 3

17. It is not the business of the Polytheists to inhabit God's mosques when they are acknowledging Kufr for themselves. Those men—spoiled are their deeds, and they shall live in the Fire for ever.

١٧۔ مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ ۭ اُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ ۚ وَفِي النَّارِ هُمْ خٰلِدُوْنَ ○

18. Only he shall inhabit God's mosques who believes in God and the day of the Hereafter and performs the Salat and pays the Zakat and does not fear anyone beside God — so such people are likely to become of the guided ones.[16]

١٨۔ اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَاَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ وَلَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى اُولٰۗىِٕكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ○

16. It was said above that the Muslims cannot be left in vain without examination. On the other hand their firmness shall be seen in works of enterprizes as Jihad etc. and it will be seen how they prefer God and His Messenger to other worldly relations. In this section it is told that the Mosques (Places of Worship) of God can remain inhabited by dint of the lofty determination of enterprising Muslims who are ready to sacrifice all in the way of God. The real inhabitation of God's Mosques is that worship of ONE GOD should be done there befitting His Divine Glory. Rememberers of God should be in heavy numbers who may remember God in those Mosques without any fear and without any impediment. These places should be kept free and secure from rubbish and dirtiness. Obviously this purpose cannot be fulfilled by the Unbelievers and Polytheists. Just see ! the Polytheists and Idolaters of Mecca called themselves the servants and patrons (Mutavallis) of the Holy Mosque with great pride. But their great service was this that they had put there hundreds

of idols made of stone. They dedicated every thing to their name. Many of them performed naked Tawaf round the Ka'aba. In place of Zikrullah (Remembrance of God) they used to whistle and clap before Ka'aba, and did not allow the worshippers of One God to reach there. Their utmost service was that they gave water to the pilgrims, or kindled lamp in the Holy Precinets, or covered the Ka'aba with some cloth, or made repairs when required. But these deeds and actions were soul-less and spiritless, because when a Polytheist is devoid of true Divine Recognition (معرفة الٰہی), so in no action his centre of attention and the spirit of sincerity cannot be the One God Who has no partner because He has perfect attributes and sublime glories. This is why no action of an Unbeliever is animate and assessable for reward or recompense. Hence their deeds are spoiled items or scratch, debris. In short, the Polytheists, who go on witnessing on their Kufr and Shirk by their words and conditions, cannot be entitled to the work of inhabiting the Mosques of God (and particularly the Holy Mosque) in the real sense. This work belongs to those people only who believe in One God and the Last Day, who are busy in the observance of Salat by physical organs of the body, who pay Zakat regularly from the wealth and who fear none but God alone. This is why they are always ready to purify the Mosques from pollution of faith and they struggle to inhabit them with Worship of God and His Remembrance (ذکر — Zikr). In this connection they are even prepared for Jihad if measures short of Jihad do not succeed in the struggle for purification. Such Momins, (who are always obedient to God) are by duty bound to inhabit the Mosques and throw out the false claimants from there because they are not the cause of inhabitation of God's Mosques. On the contrary, they are the cause of their destruction, because Ka'aba is the Symbol of Divine Unity, so when idols are put there and idolatry is established the Divine Sanctity is spoiled.

19. Have you made the water-giving to the Hajjees and the inhabiting of the Holy Mosque equal to that who believed in God and the Last Day and fought in the way of God. They are not equal before God. And God does not give the way to the wrong people.[17]

١٩۔ اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَجٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

17. The Idolaters of Mecca exulted in their services to the Holy Mosque and the Pilgrims coming there. For example, they provided water, food, clothes etc. for the pilgrims and managed for light in the Holy Mosque and put cover on the Ka'aba. They said that if the Muslims were proud of their worship, jihad etc. they were proud of their services (to please God). Once Hazrat Abbas had disputed with Hazrat Ali at this point. Hazrat Ali stood for the Divine Unity and Hazrat Abbas stood for the services mentioned above. According Sahih Muslim (صحیح مسلم), the second famous Book of Tradition after Bukhari, once some Musalmans were arguing with one another for and against this point. Some said that giving water to the Hajjees was the greatest worship after Islam. The other said after Islam the best deed is the service of the Holy Mosque as sweeping and lighting. The third one said that Jihad in God's way was the best worship and deed. Hazrat Umar (God is pleased with him) rebuked them at their disputations near the pulpit of the Holy Prophet at the time of Juma congregation, and said to be patient till the Juma Prayer was over, they would ask the Holy Prophet

about it. After Juma Prayer when this question was put to the Holy Prophet the current verses were sent down : اجعلتم سقاية الحاج الخ giving water to the pilgrims and the (false) inhabitation of the Holy Mosque (false because it was not done with the real spirit of God's love and order) cannot be equal to Belief in God and Jihad in the way of God, not to speak of their being better. Here it is told that the spirit of all worships is Belief in God. Without this spirit giving water to the pilgrims or serving the Holy Mosque is simply a dead deed. How can a dead deed be equal to a living, eternal action: وما يستوى الاحياء ولا الاموات
(The living ones and the dead ones cannot be equal — Fatir. Verse 22). In short, the deeds and actions of the Unbelievers are dead things because they are devoid of the spirit of Eman. So there is no chance of self-elevation and self-praise for the Unbelievers at their (false) services to the Holy Mosque or its Pilgrims. Another implication in the verse is that there is also a lot of variations in good actions or virtues done by the Muslims with Eman. For example, giving water to the Pilgrims of Ka'aba is a good service (if done with Eman) but it cannot be equal to Jihad and Hijrat which can be performed by men of lofty determination and strong Eman. This point is understood only by men of right wisdom and purified hearts. The wrong-doers have no access to such realities.

Note : Some men are impressed by the philanthropic services of various societies and associations of the Unbelievers. But according to these Quranic deliberations their human services have no value before God because they do not possess Eman which gives life to actions. It means first the faith should be rectified according to Quran, then the 'human service' should be done according to the Quranic principles and directions, then it will be acceptable to God and useful in this world and in the next world, otherwise it is not more than ashes.

Eman Billah (ایمان باللہ) means the Quranic Eman in God which means (1) Belief in One God and His Perfect Attributes (2) Belief in the Angels (3) Belief in the Divine Books (Taurat, Zaboor, Injeel and Quran) (4) Belief in all the Divine Messengers (5) Belief in the Last Day (6) Belief in Fate (7) Belief in Resurrection after death.

This is the Eman recognized by the Holy Quran. The components of Eman are indivisible, because Eman is one inviolable entity. It means if one of the components is denied or rejected, the Eman vanishes. The total confirmation by the heart and total acknowledgement by the tongue is necessary for the proof of Eman-bi-Allah. With polytheism and preposterous ideals and wrong appreciation of Divine Attributes, the Messengers of God, the Angels of God, the Books of God, the Fate, the Last Day and the Physical Resurrection, the Belief in God (ایمان باللہ) is not reliable. It is not Eman-bi-Allah in the real sense. (Tr)

20. Those who believed and left home and fought in the way of Allah with their wealth and souls—for them is high degree with God; and they are the ones who reached the goal.

21. Their Lord gives them good tidings from Himself of Mercy and of Good Pleasure and of Gardens wherein for them is comfort permanent;

22. Dwelling therein for ever and for ever. No doubt, with God is immense reward (Thawab).[18]

٢٠۔ اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ۭ وَاُولٰۗىِٕكَ هُمُ الْفَاۗىِٕزُوْنَ ○

٢١۔ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ○

٢٢۔ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ○

18. With God there is no shortage of reward and degrees. He bestows on whom He will and whatever He will. In the previous verse three things were described (i) Eman (ii) Jihad and (iii) Hijrat. Each to each three rewards are mentioned (i) Mercy (ii) Good Pleasure and (iii) Entering into the Paradise for ever.

Abu Hayyan has said that Mercy is the fruit of Eman. If there is no Eman there is no mercy of God in the Hereafter. Good Pleasure (رضوان) which is a very high station (rank) is the recompense of Jihad in the way of God. The Mujahid (Fighter) giving up all sensual pleasures and worldly relations sacrifices his wealth and soul for the sake of God. He tries and he struggles for the achievement of the good pleasure of God by offering the highest sacrifice. So his recompense should be the highest too, and that is the station of God's good pleasure. As for Hijrat is concerned that is the name of leaving one's native land and home for God. So a Muhajir is given the good tiding of a better land and a better home with permanent peace and everlasting bliss and comfort, without fear of expulsion or need of emigration.

23. O Believers ! Do not take your fathers and your brothers as intimate comrades if they love Kufr against Eman. And whosoever of you makes friendship with them — they are the sinners.[19]

٢٣. يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا اٰبَآءَكُمْ وَاِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِ ۭ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ ○

24. Thou say : "If your fathers and your sons and your brothers and your women and your clan and the wealth you have earned and the commerce, the stagnation whereof you fear, and the bungalows you like, are dearer to you than Allah and His Messenger and fighting in the way of God, so wait till God sends His command. And God does not give the way to the disobedient people.[20]

٢٤. قُلْ اِنْ كَانَ اٰبَاۗؤُكُمْ وَاَبْنَاۗؤُكُمْ وَاِخْوَانُكُمْ وَاَزْوَاجُكُمْ وَعَشِيْرَتُكُمْ وَاَمْوَالُۨ اقْتَرَفْتُمُوْهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ اِلَيْكُمْ مِّنَ اللّٰهِ وَرَسُوْلِهٖ وَجِهَادٍ فِيْ سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ○ ع ٩

19. In the last verses it was told that Jihad and Hijrat are the greatest and the best deeds. Sometimes the world relations hinder one from doing these noble deeds. So it is told that for a man, for whom Eman is more beloved than Kufr, how can the world relations be dear to him ? It is not the position of a Momin to adhere to such relations endangering his Eman and affecting such glorious actions as Jihad and Hijrat. If they keep friendship with such relations who may hinder him from undertaking Jihad or Hijrat they will be doing wrong to themselves.

20. If this idea hinders you from complying with the Orders of Allah and His Messenger and from Jihad and Hijrat that the relations and clan would be left, the wealth and possessions would be spoiled, the commerce would suffer, the comfortable bungalows and dwellings would be given up and restlessness would bring about miseries and disasters, then wait for the command from God, which might come on such luxuriant and pleasant living and on such world-seeking attitude. Those men who do not comply with the Divine Orders because of intimate relations with the Polytheists or due to the wordly entanglements, they do not find the way to Real Success.

It is said in the Tradition : "When you will rest, pleased with agriculture grappling with the tails of oxen, and denounce (give up) Jihad, then God will seat on you such a disgrace that you will never come out of it, till at last you return to your Deen (Jihad).

SECTION 4

25. God has already helped you in many fields and on the day of Hunain when your heavy number allured you, then it (your numerous strength) availed you naught, and the earth became narrow at you despite its wide expansion, then you turned aside retreating ;

٢٥- لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ
اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْـًٔا وَّضَاقَتْ
عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ۚ ○

26. Then God sent down from His side peace (Sakina) upon His Messenger and upon the Believers and sent down armies whom you did not see and chastised the Unbelievers ; and that is the punishment of the Rejectors.[21]

٢٦- ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ
وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِيْنَ كَفَرُوْا ۗ
وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ○

21. Formerly the Muslims were given a warning instruction that at the time of Jihad in the way of God they should not see towards their clan, relations, wealth and property etc. at all; here they are especially warned not to be proud of their number and multitude. Triumph and Victory depends upon the help of God alone, and you have experienced it in very many fields aforetime — the results of Badr, Quraiza, Nazir, Hudaibiya etc. were but the outcome of the Divine Help, and the last event of Hunain is such an amazing and clear sign of God's Help that even the worst enemy can not deny it. After the conquest of Mecca the Holy Prophet came to know that many tribes of Arabia—Hawazan, Thaqueef etc.—were intending to attack the Muslims with a heavy army and great preparations. When he got this information he marched towards Ta'ef with an army of ten thousand Muhajirs and Ansars who had come from Medina to conquer Mecca. Two thousand freed Meccans, who had embraced Islam at the time of Meccan victory and are known as Tulaqua ( ) were also with the Holy Prophet in the battle of Hunain. This was the first time that such a big army, well-equipped and well prepared, were going to fight against the Unbelievers. Some of the Sahaba spoke out in self-contented emotion that when small they had been

victorious and never faced defeat. At that moment they were very large in number, so there was no apprehension or chance of defeat with such a huge multitude and equipment. These words from the mouth of the torch-bearers of Tauheed did not find appreciation with God, the One. They had moved a little from Mecca that the enemy came in front. The enemy was only four thousand in number against the twelve thousand well-equipped army of the Muslims. But the enemy had come to fight a decisive battle. They had come with their children, women, camels, sheep, horses, cattle and their possessions to the last penny in the battle-field. The tribe of Havazan was very famous for its arrow-shooting. A regiment of their proficient archers was lying in ambush in the mountains of Hunain. According to a Tradition of Bara bin Azib the Unbelievers were defeated in the first instance but the Muslim fighters reclined to the booty and the band of Havazan archers all of a sudden attacked the Muslim fighters. The volleys of arrows rained so aggressively that the Muslim fighters were put in a very awkward position. First the Tulaqua took to their heels. Afterwards others also lost their feet. The land became narrow for them that they did not find any shelter. The Holy Prophet was also in the besiege of the enemy together with some of his companions. Hazrat Abu Bakr, Hazrat Umar, Hazrat Abbas, Hazrat Ali, Hazrat Abdullah bin Masood etc. (God is pleased with them) about hundred or eighty Sahaba were left with the Holy Prophet. This was the most critical moment when the world saw the truth, trust, and the marvellous bravery of the Holy Prophet. The Holy Prophet was riding on a white donkey, one stirrup was held by Hazrat Abbas, the other was held by Abu Sufyan binal Harith, the army of four thousand ferocious soldiers was active in retaliation, the rain of arrows was falling on all sides, the companions were scattered but the High Comrade (رفیق اعلیٰ) was with him, the rain of peace and tranquility was pouring on him and on the few companions around him, its effect finally reached the lines of the enemy, the face of his donkey was still towards the direction of the enemy marching towards him and still he was spirring towards the foe, the heart busy with God and the tongue was bringing out with great peace and satisfaction, the words : انا النبی لا کذب انا ابن عبدالمطلب (I am the Prophet, it is not a falsehood, I am the son of Abdul Muttalib). In the same condition he called the Sahaba — الیّ عباد الله۔ انا رسول الله (O Servants of God! come to me, come here that I am the Messenger of Allah). Then Hazrat Abbas at his direction called the people of Samurah (سمرہ) with a loud voice (Hazrat Abbas was loud-lunged). The people of Samurah had taken Bait-ul-Jihad (بیت الجہاد) with the Holy Prophet under the Tree of Rizwan. No sooner the voice of Hazrat Abbas reached their ears, than they at once turned back towards the Holy Prophet in the battlefield. If the camel did a little late in turning about, the rider jumped down putting the armour in his neck and left for the Prophet. Meanwhile, the Holy Prophet threw some sands towards the army of the enemy which reached the faces and eyes of the Unbelievers by the power of God. Besides, the armies of angels also came down by the permission of God strengthening and encouraging the Muslims and terrifying the Unbelievers. The Unbelievers began rubbing their eyes while the Muslims turned the tables over them. Within no time the clouds were clear and the battle was over when the remaining Muslims came up to the Holy Prophet. Hundreds of the Unbelievers were lying tied before the Holy Prophet and heaps of spoils were lying at his feet. فسبحان من ابیدہ ملکوت کل شیء
So glory to God in Whose hand there is the reign of every thing (in the Universe). Thus the Unbelievers were punished in this world.

27. Then God will fate turning after it for whom He will ; and God is All-Forgiving, All-Kind.[22]

٢٧- ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَٰلِكَ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ○

22. There was guidance in the fate of some of the Unbelievers who waged war against the Holy Prophet after the Meccan Victory. Consequently the people of Havazan and other tribes resorted to repentence and most of them embraced Islam.

28. O Believers! The Polytheists are indeed unclean, so let them not come near the Holy Mosque after this year of theirs,[23] and if you fear poverty, God shall enrich you in future by His grace if He will. No doubt, Allah is All-knowing, All-Wise.[24]

٢٨۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖٓ اِنْ شَآءَ ۭ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ○

23. When the forces of Polytheism were broken and Mecca, the seat of Arabian Peninsula came under the possession of the Muslims by the grace of God, and tribes of Arabs began to enter into Islam en masse, so in 9 A.H. it was proclaimed that the Polytheists should not be allowed to come near the Holy Mosque nor enter its precincts. The Polytheists are unclean and their hearts are defiled due to the defilement of polytheism and unbelief. The Holy Mosque is the greatest centre of Divine Oneness and the seat of Divine Knowledge, so the hearts of the Polytheists who have become unclean, unholy and polluted due to the filthiness of Shirk and Kufr, were not suited to the presence at such holy place. They are not entitled to live there though they may be born there. They may be sons of the soil but they are not the Sons of Tauheed. Only Sons of Tauheed have a right to live there near the Holy Mosque and come there for worship of One God. The seat of Tauheed is to be purified from Shirk and Kufr and for that sake the surroundings of this seat shall also be cleansed from the filthiness of Shirk and Kufr. This is why the Holy Prophet ordered to clear the soil of Arabian Peninsula from the presence of Polytheists, Jews and Christians. Gradually they were turned out of the land of Arabia and the residuaries were done out in the Caliphate of Hazrat Umar, the Great. No Kafir can go to Mecca for the performance of Hajj, or for the purpose of recreation, or for the purpose of paying visit to the holy places of Mecca and Medina. The Polytheists, the Misbelievers, the Unbelievers, the Disbelievers are not allowed to perform Hajj or Umra by the Tradition of the Holy Prophet. The Unbeliever-Passenger, however, can be given permission by the Ruler to stay in transit provided the Ruler deems it expedient. It is the Religion of Hanafites.

24. When this prohibition was sent down, the Muslims thought that their commerce and economic conditions shall be affected when the trade-relations with the Non-Muslims would be cut off. So they were consoled and told not to worry about economic conditions. To enrich them is the business of Divine Will. If He will their economic conditions would be ameliorated in no time. And this is what actually came about. The whole of Arabia became Muslim. Goods began to pour into Arabia from different parts of the world. Abundant rains began and the production increased much. The doors of victories and spoils were opened. The security taxes were taken from the People of the Book etc. In short, God provided different means of independent economy. No doubt, no order or command of God is bereft of wisdom.

Note : It means the real thing is obedience to the Divine Order. The Muslims should not heed to other material or economic factors when there is an order for compliance. Those who are led away by expediency or circumstantial reasons and do not obey the Divine Order they are always in loss. (Tr)

29. Fight with those people who do not believe in Allah, nor in the Last Day, nor know it forbidden what Allah has forbidden and His Messenger, nor accept the True Religion from amongst those who are the People of the Book, until they pay the tax of shelter (Jizyah) by their own hands disgraced.[25]

٢٩۔ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّىٰ يُعْطُوا الْجِزْيَةَ عَن يَدٍ وَهُمْ صَاغِرُونَ ۝ ع

25. When the story of the Polytheists was over, order was sent down to break down the power of the Jews and Christians so that they might not hinder the expansion of Islam. The Polytheists and Idolaters were primarily aimed to be totally exterminated from the soil of Arabia, but so far as the Jews and Christians were concerned the main policy in the beginning was to shatter their power against Islam and its expansion. So permission was granted that if they accepted obedience and paid Jizyah they could live in the Islamic State and their life and property shall be safe. If they did not accept obedience they would be dealt with like the Polytheists i.e. they would also be exiled or slain, because they do not also believe in God and the Messenger as must. They do not care about the orders and commands of God and His Messenger. They donot even sincerely and correctly follow the teachings of Moses and Jesus, whom they recognize their Prophets. They simply follow their desires and wishes. They do neither believe correctly in the Divine Religion brought by Jesus before, nor do they accept the Religion of Islam brought by the Last Prophet, Muhammad (صلى الله عليه وسلم). On the other hand, they are always busy in their struggle against Islam and always thinking to extinguish the lamp lighted by God. If such treacherous fellows are left free there shall be a great corruption and mischief in the Islamic State because the flames of Kufr and disobedience shall be always burning.

SECTION 5

30. And the Jews said : "Uzair is the son of God," and the Nasara said : "Messiah is the son of God." These things they say by their mouths aping the word of Unbelievers of the past.[26] God slay them ! Wherefrom do they turn about ?[27]

٣٠. وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصٰرَى
الْمَسِيحُ ابْنُ اللَّهِ ذٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قٰتَلَهُمُ
اللَّهُ أَنّٰى يُؤْفَكُونَ ○

26. According to some Traditions some Jews held this faith that 'Hazrat Uzair is the Son of God'. But this was not the general faith and today perhaps no Jew bears this faith. If there had been no sect of the Jews bearing this faith during the Prophetic period they would have denied it and repudiated the Quran. The simple reason is that when the Quran declared in the coming verse that the Jews and Christians had taken their Scholars and Saints as lords beside God, the Jews objected and Udi bin Hatim said to the Prophet that no Jew had this faith that the Scholars and Saints were lords beside God. The Holy Prophet had given them reply which follows. But no Jew objected when it was declared that the Jews had this faith — Sonship of Uzair. Consequently their silence proves that some Jews might have been bearing the faith of the Sonship of Uzair. And no wonder if this faith vanished with the lapse of time, many religions and creeds of the past, after all, have become extinct. But one of our most reliable elders, Hajji Amir Shah Khan, had related about some sect of the Jews bearing this faith during his journey to Palestine. This sect is known as Uzairi due to their faith of the Sonship of Uzair. (And God knows better.)

27. The faith of the Divinity or Sonship of Christ etc. is like the faith of the old polytheists, or else it is adopted in their footsteps as given in Sura Maeda.

31. They have taken their Ulema and Dervish as God leaving God,[28] and Messiah, son of Mary too ; while they were ordered to worship the One God only — there is no worship of any one else except God. He is pure from what they associate.

٣١. اِتَّخَذُوْٓا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ وَ الْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوْٓا اِلٰهًا وَّاحِدًا ۚ لَآ اِلٰهَ اِلَّا هُوَ ۭ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ○

32. They desire to extinguish the Light of God by their mouths and God will not remain (rest) without perfecting His Light and let the Unbelievers be averse.[29]

٣٢. يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَيَاْبَى اللّٰهُ اِلَّآ اَنْ يُّتِمَّ نُوْرَهٗ وَلَوْ كَرِهَ الْكٰفِرُوْنَ ○

28. The Jews and Christians had virtually taken their Scholars and Saints as the Law-giving Authority in this sense that they considered by their own self or wisdom the pronouncement issued by their Scholars and Saints, as authority (from God).

They thought that after the pronouncement of the Scholars or Saints they were acquitted before God. They were not concerned with the Heavenly Books — they cared little whether the pronouncement given by the Scholars or Saints tallied with the Heavenly Books or not, they only obeyed the orders of the Scholars and Saints. The Scholars and Saints were generally demoralized and changed the Divine Order for some benefit of wealth or honour as described below. Consequently the rank of Law-giver was given to the Scholars and Saints. What they pronounced Lawful was Lawful and what they pronounced Unlawful was Unlawful though otherwise in God's Law. In accordance with this position of the masses it is told that they had taken their Scholars and Saints as Lords or Law-givers. At the objection of Udi bin Hatim (عدی بن حاتم) the Holy Prophet had given similar remarks in answer ; and Hazrat Huzaifa has also said so.

Hazrat Shah Sahib says : "The word of A'lim (Mufti) is authority for the masses if he has said it understanding the Shariah ; but if it is known that he has said it by his own self or out of greed etc. then his word is not authority." (Mozihul Quran)

29. When the Sun of pure Tauheed and Islam has shone, these paradoxes, dual perversions and polytheistic ideals cannot raise their head and overshadow the Light of Truth by dint of unreal arguments, baseless facts, useless expostulations and aimless fights. It is just like the effort of a fool who wants to put out the Sun or the Moon by his mouth. Remember! However they may burn (in the fire of jealousy), but God will surely and certainly spread the Light of Islam everywhere.

33. It is He Who sent His Messenger with Guidance and True Religion in order to make it prevail over all other religions to the aversion of the Polytheists.[30]

٣٣. هُوَ الَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ○

30. There are two main phases or forms of the predo.minance of Islam over other Religions of the world. Firstly the predominance is through reasoning, argumentation and rationalism. So Islam has been predominant throughout Time and Space in this aspect. The second phase is predominance through power and government. This phase was attained and shall be attained when the Muslims were or shall be steadfast in the Principles of Islam— Eman, Taqwa and Jihad. The third kind of predominance is that every other religion of the world will be effaced from the surface of the Earth and only Islam shall prevail over the world. This third type of predominance shall be attained after the descension of the Holy Christ near before Qayamat.

34. O Believers Many of the Scholars and Dervish of the people of the Book devour the wealth of the people wrongly and bar from God's way.[31] And those people who treasure up gold and silver and donot expend it in the way of God—so give them good tidings of a painful chastisement.[32]

٣٤۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَالرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ۭ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۝

31. The Scholars and Saints among the Jews and Christians were much demoralized. They changed the Divine Command and the prophecies for the sake of wealth. The masses had raised them to the divine status and they in turn deceived the masses to collect donations and gifts to hoard gold and silver, to maintain their position and honour and to establish their hegemony and hierarchy through ecclesiastical supremacy. In other words there was no true spirit to serve Divine Religion but only lowly desires and lusts were left to be followed. The ignorance of the masses was the greatest factor of this moral degeneration. The Religious Demagogues wanted that the masses should keep ignorant throughout their life. The Brahmans and Pandits of India played the same role. Religious education to the masses was considered an abominable crime. Religious education was thought an exclusive privilege of the few fortunate souls of noble caste. In short, the upper class of the Religious Leaders had grappled the poor masses very strongly so that their worldly benefits might not be endangered. Indulgent in lusts, infatuated with wealth, insensible to shame (before God), horrified at the sight of material loss and honour, never mindful of Divine guidance, oblivious of the Day of Judgment, never observant of justice and fairplay, excessively prone to egotism and mad with the frenzy of world; the Scholars and Saints of the Jews and Christians brought about the moral downfall of the whole society.

These facts are rehearsed unto the Muslims that the downfall of nations is brought about by the demoralization of three classes in the society : (1) The Scholars (2) The Saints (3) The Rich. The description of the first two classes is already given, the narration of the third class — The Capitalist Class — follows in the next verse. Ibnul Mubarak has rightly said : وَهل افسد الدين الا الملوك واحبار سوءٍ ورهبانا
(And who has corrupted Religion? but the evil kings and Scholars and those who adopted Ruhbaniyat i.e. seclusion from the society.)

Note : Ruhbaniyat was adopted by the christian monks of their own will. It was not written upon them by God. They renounced the world and sat in hillocks and mountains or the churches; they neither earned nor collected, neither married nor maintained relations. But human nature defeated them and in self-renunciation they began to seek the world and resorted to lusts. According to Gibbon when the earthquake destroyed the famous cities of Rome, Pompeii etc. thousands of natural children's bones were found in the debris of the churches. This historic phenomenon is enough to open the eyes of the people whether Jews or Christians or Muslims.

Similarly the evil kings and vile scholars have spoiled the societies of the human race. The Holy Quran has clearly enunciated the main cause of the downfall of nations in history. The main cause of the downfall of nations is the demoralization of the Teachers of Divine Knowledge, the Guides of spiritual life and the Magnates of national economy. The rich people spoil the Scholars and Saints for their own benefits which they earn by unlawful means or for the satisfaction of their lowly desires. The Muslims are warned to be cautious of this spectacular phenomenon so prevalent in the Jews and Christians of past and present and so detrimental to their religious and moral life. (Tr)

32. Those people who treasure up wealth, though by lawful means, but do not expend in God's way or do not fulfil their obligations as Zakat or their due rights — they will be given this punishment. By this know the end of the Scholars and Saints of the Jews and Christians who collect money by hiding the Truth or changing it, and bar the masses from God's way in the greed for establishing their hegemony. That wealth, however, is good which may not become a misfortune in the Hereafter.

35. The Day when the fire of the Hell shall be excited on that wealth and shall be branded therewith their foreheads and their sides and their backs. (It will be said): "This is what you had treasured up for yourselves, now taste you for your treasuring up.[33]

٣٥۔ يَوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَ جُنُوْبُهُمْ وَ ظُهُوْرُهُمْ ؕ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ○

33. When a miserly capitalist is told to expend his wealth in God's way his forehead runs wrinkled, if pressed he turns his side, if further pressed he turns his back and moves away. This is why his wealth shall be fired in the Hell and his forehead, sides and back shall be branded thereby in the Hereafter that he may taste the punishment of his hoarding and treasuring.

36. The number of the months with God is twelve in the command of God the day that He created the Heavens and the Earth, four of them are sacred ; that is the straight religion ; so wrong not in them upon yourselves, and fight all the Polytheists in all circumstances as they fight you in all circumstances ; and know that God is with those who fear.[34]

٣٦. إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ
اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ
ذَٰلِكَ الدِّينُ الْقَيِّمُ ۙ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ ۚ وَقَاتِلُوا
الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ○

34. Before understanding the above two verses the reader should revise in his mind the comments of the last section in which the order of Jihad against the People of the Book was given after the orders about the Polytheists. In the beginning of this section it was said that the ways and manners of the Jews and Christians together with their basic beliefs are very close to those of the Idolaters and the Polytheists. The Idolaters believe that the angels are the daughters of God. The Jews believe in the Sonship of Uzair and the Christians say the Holy Christ is the Son of God. As a matter of fact, the faith of Sonship came into the Christians from the Polytheists. The Christians absorbed this wrong faith of Sonship because they were prone to polytheism. The Polytheists have raised their idols to the status of Divinity, the Christians have made Messiah and Holy Ghost (Ruhul Qudus) as God. In spite of their repeated claim to the Divine Book they made the pronouncements of their Ahbar and Ruhban (Scholars and Dervish) the substitute of Divine Constitution (شریعۃ الٰہیہ). They accepted the words of their Ahbar and Ruhban (in place of the original divine laws given in the Book) as the real commands of God. This way of the People of the Book is very similar to the way of the Polytheists. Their leaders also devised constitutions of their own. They had made certain things Lawful (Halal) and certain others Unlawful (Haram). Their followers obeyed their words. Sometimes the Polytheists ascribed their self-made laws to the Divine Laws and their followers obeyed them. (Ref. Sura An'am). The details of this practice are given in Surah An'am and one example is also given here. As a custom or convention the Arabs totally stopped bloodshed, fighting and killing in the four sacred months—Zee Qa'd, zeel Hijjah, Muharram and Rajab. During these months people travelled with peace for Hajj, Umrah and other commercial purposes. No one during these days even meddled with the assasin of his father. Some Scholars have written that originally these months were made sacred in the Millat of Hazrat Ibraheem (Shariah or Constitution of Abraham). When the ignorance

and barbarism of the Arabs knew no bounds during the pre-Islamic period, and the sentiments of mutual strife, retaliation and ferocity of some tribes knew no law of the Heaven or the Earth, the custom of postponement of month was innovated i.e. whenever some powerful tribe desired or intended to open war against some tribe, one of their Chiefs proclaimed (esp. at Hajj Season) that they had changed the order of months by replacing Safar for Muharram i.e. that year Muharram would not be considered sacred but Safar would be considered sacred. Next year they corrected or regulated the order of months i.e. they declared that Muharram would be sacred that year as usual. In this way they completed the number of the four sacred months but changed their order according to their desire and free will. According to the research of Ibne Kathir the custom of Nasi (postponement of month) was generally observed in Safar or Muharram and its form was that as mentioned above.

Imam Mughazi Mohammad bin Ishaq has written that the first man who started this wrong custom was Qulmus Kinani. Afterwards his children followed him. In the later period one of his descendents, whose name was Abu Thamama Junada bin Auf Kinani, would proclaim during the Hajj season whether Muharram would be counted sacred month or Safar would be counted as the sacred month that year. Thus Muharram or Safar was made either Haram or Halal according to the wishes of the powerful tribes and the people accepted it. In other words this custom of postponing month was one of the many factors which increased the Arabs in error and ignorance during the Pre-Islamic Era, because it was an open intrusion into the domain of God's system of time and administration. It means the people had given unlimited sovereignty to the mortals. Similar was the condition of the Jews and Christians that they had given the law-giving authority into the hands of the greedy and selfish Scholars and Dervish. In order to draw right parallelism between the ways of the Pagan Polytheists and the methods of the Jews and Christians the custom of Nasi (postponing of month) is described here by the Quran.

This verse 36—"The number of the months with God is twelve — — — " is indeed an introduction to the refutation of this wrong practice of Nasi. The Holy Quran declares that the number of months is not the product of man's history but it is the part of the Divine Scheme for the administration and regulation of human affairs according to Divine Law. Out of these twelve months four are sacred ones wherein committal of sins and wrongs is more serious than in other months. And this is the straight Religion of Abraham (Be peace on him).

Hazrat Shah Sahib Says : "In the Divine Constitution the year has always been of twelve months, neither less nor more. And in Abraham's Religion four months were sacred—Zi Q'ad, zeel Hijj, Muharram and Safar. In them fighting was unlawful and the Arabs kept peace during these months so that people from far and wide might perform Umrah and Hajj without fear. Now, according to a majority of Scholars, this order (prohibition of fighting during these sacred months) does not exist. From this verse it is also inferred that Jihad against the Unbelievers has always been lawful, (the Ghazwa of Tabuk took place in Rajab) but wronging one another (mutual oppression) has always been sinful and in these months more. But it is better to avoid fighting, and the Muslims should not open war, if some Unbeliever observes their sacred inviolability". (Mozihul Quran)

37. The postponing of month is an increase of the age of Kufr, fall in error thereby the Unbelievers, make lawful that month one year and keep it unlawful next year to make up the number of those months which God has put sacred, then make lawful the month which God has made unlawful. Decked out fair in their eyes their evil actions ; and God does not give the way to the Unbelieving People.[35]

٣٧- إِنَّمَا النَّسِيٓءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا
يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطِـُٔوا عِدَّةَ مَا
حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَالِهِمْ ۗ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝ ع ١١

35. The postponement of God's months is an evil deed, but the Unbelievers think it a virtuous action. When understanding is overturned the path of goodness is lost. Consequently the inviolability of the four sacred months was subjected to the wishes of the powerful Pagan Chiefs. The infraction of Muharram was legalized by the simple proclamation of a Pagan Chief and God's order was thus made void. In this way the Pagans had denounced or distorted what remained of the Shariah of Abraham in Arabia. Hence they resemble with the Jews and Christians, and the Jews and Christians resemble with them, because they were also accustomed to changing the Divine Commands according to their wishes. If the Centre of Islam was to be purged from the unholy existence of the Polytheists, why not the Centre of Islam should be purged from the presence of the Jews and Christians ? This is why the Holy Prophet had clearly ordered the expulsion of the Jews and Christians from the soil of Arabian Peninsula in the final days of his life. Be peace on the Holy Prophet and glory to his insight which foresaw the future treacheries of the Jews and Christians !

SECTION 6

38. O Believers! What is the matter with you? When you are said: "March in the way of God", you tend to the earth. Are you pleased with the life of this world leaving the Hereafter? Yet the availing of the worldly life is naught but very little in comparison with the Hereafter.[36]

٣٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ۭ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا قَلِيْلٌ ○

39. If you donot go forth He will give you a painful chastisement, and will bring in return different people other than you, and you will not injure him an aught. And God is powerful over everything.[37]

٣٩- اِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْـــًٔا ۭ وَاللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ○

36. From here the Muslims are encouraged for the War of Tabuk (غزوۂ تبوک). In the above verses the justification of Jihad against the Jews and Christians was rationalized and the Muslims were persuaded to wage Jihad against them as they were ordered to fight the Polytheists in order to purify the Centre of Islam and break down the anti-Islamic forces. So the above verses serve as an introduction to the current section, and the current section is the preface of the description of the Battle of Tabuk. After the conquest of Mecca and Hunain the Holy Prophet came to know in 9 A.H. that the Christian King Ghassan was intending to attack with the help of Heraclitus of the Roman Empire. The Holy Prophet thought it proper to take them at the borders of Sham. (Sometimes offence becomes necessary for defence.) For this sake the Holy Prophet issued a general order for the Muslims to be ready for Jihad. It was a hot season, the days were suffering famine conditions, the palm-dates were ripe, shadows were pleasant and the journey was long and the fight was horrible against the joint forces of Ghassan and Heraclitus. It was not a joke to undertake such a fierce expedition. Only the sincere and devoted Muslims could dare to undertake such a hard and tough enterprize. The Hypocrites trembled at the very idea of a Journey and they began to make lame and false excuses. Some of the Muslims

were also perturbed at the hardships of such a distant journey in such a hard time. Few of them were left behind but most of them (Muslims) accompanied the Holy Prophet in that great expedition. These few, however, were deprived of the great blessing and grace of participation in this mighty Jihad and that because of laziness and retirement. The Holy Prophet started towards the borders of Sham with a huge army of thirty thousand brave and sacrificing Mujahideen (fighters) and camped at Tabuk. From there he wrote a letter to the Emperor of Rome inviting him to Islam. He was over-impressed by the Prophetic Message of Islam but his people did not support. As such he did not declare Islam. When the King Ghassan came to know about the intention of the Holy Prophet, he communicated it to the Qaiser of Rome, but he did not help. They accepted submission but did not embrace Islam. After the death of the Holy Prophet, the second Caliph Hazrat Umar, the Great, conquered the whole country of Sham (Syria and Palestine and Lebanon and Israel State). When the Holy Prophet returned from this triumphant enterprise and God filled the Great Powers with the terror of Islam, the Hypocrites were much abashed and degraded because they had cunningly said that the whole army would be doomed to utter destruction in that long, distant and arduous expedition. And some Muslims who had remained behind and could not go with the Holy Prophet out of indolence and retiring mood were also abashed. From the beginning of the present section at length the events pertaining to them are described, but the vile activities of the Hypocrites are discussed more elaborately, and the Muslims are touched now and then.

In the present verse the Muslims are very earnestly and fervidly incited to Jihad and told that forsaking Jihad for the temporary comforts and luxuries of the world is tantamount to falling from great heights to depths of humiliation. There should be no value of the wordly comforts and luxries in the eyes of a true Muslim in comparison with the Hereafter.

The Holy Prophet has said, "If in God's eye the value of the World would have been equal to the wing of a mosquito, the Kafir could not get a draught of water."

37. The Muslims are further told that God's work does not depend upon them. If they show laziness He will raise other people for the service of Islam and they will be deprived of this great service which is in reality a very great blessing and a good fortune of a Momin. If they lose this great blessing they will incur a great loss.

منت منہ کہ خدمتِ سلطاں ہمی کنی منت ازو شناس کہ بخدمت گذاشت

(Do not oblige that you serve the King, but be obliged that the King has appointed you at his service).

40. إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۖ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ○

40. And if you do not help him (the Messenger), yet God has helped him already when the Unbelievers had turned him out, that he was the second of the two, when the two were in the Cave, when he was saying to his companion ; 'Thou sorrow not, no doubt Allah is with us', then God sent down from Him peace on him and sent for his help armies that you did not see, and turned down the word of the Unbelievers ; and God's Word is always highest (uppermost), and God is All-Mighty, All-Wise.[38]

38. Suppose you do not help the Prophet (صلى الله عليه وسلم). No matter, if you do not do it. His success and glory is not indebted to you. There has been a time when there was no one with him except a Companion of the Cave. Several Muslims had emigrated from Mecca due to ceaseless oppressions of the Infidels. Eventually the Prophet was also ordered to migrate. The Polytheists had unanimously decided that one young man should be selected from each tribe and those young men should strike simultaneous blow and kill the Prophet so that the blood-money, if to be given, might be distributed among all the assailant tribes and Bani Hashim might not be able to retaliate on all tribes together. When this unholy scheme was to be materialized in midnight, the Holy Prophet told Ali to lie down on his own bed (so that Hazrat Ali might return the trusts to their owners) and consoled him that there would be no loss to his life. Then the Prophet went out passing through the assailing crowd calling these words : شاهت الوجوه (faces distorted). He took Hazrat Abu Bakr Siddique with him and put up in the cave Thor (ثور) several miles from Mecca. It is a heavy concave rock with only one very narrow entrance that one could enter it in a prostrate position only. First Hazrat Abu Bakr got in to cleanse it and make it safe for the Holy Prophet. There were several holes in the dark cave which he shut by pieces of cloth lest some venomous insect might harm the Holy Prophet. But still one hole was left wherein he put his foot. Then he asked the Holy Prophet to come in. The Holy Prophet was resting with his head on Abu Bakr's knee that a snake bit the foot of Hazrat Abu Bakr Siddique (Be God's mercy on him). Hazrat Abu Bakr felt pain but he did not move lest the Prophet might be disturbed. When the Holy Prophet got up and knew about the accident he rubbed the saliva of his mouth on the snake-bite and by the grace of God Hazrat Abu Bakr was cured. The Meccan Infidels went out to search for the Prophet. They took Qa'ef, an expert of

foot-marks, with them in order to seize the Prophet as soon as possible and slay him. Qa'ef reached the Cave following the footmarks, but by the gracious power of the Almighty God a spider span a cobweb over the mouth of the Cave and a pigeon laid eggs on it. When the Infidels saw it they were angry at Qa'ef and said that the cobweb was older than Mohammad himself, if someone might have gone into the Cave the cobweb would have gone too. Their voice was clearly heard by the two holy souls in the Cave. Hazrat Abu Bakr was very anxious for the Holy Prophet who was dearer to him than his own life. He said to the Holy Prophet that the Unbelievers would catch them if only they saw towards their own feet. The Holy Prophet remarked : "Abu Bakr ! what do you think about those two fellows for whom the third one is Allah ?" At that time God sent down a kind of peace and sweetness into the heart of the Holy Prophet, and from his heart on the heart of Hazrat Abu Bakr Siddique. God also sent down some unseen forces to guard the two holy persons. The cobweb proved stronger than any fortified fort of the world. It is the miracle of God that the weakest house proved the strongest shelter. Thus God degraded the Infidels and lowered their word and the Divine Plan got the upperhand. The evil devices of the enemy were set at naught. Keeping three days in the Cave the Holy Prophet and his most loyal companion reached Medina safe and secure. No doubt, God is Most High and He is powerful over everytihng. All His works and schemes are full of wisdom.

Note : Some Scholars have said that the "Unseen forces" described in the present verse refer to those sent at the battles of Badr and Hunain, but the meaning described above is more relevant to the context. (God knows better).

41. March you then, light and heavy, and fight with your wealth and your persons in the way of God. It is better for you if you have understanding.[39]

٤١۔ انفِرُوا خِفَافًا وَّثِقَالًا وَّجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ○

42. Were there wealth nigh at hand and an easy journey they would have certainly followed thee, but the distance was too far for them. And now they will swear by God : 'Had we been able we would have certainly gone out with you', they cast their persons into misfortune, and God knows that they are liars.[40]

٤٢۔ لَوْ كَانَ عَرَضًا قَرِيبًا وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَٰكِن بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ يُهْلِكُونَ أَنفُسَهُمْ ۚ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ○ ع ١٢

39. When there is general proclamation of Jihad no lame excuse is acceptable — so all the able-bodied persons poor and rich, young and old, horsemen and foot-men, should come out for Jihad in all circumstances, because Jihad is better for them from the viewpoint of the World and the Hereafter.

40. It is said about the Hypocrites — if the journey were easy and the booty were at hand without labour, they would soon follow, but long and strenuous journey is beyond their power. So they will make false pretensions in the name of God to get leave from the Holy Prophet for stay in Medina when the Islamic forces would be ready for march ; and also take false oaths when the Mujahideen would return in order to conceal their hypocricy, though their falsehood and hypocricy could not remain hidden from God. This hypocricy and fraudulent oaths would eventually prove destructive for their selves.

SECTION 7

43. God pardon thee ! Why thou gave them leave till it was clear to thee which of them spoke the truth, and thou would have known the liars.[41]

44. They never ask thee of leave who believe in God and the Last Day that they may fight with their wealth and their persons. And God knows well who have fear.

45. Only those ask leave of thee who donot. believe in Allah and the Last Day and their hearts are lying in doubt, so in their doubt are they wandering.[42]

٤٣۔ عَفَا اللّٰهُ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا وَتَعْلَمَ الْكٰذِبِيْنَ ○

٤٤۔ لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۗ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ○

٤٥۔ اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ○

41. When the Hypocrites asked leave to stay behind in Medina by means of false excuses before the Prophet, the Holy Prophet gave them leave conniving at their hypocricy and fraud and thinking that nothing except disorder would come out of their company. Here God says that if the Prophet would have not granted them leave it was better, because in this way it would have been clear that they had not actually decided to stay behind in Medina at the permission of the Prophet. They had by their own intended to stay whether they got leave or not from the Prophet. If the Prophet would have not granted them leave, their lie or truth would have been clear. So granting them leave was not a sin, but not granting them leave was better and more appropriate to the then prevailing circumstances. Because of giving up this better and more appropriate form God addressed the Prophet by the words ; عفا الله عنك (God forgive thee). These words also denote a kind of peace and esteem for the Prophet, as they were generally used in Arabic phraseology to express honour.

42. Those, who have the light of Eman and Taqwa (Faith and Piety) in their hearts, do not demand leave from Jihad so hastily. Their condition is that which is described in the last verses of this part of the Quran (Verse 92) — they begin to weep in sorrow when they do not find means for taking part in Jihad. Only shameless persons avoid Jihad, who donot believe in the promises of God and who do not believe in the Last Day and the life of the Hereafter. They are always in doubt about the prophecies of success and glory of Islam and Muslims given by God and His Messenger.

46. And if they had desired to go forth they would have made some preparations for it, but God disliked their rousing up, so made them pause and they were commanded to keep sitting with the sitters.[43]

٤٦. وَلَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّلٰكِنْ كَرِهَ اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ○

47. Had they gone forth with you they would only have increased you in trouble and made the horses run amongst you seeking sedition; and among you are some spies for them. And God knows well the wrong-doers.[44]

٤٧. لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَاْ اَوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَفِيْكُمْ سَمّٰعُوْنَ لَهُمْ ۗ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ○

43. Their intention is not to come out of their houses, otherwise they would have made some preparations and would have not hastened with false pretensions. The fact is that God did not like their joining with the ranks of the Mujahideen, because they would have sought sedition if they had gone forth. In case of their lagging behind they would come to know that the Muslims did not care a straw for the Hypocrites by the grace of God. So God stopped them to join with the forces of the Muslim Mujahideen in a way that the misfortune of denunciation fell on the Hypocrites themselves. In other words they were commanded schematically to sit down with the women, children and the disabled ones.

44. If the Hypocrites had gone forth with you, they would have discouraged the Muslim Mujahideen by their low spirits and cowardice, and created dissension by wrong propaganda and false rumours, and frightened the fighters by admiring the bravery of the enemy. However, their presence among the Muslim ranks is more the cause of evil than the source of good. The sedition might be increased by their filthy participation. Due to such factors God did not show them the divine grace of joining with the Muslim forces with the Holy Prophet as their Commander. Moreover, there are some spies among you working for the enemy, likely to influence some simple Muslims by their wrong and treacherous propaganda (Ibne Kathir). From one angle the accompanying of such spies would have been useful that they could see by their own eyes the valiant performance of the Muslim Mujahideen and mention it before their masters and they would also become overawed by the courageous determination of the Muslims.

48. They have been seeking sedition already before and have been upsetting thy affairs until came up the true promise, and the Command of God prevailed, averse although they were.[45]

٤٨۔ لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَظَهَرَ اَمْرُ اللّٰهِ وَهُمْ كٰرِهُوْنَ ○

49. And some of them there are who say : "Give me leave and do not throw me into temptation. Beware ! They have fallen into temptation. And surely Hell is encompassing the Unbelievers.[46]

٤٩۔ وَمِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَلَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌ ۢ بِالْكٰفِرِيْنَ ○

45. When the Holy Prophet came in Medina, the Jews and the Hypocrites of Medina made wrong propaganda against the Holy Prophet and made various plans to upset the progress of Islam. But when big Columns of Infidelity were razed to the ground in Badr and the victory of Islam manifested itself to the surprise of the world, Abdullah bin Ubai and his comrades said : اِنَّ هٰذَا اَمْرٌ قَدْ تُوُجِّهَ this thing appeared to be irrepressible—so some men began to utter the Kalema of Islam out of fear, but because unbelief was hidden in the heart, they burnt in their hearts to see the astounding progress of Islam and the Muslims. So their fraudulent activities and sedition is not something new; from the very beginning they have been Hypocrites. In the Battle of Uhad they had returned with their party. But finally they have seen how Truth prevails and how falsehood fails and degrades.

46. A great hypocrite, Judda bin Qais, said to the Holy Prophet, "Please leave me here, the women of Rome are very beautiful, I will not be able to control my heart when I see them. So do not allow me to fall into temptation and leave me here. God says that by these words and by putting curtain over his false piety he fell down in error and in future he will fall down into the Hell due to his hypocricy and infidelity.

Note : Some scholars have generalized the verse for the common hypocrites and by the words لَا تَفْتِنِّيْ they have meant : "And do not harm us in our wealth, possessions etc. by taking us in Jihad far away from our land." God answered them that sitting from Jihad is the cause of great loss in this World and the Hereafter both.

50. If good fortune befalls thee, it vexes them, but if some hardship comes to thee, they say : "We had already managed our affair before", and they turn away rejoicing.[47]

٥٠ إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا وَّهُمْ فَرِحُونَ ○

51. Thou say : "Naught shall befall us save what God has written for us, He is our Lord and upon God the Believers should rely."

٥١ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۚ هُوَ مَوْلَانَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

52. Thou say : "Will you await for us but one of the two good things. And we await for you that God will inflict on you chastisement from Himself or by our hands ; so wait then and we too with you are awaiting."[48]

٥٢ قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِندِهِ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوا إِنَّا مَعَكُم مُّتَرَبِّصُونَ ○

47. It was the habit of the Hypocrites that they burnt in heart when they saw the victory and success of the Believers, But when some calamity befell on the Muslims — as some Muslims were killed or wounded in Jihad — they said in pride that they had already managed for their safety by their foresight, they knew the result of such unwise adventures so they did not go forth with them. However, they rejoiced in the miseries of the Muslims and boasting proudly went into their houses.

48. God says that good and evil which is ordained cannot fail and there is no way out in the world. But because the Muslims firmly believe that God is their Lord and Protector of all their internal and external affairs, so they surrender to the Divine decision and command from the very core of their heart and no hardship deviates them from the path of obedience to God. The Muslims also believe that God shall surely convert their worldly pains into comforts and happiness in the Hereafter, and He also very often rewards for the miseries in this world in the form of wealth, children and peaceful life. From this viewpoint the Unbelievers can expect one good from the two for the Muslims (suffering trials and hardships). If the Muslims are killed in the way of God they will get martyrdom and Paradise, and if they return safe and sound they will get Thawab and plunders as a rule given in the Traditions of the Holy Prophet. On the other hand, the Muslims expect one evil of the two about the Hypocrites — either direct chastisement from God at their mischief and perfidy, or punishment at the hands of the Muslims themselves in the world degrading them and divulging their hidden hypocricy. However, both should await the result of one another. It will be known who was more prudent and whose result was more akin to insight.

53. Say : "Expend willingly or unwillingly, it shall never be accepted from you; surely you are a disobedient people."[49]

٥٣۔ قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ ۭ اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِيْنَ ○

54. And stopped not the acceptance of their expending but for that they misbelieved in Allah and His Messenger; and they do not come for Salat but with lowly mood and they donot expend but with a bad heart.[50]

٥٤۔ وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّآ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَبِرَسُوْلِهٖ وَلَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ ○

49. Judda bin Qais, who had presented the pretence of women's temptation before the Holy Prophet, had offered financial help in Jihad. To such persons God gives answer that the wealth of a Misbeliever is not accepted whether he offers willingly or unwillingly.

50. The real cause of non-acceptance of their offerings is unbelief or misbelief. Laziness in Salat or bad heart in expendings are the sypmtoms of Kufr (unbelief or misbelief).

55. So thou wonder not at their wealth and children ; God only desires thereby to keep them in chastisement in the life of this world and their souls should depart while they are unbelievers.[51]

٥٥. فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ○

51. One could doubt that when the Unbelivers are so much cursed and rejected then why they are given so much wealth and so many children and other bounties of the world. Answer to this doubt is given in this verse that the wordly bounties which are given to the Unbelievers or Misbelievers are a misfortune for them and a source of great chastisement. As a delicious and energetic food gives energy to a healthy man and worsens a diseased person, so is the case of those bounties which are given to the Unbelievers or Misbelievers. These bounties are a poison for the Unbeliever or Misbeliever because of his malafide disposition. The Unbelievers are drowned in the greed of wealth etc. of the world. They take great pains in earning the world. So the greater the love for the worldly things, the greater is the sorrow, when they are lost. They are occupied with the wordly thoughts day in and day out. When death comes their sorrow knows no bounds at the departure of the worldly wealth etc. In brief, the Lover of the World never gets real peace and happiness. The words of European and American Capitalists are a good testimony to this fact. So far as the Believers are concerned their case is quite different. They are not laid up with the malady of the greed for the world. So the worldly wealth and children etc. do not become chatisement for them in the world. On the other hand, these bounties are turned into blessings for them and a source of religious progress and thanks to God. The Unbelievers do often become proud of the plentitude of wealth etc. and get more and more arrogant and adamant in disobedience and unbelief (Kufr) which turns a tangible cause of permanent unbelief in their life-time till the moment of death. Morever, the Hypocrites of Medina, about whom these verses were sent down, expended their wealth in Jihad etc. with a very bad heart and ostentation out of hypocricy, and some of their children had accepted Islam sincerely and fought in Jihad with the Holy Prophet. In this way too the wealth and children turned a source of nuisance for the Hypocrites.

Hazrat Shah Sahib says : "One should not wonder why God gave bounties to a non-religious man. For a non-religious man children and wealth are a misfortune, that the heart may be anxious after them and may not be released from their anxiety till death, never tending to repent or adopt virtue."

56. And they swear by God that they surely belong with you; and they are not of you, but they are afraid of you.

٥٦- وَيَحْلِفُونَ بِاللّٰهِ إِنَّهُمْ لَمِنْكُمْ ۖ وَمَا هُمْ مِّنْكُمْ وَلٰكِنَّهُمْ قَوْمٌ يَّفْرَقُونَ ○

57. And if they could find a shelter or a cavern or a head-entrance to creep into, they would run back the same side breaking the ropes.[52]

٥٧- لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغٰرٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ○

58. And some of them are those who taunt thee in distributing the alms, so if they get of it they are glad and if they do not receive they are then angry.[53]

٥٨- وَمِنْهُمْ مَّنْ يَّلْمِزُكَ فِي الصَّدَقٰتِ ۚ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَّمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ○

59. What a fair thing it would be if they were pleased with what God and His Messenger gave them and if they had said : "Enough is God for us ; He will give us by His grace and His Messenger, only God is our aspirarion.[54]

٥٩- وَلَوْ أَنَّهُمْ رَضُوا مَآ اٰتٰىهُمُ اللّٰهُ وَرَسُولُهٗ ۙ وَقَالُوا حَسْبُنَا اللّٰهُ سَيُؤْتِينَا اللّٰهُ مِنْ فَضْلِهٖ وَرَسُولُهٗٓ ۙ إِنَّآ إِلَى اللّٰهِ رٰغِبُونَ ○ ع ١٣

52. The Hypocrites donot open their infidelity lest they should be dealt with like the Unbelievers. So they swear by God that they too belong to the Muslim community whereas it is quite wrong. If they get some shelter or some cave for security or any place of peace were they cannot live but with difficulty — where they do not have fear of the Islamic State—they will denounce all claim of Islam and to Muslim Community and will run towards those places. As they have no resort, nor can defy the Islamic Power so they swear by God falsely that they belong with the Muslims.

53. Some Hypocrites and some Baddoos opened the tongue of taunt and rebuke against the Holy Prophet out of greed and selfishness when the booties were distributed, and they said that justice was not done. But they were critic only when their greed was not satisfied and they were not given share according to their wishes. But when they were given ample share according to their greed and wishes they were well-pleased and no objection against the distribution was put forward. In other words they had made wealth as the centre of their turning and the chief aim of their life. In the following verse it is told that the main object of a Momin should not be the worldly wealth.

54. The best way is that a Momin should be fully contented with what God gives through the Holy Prophet and he should only trust in God and should think that God will give more by His grace if He will. In brief true Momin should not make the worldly gains as the object of his life. He should only hanker after the nearness and good pleasure of God. He should be rest satisfied with what the internal and external wealth he gains from Allah and His Messenger.

SECTION 8

60. The Zakat is the right of the poor and the needy and the workers thereof and of those whose hearts are to be reconciled and is (meant) for the ransoming of necks and debtors and for God's way and for the traveller of the way — an ordinance this from God and God is All-Knowing, All-Wise.[55]

٦٠. إِنَّمَا الصَّدَقَٰتُ لِلْفُقَرَآءِ وَالْمَسَٰكِينِ وَالْعَٰمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَٰرِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ○

55. Because the Holy Prophet was taunted and blamed touching the distribution of alms, hence it is noted that the method of distribution and classification of Zakat is prescribed by God and He has handed over the list of classification of expenditure etc. to the Holy Prophet. The Holy Prophet distributes them accorningly and will do it in future. He cannot obey the wishes of any one in the world. The Holy Prophet has said :—

"God has not left the distribution (classification) of Zakat to the pleasure of a Prophet or non-Prophet, but has Himself appointed the classifications of expenditure," and they are eight :

1. The Poor : Who have nothing or very little,
2. The Needy : Who do not have according to the needs,
3. The Workers : Who are appointed by the Islamic State to collect Zakat and perform other functions related thereto.
4. Reconciliation of hearts of those who are inclined to Islam or are weak in Islam etc. According to many scholars this item of expenditure has become obsolete after the Holy Prophet.
5. Ransoming of necks — the emancipation of slaves or captives by paying off the ransom money,
6. The Debtors : Those Persons who are submerged in debts by accident or have to pay some security money are included in this classification,
7. God's Way : Jihad, Tabligh, Religious Education etc.,
8. The Wayfarers : Some travellers get in misery during their journey and they need some financial help though they possess enough wealth at their home.

Note : According to the Hanafi'ites it is obligatory to give the right of ownership to the receiver and poverty is the basic condition.

61. And some of them hurt the Prophet and say that this man is an ear only. Thou say : "An ear for your good, he believes in God and believes the Believers and he is a mercy for the Believers among you. And those who hurt the Messenger of Allah, for them is a painful chastisement.[56]

٦١- وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ وَيَقُوْلُوْنَ هُوَ
اُذُنٌ ۭ قُلْ اُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ
وَرَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۭ وَالَّذِيْنَ يُؤْذُوْنَ
رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ○

62. They swear by God before you in order to please you, and it is imperatively necessary to please Allah and His Messenger if they have Eman.[57]

٦٢- يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ۚ وَاللّٰهُ وَرَسُوْلُهٗٓ
اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا مُؤْمِنِيْنَ ○

56. The Hpyocrites sat together and said bad words about Islam and the Prophet of Islam. When they were told that those bad words would reach the Holy Prophet, they said, "No matter, they will put all sorts of false explanations before him and he will at once believe us because he is but ear i.e. he believes quickly whatever is said to him. It is not a difficult job to make him believe all sorts of talks." But they were in delusion. The Holy Prophet knew their falsehood but did not seize them out of his lofty morality and magnanimity. But they mistook his wide morality and thought that the Prophet did not understand. God says that if the Prophet is an ear it is better for them, because if they are seized at their falsehood they will speak further falsehood and then shall be liable to punishment very soon or all of a sudden, while this most lenient attitude of the Prophet may lead them to guidance. The silence of the Prophet at your falsehood is not because he believes you, because his belief is in Allah and the talks of the Believers. Of course, his silence and connivance is a mercy for those of you who claim to Islam and Eman, that they are not degraded at the moment. As for the mischiefs of the Hypocrites they are not hidden from God. They should await a mighty punishment for their calumnies and traducings which they spell for the Prophet, the Islamic Laws and the Muslims.

57. "Sometimes the Holy Prophet caught their treachery, they swore before the Muslims that they had no bad intention, in order to please them and draw them towards their side ; they knew not that treachery and fraud do not do before God and His Messenger." (Mozihul Quran)

If they are true in their claim to Eman they should leave others and be anxious to please God and the Messenger.

63. Have they not known that whosoever opposes God and His Messenger, for him is the fire of the Hell, therein to dwell for ever? That is the mighty degradation.[58]

٦٣۔ اَلَمْ يَعْلَمُوْٓا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا ۭ ذٰلِكَ الْخِزْيُ الْعَظِيْمُ ○

64. The Hypocrites do fear this thing that a Sura should come down to the Muslims that may tell them what is in their hearts. Thou say: "Do mock on, God will surely open the thing you have fear whereof."[59]

٦٤۔ يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ سُوْرَةٌ تُنَبِّئُهُمْ بِمَا فِيْ قُلُوْبِهِمْ ۭ قُلِ اسْتَهْزِءُوْا ۚ اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ○

58. The degradation of the Hereafter is worse than the degradation of this world to avoid whereof they have adopted hypocricy.

59. The Hypocrites traduced Islam and the Prophet of Islam in their meetings. They hooted the Muslims and mocked at the important matters of Religion, but when they thought that those things might reach the Prophet, they said, "No matter, he is only ear, when we will place our explanations he will but believe them." But because very often their hypocricy and perfidy was made out by the Divine Revelation, they were also afraid lest their secret talks and hidden intentions might be divulged by the revelation of some Sura in the Holy Quran. The fact is that the heart of the Hypocrites was never one-sided because of their cowardice and weakness. Their hearts were always uneasy. Sometimes they felt somewhat easy to see the broad connivance and gentle nature of the Prophet, but at once trembled at the thunder of the Quran. So it is said: "Go and mock on and say 'the Prophet is only ear,' and deceive yourselves by these feign words, but God will assuredly open that thing you are afraid of, and will definitely ruin your fraud and treachery."

65. And if thou question them, then they will say : "We only talked and amused." Thou say : "What were they mocking God and His Commands and His Messenger ?"[60]

٦٥. وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ○

66. Do not make excuses, you turned Kafir after the expression of Eman. If We forgive some of you, We will of course chastise others because they were sinners.[61]

٦٦. لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ ۚ إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ○ ع ١٤

60. While going to Tabuk some of the Hypocrites said out of mockery : "Just see this man (Muhammad — be peace on him) ! He is dreaming about the palaces of Sham and the cities of Rome coming into possession by the forces of these Musalmans. He has mistaken the fight with the Romans as if it was a war among the Arabian tribes. We believe we will be all captives of the Romans tied with ropes. How can these timid, false and coward fellows with bulging bellies (i.e. Sahaba — God is pleased with them) can fight with the regular armies of the Romans ?" In brief they said all sorts of rubbish during this most expeditious journey to Tabuk. When the Holy Prophet was informed of these fowl and insulting remarks aiming at the demoralization of the Mujahideen, he questioned them about those remarks. They said, "This is not our real conviction, we simply gossipped and played so that the journey might become easy and light." At this deceptive answer of the Hypocrites God said, "What, is it time to amuse and gossip when going on such a great expedition ? Even oral mockery with God and His Messenger and His Commands (without mis-believing in heart) is a mighty heresy.

61. It is no use to make false excuses and absurd pretensions. Those who are to be punished for hypocricy and mockery shall be definitely punished. Of course, those who refrain from hypocricy and mockery even now and repent with the sincerity of heart — they will get pardon from God and God shall forgive their past crimes.

SECTION 9

67. Hypocrite-men and Hypocrite-women, the way of all is one and the same—teach bad thing and dismiss good thing and do close their fist. They forgot Allah, so He forgot them. Verily the Hypocrites they are the disobedient.[62]

٦٧. اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوْفِ وَيَقْبِضُوْنَ اَيْدِيَهُمْ ۭ نَسُوا اللّٰهَ فَنَسِيَهُمْ ۭ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ○

68. God has promised the Hypocrite-men and Hypocrite-women and the Unbelievers the fire of the Hell, they shall be dwelling therein, and it is all for them,[63] and God has cursed them, and for them is chastisement lasting permanently.[64]

٦٨. وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۭ هِىَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ اللّٰهُ ۚ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ○

62. The greatest disobedient are these Hypocrites having a bad interior, whose men and women, despite the oral expression of their Islam, are busy day in and day out to make the people become averse to virtue and pleased with vice by dint of their manifold frauds and deceptions. They keep their fist closed at occasions of expenditure. In short they want to recite the Kalema of Islam outwardly, never doing good to anyone by their tongue or by their wealth. When they forsook God in this manner, God also left them in their hypocricy and unbelief which led them to the chastisement of the Hell.

63. The Hell is all for them, because the chastisement of the Hell is enough for them and beyond this punishment no other punishment is rquired.

64. It means the effects of curse shall be always reaching them in this world too ; or it is an emphasis on the previous clause. (God knows better.)

69. As those people before you ; they were more than you in power and had more wealth and children, then they availed themselves of their share, and you availed yourselves of your share as those before you availed themselves of their share, and you also follow their way. Those men — blotted are their deeds in the World and in the Hereafter and they are those who fell in loss.[65]

٦٩۔ كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ مِنْكُمْ قُوَّةً وَّاَكْثَرَ اَمْوَالًا وَّاَوْلَادًا ۭ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِيْ خَاضُوْا ۭ اُولٰۗىِٕكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ○

70. Has there not come to them the news of those people who were before them — the People of Nooh and of Ad and Thamood and the People of Abraham and the men of Madyan and of those dwellings which were overturned. Their Messengers came to them with clear orders ; so God was not such as to wrong them but they themselves wronged their own souls.[66]

٧٠۔ اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ۙ وَقَوْمِ اِبْرٰهِيْمَ وَاَصْحٰبِ مَدْيَنَ وَالْمُؤْتَفِكٰتِ ۭ اَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

65. You are also following the same way which the past people adopted. They availed themselves of their share in the worldly bounties but did not pay heed to the Hereafter. Similarly you are enjoying your worldly share without any thought of the next world. But the past people who were more powerful and abundant in wealth and children could not save themselves from the Divine Chastisement, then how can you save yourselves from Divine Retaliation ? As their deeds were destroyed and they could not achieve any blessing of God in the two worlds, except some material benefits of this temporary world (which was also a kind of chastisement as given above) similar can be your fate.

66. The people of Hazrat Nooh (be peace on him) were destroyed by the well-known flood, the Ad were destroyed by a strong wind-storm, the Thamood were destroyed by a shrill sound. God supported Hazrat Ibraheem in a strange way and his people got ashamed to see that miraculous support from God and were highly insulted in their own eyes. Moreover, their King Namrud met a wretched death. The people of Madyan were destroyed by a shrill cry and earthquake etc. The dwellings of the people of Hazrat Lut (be peace on him) were subverted and the rains of stones fell on them. (See Sura Aaraf).

The stories of all these peoples (except the people of Abraham) are given in Sura Aaraf. These people were destroyed because they had committed crimes. God does not do injustice to the people. On the contrary the people themselves do injustice to their own souls by doing sins and adopting unbelief. The crimes definitely lead to destruction and draw the divine chastisement.

71. Men of Eman and Women of Eman are the helpers of one another, they teach good thing and forbid bad thing and keep Salat and give Zakat and obey the order of God and His Messenger. These are those people upon whom God shall mercy. No doubt, God is All-Powerful, All-Wise.[67]

وَالْمُؤْمِنُونَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۘ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلٰوةَ وَيُؤْتُونَ الزَّكٰوةَ وَيُطِيعُونَ اللّٰهَ وَرَسُولَهٗ ۭ
أُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ۭ إِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ○

67. Formerly the vices of the Hypocrites were described. Here the qualities of the Believers are enumerated to show comparison. The Hypocrites teach vice, on the contrary the Believers teach virtue. The Hypocrites try to make the people averse to Eman and good deeds by presenting a horrible picture of Eman and Islam. They teach bad things to the people by means of ugly devices and by enumerating material benefits of bad deeds and anti-Islamic ideology. They boast that they are the benefactors of the poor and needy people, but their hands are closed for them, and they do not expend their wealth for the benefit of the poor people. The hand of a Momin is always open for the poor and needy and for the expenditure in God's way. They are purified from the love of wealth. The Hypocrite lives for wealth. The Hypocrites have forgotten Allah, while the Believers perform prayers punctually, five times under obligation and more for the good pleasure of God. They obey the laws of God and follow His Messenger in all walks of life. This is why the Hypocrites earned the curse and wrath of God and the Believers are hopeful of God's mercy. The greatest mercy of God is God's Good Pleasure, which is greater than all the bounties and blessings of this world and the other world put together. The Paradise is desired because it is the place of Divine good-pleasure.

72. وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝ ع ۹ ۱۵

72. God has promised the Men of Eman and the Women of Eman gardens, that streams flow beneath them, therein to dwell for ever, and goodly houses in the Gardens of Eden, and the good pleasure of God is the supreme. This is indeed the great success.[68]

68. God will bestow all kinds of material and spiritual bounties and enjoyments. But the greatest bounty shall be the everlasting good pleasure of the Real Beloved (God). It is given in Tradition that God will call the people of the Paradise and they will respond " لبّيك " (we are present) and He will ask them : هل رضيتم — "Are you pleased now"? They will answer: "Lord! What may be the cause of our not being pleased when You have given us the highest reward" ? God will further ask : هل اعطيكم افضل من ذلك " Do you want to take something better than that given upto this time" ? The People of the Paradise will enquire: "O Lord! What is that which is better than that given so far" ? At that time God will say :

"I send down my permanent good pleasure on you whereafter there shall be no anger and displeasure in eternity." May God bestow on us and all the Believers this mighty and manifest blessing and honour !

احلّ عليكم رضوانى فلا اسخط عليكم بعده ابدًا

SECTION 10

73. O Prophet ! Fight with the Unbelievers and Hypocrites and be thou harsh with them. And their abode is Hell. And it is a bad abode.[69]

٧٣۔ يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ۭ وَمَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ الْمَصِيْرُ ○

69. Jihad (جهاد) means to struggle utmost in removing an undesirable thing. This struggle is done sometimes with weapon, sometimes with tongue, somtimes with pen, sometimes with other methods. According to the general opinion of the Ummat, Jihad with sword is not prescribed against the Hypocrites who express Islam by tongue but they are not Muslim by heart, nor it happened during the days of the Prophet. This is why the word of جهاد (Jihad) is used in the general sense here in the verse — Jihad by sword, by tongue, by pen as the circumstances allow. According to some Scholars if the hypocricy of the Hypocrites becomes public clearly, Jihad by sword can also be done against them. However, in this verse somewhat harsh attitude is recommended to be adopted against the Hypocrites particularly because the War of Tabuk had clearly opened the hypocricy of the Hypocrites. The Holy Prophet was by nature very merciful as decribed by the Holy Quran at various places, so he was also very lenient about the Hypocrites because outwardly they also showed themselves as Muslims and claimed to belong with them. When they assumed open infidelity, shamelessness and animosity at the time of Tabuk expedition, order was sent to the Holy Prophet to become somewhat harsh in their case. These haughty souls could not be impressed by good morality and lenient behaviour. They required some harshness for correction.

74. They swear by God that they have not said. And undoubtedly they have said the word of infidelity and they became Rejectors after becoming Muslims,[70] and had intended for a thing which they did not attain to,[71] and it was but the return of that God had made them rich and His Messenger by His grace; so if they repent it is better for them, and if they do not turn then God shall chastise them a painful chastisement in the World and Hereafter; and none is their supporter and helper on the face of the Earth.[72]

٧٤۔ يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ۚ وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَ
كَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا
نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ
فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ
اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِى
الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ○

70. The Hypocrites backbited the Holy Prophet and disgraced Islam in their private talks. (See sura Munafiqun.) When someone communicated their ill talks to the Holy Prophet they would never accept, and swore that they had not ever used bad language against the holy person of the Prophet and against Islam. They said that the reporters were liars. But God confirmed the Muslim reporters and declared that the Hypocrites spoke ill of the Prophet and Islam, and as such committed infidelity because those unholy words of the Hypocrites were Kufr. The crime was more serious because they claimed that they were Muslims and recognized Islam as their Religion before the Holy Prophet and the Muslims. Those words could only be uttered by the Unbelievers.

71. When the Holy Prophet returned from the successful expedition of Tabuk he was passing through a mountainous way away from the Muslim Lashkar. About twelve Hypocrites tried to attack the Holy Prophet in the darkness of night and push him down the mountain. Hazart Huzaifa and Hazrat Ammar were with the Holy Prophet. They had surrounded Hazrat Ammar, but Hazrat Huzaifa proved indomitable. He stroke at the mouths of their camels and compelled them to flee. Hazart Huzaifa and Hazrat Ammar could not recognize them because their faces were shrouded. Afterwards the Holy Prophet told Hazrat Huzaifa and Hazrat Ammar their names and addresses one by one but forbade to divulge their names. The words: وهموا بما لم ينالوا alludes to this event that the unholy design or purpose they had intended could not be fulfilled or achieved by the grace of God. Some Scholars have written that once some strife had broken in the Muslim Army and the Hypocrites tried to create dissension among Muhajir and Ansar but failed. The Holy Prophet reached there and set the affairs right and the Satan ran away. The details shall be given in Sura Munafiqun (In Sha'Allah).

72. The prayer of the Holy Prophet enriched them and released them of debts and they also got share in the spoils of war. Moreover, production increased by the blessing of the Holy Prophet. But they gave a very bad recompense for all these benefactions. They resorted to backbiting, plotting treacherous activities and perfidious dealings. God still may forgive them if they banish their hypocritical tendencies to perfidious and treacherous activities ; and it is far better if they return to sincere Islam, otherwise He will inflict on them such a harsh chastisement that no one on Earth can save them from it.

According to some Traditions a man, Julas by name, repented from the sincere heart and became true Muslim (when he heard these verses) and spent the rest of his life in the service of Islam.

75. And some of them are those who had declared their covenant with God : "If He gives us of His bounty, we will certainly give alms and be of the virtuous ones."

٧٥۔ وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ○

76. Nevertheless, when He gave them of His bounty they turned miserly with it and turned away getting aside.[73]

٧٦۔ فَلَمَّآ اٰتٰىهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ○

73. A person, Tha'leba bin Hatib Ansari, requested the Holy Prophet to pray for him that he might become a rich man. The Holy Prophet said : "Tha'leba ! The small thing for which you may thank God is better than that plentitude whose rights you may not be able to observe." He repeated his same request. The Holy Prophet observed, "O Tha'leba ! Do you not like to follow my footsteps ?" The Holy Prophet refused but he pressed over and over again. He promised that if God gave him wealth he would observe the rights fully well. At last, the Holy Prophet prayed. His goats so much multiplied that he required a quarter outside Medina in a village, and was so much laid up with them that by and by the Juma and daily congregational prayers were left. After some days the collectors of Zakat reached him. To them he said, "Zakat seems to be the sister of Jizziyah." Presenting some excuses he flatly refused to give the Zakat. The Holy Prophet said three times : ویح ثعلبہ which means Tha'leba entered into a sorrowful state and these verses were sent down.

When some of his relatives communicated the Prophetic words to him he came with the Zakat with a heavy heart. But the Holy Prophet said, "God has forbidden me to take your Zakat." Hearing this he made a great hue and cry because the non-acceptance from the side of the Supreme Man was a great shame for him. He threw dust at his head for fear of bad name, but hypocricy was hidden in the heart. After the Holy Prophet he brought the Zakat to the first Caliph — Hazrat Abu Bakr Siddiq — (God is pleased with him) who refused to take it. Afterwards he brought Zakat to Hazrat Umar and then to Hazrat Usman, but both of them refused to take it. Everyone said, "We cannot accept what the Holy Prophet had refused to accept." At last, in this very state of hypocricy he died during the period of Hazrat Usman.

77. So He put the impression thereof hypocricy—in their hearts until the day they will meet Him, for that they broke the promise which they had made with God and for that they told a lie.[74]

٧٧. فَاَعْقَبَهُمْ نِفَاقًا فِىْ قُلُوْبِهِمْ اِلٰى يَوْمِ يَلْقَوْنَهٗ بِمَآ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ ○

78. Have they not known that Allah knows their secret and their counsel and that God knows well all hidden things.[75]

٧٨. اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ وَنَجْوٰىهُمْ وَاَنَّ اللّٰهَ عَلَّامُ الْغُيُوْبِ ○

74. The Hypocrites broke their promise with God and they were badly habituated to lying, hence they received a very serious punishment in consequence to these major crimes — (i) breach of promise (ii) Continuous lies. The effect of these two major crimes was that hypocricy was firmly deep-rooted in their hearts till the Day of Resurrection. And it is the Sunnat of God (way of God, habit of God, Divine Law) that when a man himself adopts good or bad habit and becomes habituated to it, that habit becomes a permanent feature of his character due to continuous criminal performance. The permanent or stable acquirement of bad habit is sometime termed as the Sealing of Heart (ختم وطبع).

75. Whatever promises they do, or talks they make, or wealth they offer per force, God knows well their intentions and is fully aware of those counsels which they make among their concomitants. He knows with what heart and intention the promise of : لنصدقن ولنكونن من الصٰلحين was made and why the Zakat was being offered in utter distraction before the Holy Prophet.

79. Those people who taunt at those Muslims who give freewill offerings with wide-open heart and at those who have nothing but of their labour, then mock at them ; God has mocked them, and for them is a painful chastisement.[76]

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي
الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ
مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

76. Once the Holy Prophet persuaded the Muslims to make freewill offerings. Hazrat Abdur Rahman bin Auf offered four thousand dinars or dirhims. Hazrat A'asim bin Udi offered one hundred wasaq of dates costing about four thousand dirhims. The Hypocrites said that they had offered such huge offerings for show-off and for earning name. A poor Sahabi Abu Uqail Habhab offered one Sa'a (about four seers) dates of his sweaty wealth of the day's earnings. The Hypocrites also passed taunting remarks against him that the gentleman wanted to enter into martyrs by dint of mere finger-cuts, what will be the call of so small dates for him ? In short, no one was safe from their ugly tongue — rich or poor. Some they mocked at and others they taunted at. So God says that they (Hypocrite-mockers) were mocked by God at their mockery or in return to their derision. Outwardly they were left indulging in mockery but inwardly the roots of virtue were being dried up from within and a painful chastisement was being prepared for them.

80. Thou beg pardon for them or thou ask not pardon for them. If thou ask pardon for them seventy times God will not forgive them even then. That is because they denied Allah and His Messenger. And God does not give the way to the disobedient people.[77]

٨٠۔ اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ۚ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ۭ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ ۭ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝ ع ١٦

77. The Holy Prophet is informed clearly that God will never forgive those wretched Unbelievers and Disobedient people whether he asked pardon or not for them any times. It happened so that the Chief Hypocrite. Abdullah bin Ubai, died in Medina. The Holy Prophet gave his own shirt for his coffin and dropped his mouth -saliva into his mouth, prayed the Salat of Janaza and asked pardon for him. The wellknown Sahabi, Hazrat Umar, came in the way and said, "O Messenger of Allah ! This is that evil one who did such and such evil things at such and such occasions, and always kept the upholder of hypocricy. Has God not said: استغفر لهم اولا تستغفر لهم ان تستغفر لهم سبعين مرة فلن يغفر الله لهم (Verse 80) ? The Holy Prophet said, "Umar ! I am not forbidden to ask pardon, but left free either to beg pardon or not. It is the pleasure of God that He may not forgive them." It was possible that his asking pardon for them might not be useful for them, but it might be useful for others. The people might be affected by his human love and come to embrace Islam seeing that human sympathy and morality. And it is what actually happened. In a Tradition of Sahih Bukhari the Holy Prophet is quoted to have said that if he knew that he would be forgiven by his asking pardon more than seventy times, he would have done so even more than seventy times. This saying of the Holy Prophet indicates that he was also considering his asking pardon useless for the Chief of the Hypocrites, Abdullah bin Ubai, as Hazrat Umar was thinking. The only difference is that the climax of Hazrat Umar was ruled by the sentiment of grave enmity for the sake of God, while the Holy Prophet was looking further at the Prophetic benefaction and the general benefit apart from the dead soul. However, the final order was sent that the Salat of Janaza should not be performed at the Hypocrites, nor the Muslims should take part in their funerals etc., because this action of the Muslims might encourage the Hypocrites and break the hearts of the Muslims. After that the Holy Prophet never said prayers at the Hypocrites.

SECTION 11

81. Rejoiced those who were left behind in tarrying behind cutting from the Messenger of Allah and were troubled to fight with their wealth and selves in the way of God and said, "March not in the heat." Thou say : "The fire of Hell is intensely hot," if they had understanding.[78]

٨١- فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ قَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ۭ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ۭ لَوْ كَانُوْا يَفْقَهُوْنَ ○

82. So let them laugh a little and weep very much — the recompense of what they were earning.[79]

٨٢- فَلْيَضْحَكُوْا قَلِيْلًا وَّلْيَبْكُوْا كَثِيْرًا ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ○

78. The Hypocrites made all possible lame excuses for not going forth with the Tabuk Expedition. Sometimes they said to their comrades or to the Muslims, "Do not march forth in such a hot season for the journey to Tabuk, otherwise you will be destroyed by the scorching heat of the sun." But they did not understand that the fire of the Hell was hotter and more severe which would be their fate if they disobeyed the Holy Prophet who had ordered for the Tabuk Expedition. The fact is that they did not want to take part in Jihad with their wealth and their persons and wanted to tarry behind by all means. Their interior was so wretched that they rejoiced in vice and shunned virtue and mocked at the good-doers and hooted them. What benefit could reach such a wretched people by the Istighfar of the Prophet ? From here the difference between a Sinner and a Misbeliever is understood. Which is that sin that may not be forgiven by the Istighfar of the Prophet ? But to a Misbeliever the Istighfar of the Prophet is of no use, though he may ask forgiveness for them seventy times. (See verse 64 Sura Nisa : ولو انهم اذ ظلموا)

Note : According to a Tradition the fire of the Hell is sixtynine times hotter than the fire of the world.

79. Let the Hypocrites laugh and rejoice in their treacherous activities for some days. After all they will have to weep for ever in punishment of their evil deeds.

83. So if God return thee to a party of them and they ask thee of leave to go forth, thou say : "You will never go forth with me, never, and will not fight any enemy from my side. You were pleased to tarry the first time ; so now tarry with those who stayed behind."[80]

٨٣- فَإِن رَّجَعَكَ اللَّهُ إِلَىٰ طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُوا مَعِيَ أَبَدًا وَلَن تُقَاتِلُوا مَعِيَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ○

84. And observe not prayer at anyone of them who expires and never stand at his grave. They denied God and His Messenger and they died disobedient.[81]

٨٤- وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ ○

80. The Holy Prophet was in Tabuk and the Hypocrites were in Medina. It was possible that some of the Hypocrites would have died before his return. So it is said that if the Holy Prophet come again to a party of the Hypocrites and they ask permission for some other Ghazwa (battle), flat answer to their request should be given to them; "We have seen your courage and bravery and the interior of your hearts has revealed itself first time. You can neither go forth with us, nor can battle with the enemies of Islam and show bravery against them, so there is no need now to take trouble. You should rather keep sitting in your houses with the women, old men, disabled persons and children. The first thing you have chosen for yourselves first time; it is feasible that you should die on that thing also, so that you may taste a severe punishment very well i.e. you had stayed in your houses when you were called to go forth for Jihad, so you should also die in your houses and wait for the horrible chastisement of Hell.

81. This verse was sent down after the story of Abdullah bin Ubai as stated before. After this verse the Janaza Prayer of the Hypocrites was totally forbidden. It is also forbidden to beg pardon for them or join their burial ceremony or pray for them in any form as Quran Khwani (Recitation of the Quran) that is customary in Muslim Society today. Hazrat Umar Farooq (رضی اللہ عنہ) did not say the Janaza Prayer at such deceased men where Hazrat Huzaifa was absent because the Holy Prophet had informed him of many Hypocrites' names. This is why Hazrat Huzaifa is known as the secret-knower of the Holy Prophet.

85. And wonder not at their wealth and children. God desireth so, that He may put them in chastisement for those things in the world and that their souls may depart while they are disbelievers.[82]

٨٥۔ وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ○

86. And when some Surah is sent down that, "Believe in Allah and fight siding with His Messenger," those having power ask thee for leave and say, "Leave us to keep with the sitters."

٨٦۔ وَإِذَا أُنْزِلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ○

87. They are pleased to tarry with the tarrying women, and seal is put on their hearts, so they do not understand.[83]

٨٧۔ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ○

82. See note of verse 55 above.

83. When it is bidden in some of the Suras of the Holy Quran that they should believe fully and sincerely and should be firm in their belief — the effect whereof is fighting in the way of God with the side of the Messenger of God — these Hypocrites hesitate and even those who are affluent among them present lame and false excuses and ask leave of the Prophet saying : "Sir, leave us here in Medina." It means these Hypocrites are extremely shameless and coward and as soon as they hear about Jihad they want to thrust into their homes with the women inmates of the houses. Of course, when the danger of war is over and peace time comes they are most forward in using their tongues like scissors.

فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۖ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ (احزاب، آیت ۱۹)

It means that the Hypocrites have become so blind, that they cannot observe most obvious vices and have become so shameless that they rejoice in their cowardice and shamelessness. This condition of the heart is the result of falsehood, hypocricy, sitting back from Jihad, and disobedience to the Messenger of God (Be peace on him). Consequently God has set a seal on their hearts when these internal diseases reached their climax, and now all chances of turning back to guidance are lost. (God forbid)

88. But the Messenger and those who have believed with him have fought with their wealth and their persons, and for them are virtues and they are those reaching the goal.

89. God has prepared for them gardens that streams flow beneath them, to dwell therein, that is indeed the mighty success.[84]

٨٨۔ لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۚ وَاُولٰٓئِكَ لَهُمُ الْخَيْرٰتُ ۚ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

٨٩۔ اَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۚ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○ ع ١٢

84. On the contrary the sincere Muslims are the loyal servants of God, who neither hesitate to offer their wealth nor their lives in the way of God. Whatever danger there be, they are ever ready to offer sacrifice for Islam and the Prophet of Islam. No doubt, such men are really deserving real success and prosperity.

SECTION 12

90. And came the Pretenders from the desert Arabs that leave might be granted to them and tarried behind those who had spoken lie to God and to His Messenger. There shall now befall the Unbelievers of them a painfull chastisement.[85]

٩٠۔ وَجَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِيْنَ كَذَبُوا اللّٰهَ وَرَسُوْلَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ○

85. As there were both Hypocrites and sincere Muslims in the population of Medina, similarly there were different people among the rural population. Here two kinds of them are described. The sincere villagers are mentioned at the end of this section in verse 99. The two parties which are mentioned here are (1) The Pretenders (2) The Sitters. The commentators, however, are of different opinion about the Pretenders, whether they are the false Hypocrites who made lame excuses for non-participation in Jihad, or they are the true Muslims who were sincere in their Islam but had some excuse for not going forth in Jihad. If the Pretenders here are the false Hypocrites, then they would be two groups (1) The Pretenders who asked the Holy Prophet of leave (despite their hypocricy only for show-off and ostentation) making all sorts of false pretensions. The second group would be consisting of (2) The Sitters who made a lie in their claim to Islam and they did not even care about the external morality ; and as soon as they heard about Jihad they sat down in their houses and did not come out to present their shameless excuses. At this calculation the clause سيصيب الذين كفروا منهم (There shall now befall the Unbelievers of them a painful chastisement) shall be applied to both parties (1) The Pretenders and (2) The Sitters, meaning thereby that those who will remain on hypocricy and unbelief till death shall be given painful chastisement, but those who by fortune resort to repentence will not come under this warning.

If the Pretenders are true Muslims and they were really helpless, then the Sitters will be the Hypocrites and the warning of painful chastisement shall be applied to them only. The mention of the first group (i.e. The Pretenders) shall be then by way of granting the excuse.

91. There is no sin on the weak, nor on the sick nor on those who have nothing to expend, when they are clear of heart with God and His Messenger ; there is no blame against the good-doers ; and God is Forgiving, Kind,[86]

٩١۔ لَيْسَ عَلَى الضُّعَفَآءِ وَلَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَرَسُوْلِهٖ ؕ مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

92. And neither on those that when they came to thee that thou would mount them, thou said : "I have nothing to mount you on ;" they turned away and tears flowed from their eyes in grief that they found nothing to expend.[87]

٩٢۔ وَّلَا عَلَى الَّذِيْنَ اِذَا مَآ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ اَجِدُ مَآ اَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَّاَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ؕ ۝

86. After the false Pretenders the true Pretenders are mentioned. The substance is that sometimes the excuse is inherent in the man who is seeking excuse as the weakness of old age which cannot leave the old man, and sometimes the excuse is based on temporary phenomenon as sickness etc. or poverty that the expenses of the journey cannot be afforded, because the expedition of Tabuk was a distant journey so the excuse of not having travelling means was also considered quite reasonable as follows. So those people who are really helpless but they are true in their hearts e.g. if they could not go forth themselves they should also not discourage others but should do their utmost in helping the Mujahideen and be ready to prove their loyalty and sincerity—such people have no blame or sin if they do not go forth in Jihad. If some mistake is committed by such true servants out of human weakness, it is very likely expected from God's mercy and pardon that He shall forgive such men.

87. Glory to God ! the company of the Holy Prophet had created such an intense love in the Followers that there is no example of it in the history of world communities. Just see those followers who were capable to perform services, they offered their wealth and their selves for the service of Islam and were always forward at the time of highest sacrifice. But those who were not capable to join with the active devotees were in their place grieved at their incapacity to join the forces and were intensely sorrowful as to why they were not able to offer their life in God's Way. It is given in a true Tradition that the Holy Prophet addressed the Mujahideen while going to Tabuk and said : "You have left such a people behind you who are your partners in the Thawab at every step of yours. That people is with you when you put a step in the Way of God, or you cross a jungle, or you walk on a narrow track (in this expedition). These are those men whom reasonable drawbacks checked them from accompanying you." According to the great Imam Hasan the Holy Prophet read out the current verse after this address : ولا على الذين اذا ما اتوك لتحملهم قلت لا اجد (الخ)

93. The way of blame is against those who ask leave of thee and they are wealthy, they are pleased to tarry behind with the tarrying women and God set a seal on their hearts so they understand not.[88]

٩٣۔ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ ۚ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ○

88. It means that real defaulters are those who have got sufficient means and good capacity but still they forsake Jihad and want to sit with the tarrying women wearing bangles out of utter shamelessness. The continuous committing of sin makes a man blind of heart that he cannot differentiate between good and bad, between vice and virtue, between knowledge and ignorance. When a man becomes so mad after ceaseless crimes that in place of getting sorry at his absurdities he rejoices in his heinous activities then understand that his heart is sealed by the Divine Providence. (God forbid)